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1. — : Statement ... of the Edinburgh Bible Society, May, 1825.
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8. Andrew Thomson, D.D.: John Campbell, Esq. of Carbrook Called to Account. 1827.
9. Marcus Dods: Letter to the Corresponding Board ("Dissentients") Edinburgh. 1828.
10. George Paxton: The Sin and Danger of Circulating the Apocrypha in Connection with the Holy Scriptures. 1828.
11. Robert Haldane: Exposure of the Statement ... by the Edin. Corresponding Board ("Dissentients"). 1828.

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STATEMENT

BY THE

COMMITTEE

OF THE

EDINBURGH BIBLE SOCIETY,

RELATIVE TO THE

CIRCULATION OF THE APOCRYPHA

BY THE

BRITISH AND FOREIGN BIBLE SOCIETY.

SECOND EDITION.

EDINBURGH:

PUBLISHED BY WILLIAM WHYTE AND CO.

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1826.

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STATEMENT.

THE original principle, on which the British and Foreign Bible Society and its kindred Institutions were established, was, that they should apply their funds to the circulation of the Holy Scriptures without note or comment. And if any one circumstance has more than another led, under the divine blessing, to their prosperity and general acceptance with all classes of the public, it has been the simplicity and unexceptionable nature of this their primary object.

Recently, however, the Committee of the Edinburgh Bible Society were given to understand, that another object had been conjoined with this, by the British and Foreign Bible Society, to which exceptions of a very grave nature lay; namely, that aid had been afforded from its funds towards the circulation, along with the Scriptures, of the Apocryphal books,—a purpose to which they believed that numerous Auxiliary Societies and subscribers neither imagined that they had been contributing, nor would, had they been aware of the fact, have ever lent their assistance.

The Committee of the Edinburgh Bible Society, in consequence, put themselves into correspondence with the British and Foreign Bible Society; and the result of their inquiries will appear from certain resolutions adopted on the 17th January, 1825, by the Committee, which will be found sufficiently explicit to render further preliminary detail unnecessary.

“ The attention of the Society was called to the subject of the appropriation of the Funds of the Bible Society, so as to aid the circulation of the Apocrypha on the Continent ; when the following facts came under the notice of the Committee.

“ 1. That in the month of August last, an application was made by the Reverend Leander Van Ess to the Parent Society, for authority to print, at their expense, his translation of the Old Testament Scriptures, with permission from them to intersperse and mix up with them, according to the order adopted by the Romish Church, the Apocryphal books ; the additional expense thus incurred being defrayed by himself and his friends ; and

that the Parent Society had voted a grant of money for that purpose.

“ 2. That this grant of money for such a purpose directed this Society's attention to the point in question ; when they learned, for the first time, that, till a late period, it had been, to some extent, the practice of the British and Foreign Bible Society, in granting Bibles for the use of Members of the Romish Church, to allow of this intermixture of inspired and Apocryphal books ; in proof of which, editions of the Spanish and Italian Bible, in which the Apocryphal books were so interspersed, were laid upon the table.

“ 3. That the general practice of the Foreign Protestant Bible Societies has been to print the Apocrypha with their Bibles ; and that, up to the year 1822, it has been the practice of the British and Foreign Bible Society, to vote grants of money to such Societies, in order to pay for the printing both of the Holy Scriptures and the Apocrypha.

“ 4. That in 1822, an objection was advanced to this practice by some of the Members of the Parent Society, when the following resolution was passed.

“ ‘ Resolved—That when grants shall be made by any of the Bible Societies in connexion with this institution, which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to the fundamental Rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures ; and it appearing *that this view of the said Rule has been taken from the beginning by the great body of its Members* ; the Committee, anxious on the one hand to *keep entire good faith* with all the Members of the Society, and, on the other, to maintain unimpaired, the friendly intercourse which it has had the happiness so long to hold with Bible Societies, which circulate books esteemed Apocryphal in this country, request of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country, such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, it may seem good to them,’—in which it is distinctly admitted that ‘ the Fundamental Rule of the Society limited the application of the funds to the circulation of the Holy Scriptures.’

“ 5. That since the passing of this Resolution, the Society has abstained from paying directly for the Apocrypha in any place ; but that ever since that time the general custom of the Foreign Protestant Bible Societies has been the same as formerly, to append the Apocrypha to their Bibles ; and that, although the aforesaid resolution of August 1822 originated in an avowed desire, as therein expressed, to limit the funds of the Society to the sole purpose of circulating Holy Scripture, and on this point to keep entire good faith with its Members,—this resolution has been ever since held by the Parent Society as the rule by which

Foreign Societies, receiving aid from the British and Foreign Bible Society, were sanctioned in printing the Apocrypha along with the Word of God, so long as they applied the grants of money from the Society in England to pay for the printing of the Canonical books; and that consequently the circulation of the Apocrypha was still continued to the same extent; and the resolution of 1822 effected, in the practice of the Foreign Societies, no alteration whatever.

“ 6. That permission having thus been given to append the Apocrypha to the Bibles used by the Protestants on the Continent, the Reverend Leander Van Ess, eager for the diffusion of the Old Testament Scriptures among the Members of his Church, invited the Society to recur to the former practice of printing the Apocrypha interspersed with the Sacred books; and that to this the Parent Society objected on account of the terms of the resolution of 1822; but that, on a subsequent application of Mr. Van Ess in August last, in which he directed their attention to the indulgence granted to the Protestant Societies, the Parent Society did once more actually sanction the Romish intermixture of the Canonical and Apocryphal books; with this formal reservation, that the money of the British and Foreign Bible Society should be applied exclusively to the paying for the Canonical books.

“ 7. That at a subsequent meeting, however, this vote had been rescinded; but that the Society, having again discussed the merits of the question respecting the circulation of the Apocrypha, had come, on the 20th December last, to the following resolution; which resolution is to be regarded as the rule of the future proceedings of the Society on this subject.

“ ‘ That no pecuniary grants be made by the Committee of the British and Foreign Bible Society for the purpose of aiding the printing and publishing of any edition of the Bible in which the Apocrypha shall be interspersed with the Canonical books of Holy Scripture; and that all grants of money to Foreign Societies, which are accustomed to publish Bibles containing the Apocrypha, be made under the express stipulation and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical books of the Scripture only.’

“ And the Society having maturely considered these facts,
“ It was Resolved,

“ 1. That this Society regards the principle on which the British and Foreign Bible Society was founded, viz. the circulation of *Holy Scripture exclusively without note or comment*, as the essential basis of its existence; and considers that nothing short of a strict, avowed, and unequivocal adherence to that principle, will insure its permanent unanimity and success.

“ 2. That the British and Foreign Bible Society stands pledged to the circulation of the Holy Scriptures exclusively, by the language of its fundamental rule, by the express avowal to that effect in the commencement of the resolution of August 1822, and by the unvarying tenor of its statements in the reports and

other documents of the Society, in which it is repeatedly asserted that the Society is '*a Bible Society*,' 'that it circulates *Bibles*,' '*copies of the Scriptures*,' '*the Word of God*,' '*the books of Holy Writ*;' and in which, so far from giving the most distant intimation that any other writings are added to these, it is affirmed 'that the society is an institution which confines itself with *rigorous exactness* to the dissemination of the Holy Scriptures;' that 'its sole object is the increase and circulation of the *books of Holy Writ*,' that 'its object was to disseminate the *Word of God as contained in the Scriptures of the Old and New Testament*;' and that 'the society owes its present prosperity, next to the blessing of the most High, to the simplicity of its object, and the zeal, fidelity, and perseverance with which that object has been pursued, and respectfully solicits all its fellow-labourers and friends never to deviate from the plain and avowed object of all Bible Societies, *the circulation of the Holy Scriptures without note or comment*.'

" 3. That this Society holds the circulation of the Apocryphal writings in any way whatever, *directly or indirectly*, through the instrumentality of the funds of the British and Foreign Bible Society, to be contrary to the express conditions of the original covenant entered into by that Society with the Christian public, and to the solemn asseverations on the subject of the exclusive distribution of Holy Scripture, in which the annual reports of the Society abound; and while it laments most deeply the evil already done in the adoption of a measure so fundamentally at variance with the laws and averments of the Society, and which it is believed was altogether unknown to the Members of the Society in general, it does respectfully, but most solemnly, protest against its farther continuance.

" 4. That the British and Foreign Bible Society is not only *altogether prohibited by the laws of its existence from giving any sanction to the circulation of the Apocrypha*, but that it cannot do this without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men; because the Apocrypha is not only an uninspired book, and therefore on a level with other human productions, but far below the level of many human compositions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions, and contradictions of itself and of the Word of God, of which a few specimens are annexed;* and because these Apocryphal writings, laden as they are with such gross and palpable error, do advance a deceitful claim to reverence and attention, upon the pretext of their being inspired; so that in whatever degree the influence of the British and Foreign Bible Society has tended to encourage the circulation of these Apocryphal writings, it has gone out of its direct and legitimate course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven; and that this Society deeply regrets that the use of such strong language as appears in the reports of the parent Society, respecting the exclusive circulation of Holy Scripture, should have been accompanied by

* See Appendix.

the distribution of the Apocrypha appended to the Scriptures, inasmuch as it has been an indirect expression to the world of an opinion which the Society certainly did not, and could not entertain, that the claim of those writings to inspiration is not altogether unfounded.

“ 5. That, entertaining these views of the point in question, this Society feels compelled to express its sincere regret at the tenor of the resolutions passed by the parent Society on the 19th August, 1822, and the 20th Dec. 1824, because while they appear to be a disclaimer of the practice of circulating the Apocrypha, they are held in fact to be the rule, on the strength of which the practice objected to is still persevered in, so that these counterfeit and heterodox writings are actually appended to by far the greater number of those copies of God's Holy Word, which are circulated on the Continent at the expense of the British and Foreign Bible Society ; and that the real operation of these resolutions is merely to administer a salvo to the consciences of objectors at home, whilst abroad the evil remains precisely the same as ever, and those sacred funds which had been subscribed upon the express condition, and in the full confidence, that they should be expended in encouraging the circulation of *the Holy Scriptures only*, are still lending an indirect influence to the circulation of vital error.

“ 6. That this Society conceives also that the course which the parent Society has adopted, by the resolutions of Aug. 1822 and Dec. 1824, in order to permit to the Foreign Protestant Societies the circulation of the Apocrypha, would justify a similar practice in respect to the printing and circulating the notes of Ostervald or Martini, or the human comments attached to any other edition of the Scriptures ; it being evidently in the spirit of those resolutions to say, that so long as the Foreign Societies expend the grants of the British and Foreign Society in the printing of the Canonical books of Scripture, they are at liberty to expend their own funds in subjoining to those Canonical books whatever else they please ; and that the circulation of such comments, whether doctrinally correct or incorrect, would be far less injurious than the circulation of Apocryphal books, inasmuch as those comments profess to be nothing more than the word of man, whilst the Apocrypha goes forth among the people under *the false name of the Word of God*.

“ 7. That this Society is fully aware of the objection—hitherto taken for granted by the Committee, but by no means proved—that entirely to exclude the Apocrypha from the Bibles circulated by the British and Foreign Bible Society would be to terminate its connexion with the Bible Societies on the continent, and to stay that wide and copious distribution of the Holy Scriptures which has been the cause of so much joy ; that this Society questions the accuracy of that assertion ; but that, even admitting its truth, the certainty of such a result cannot justify a measure which is a direct violation of the original contract of the Society with its members, which is at variance with the injunctions of the word of God itself, and which not only tends to

maintain and vindicate the superstitions of some of the continental churches, but to bring the word of God into contempt; that it becomes the British and Foreign Bible Society, in godly simplicity, and in uncompromising faithfulness, in strict adherence to the terms of its charter, and in reliance upon the providence of God, still to follow that one plain, specific, and unsuspicious course, which will secure to it the blessing of God, and the firm patronage of all its friends; and that, as it appears by the statement of the Parent Society itself, that 'the demands upon their generosity, and even their justice, very greatly exceed all the means at their disposal,' it is manifestly incumbent on the British and Foreign Bible Society to carry the word of God to those nations where their labours are now, by their own admission, at a stand for want of means, and where it would be thankfully received pure and unmixed; and not by tacitly sanctioning the false pretensions of an apocryphal book, to recognise a principle which that word so solemnly condemns, 'Let us do evil that good may come.'

"8. That this Society do empower their Secretary to transmit a copy of this minute, accompanied by the paper on the Apocrypha therein referred to, to the Parent Society in London, as their respectful but firm remonstrance against the evil of which they complain."

APPENDIX.

"Corruptions of the Apocryphal Books referred to in the preceding Resolutions.

"So corrupt are the Apocryphal books, that even the Papists reject the claims of the third and fourth of Esdras, the third and fourth of the Maccabees, the prayer of Manasses, and some other portions, to divine authority. The whole work is replete with instances of vanity, flattery, idle curiosity, affectation of learning, and other blemishes; with frivolous, absurd, false, superstitious, and contradictory statements.—These serious charges are supported by the following proofs:—

"I. Absurdities and Contradictions.

"Esther chap. x. verse 6. 'A little fountain became a river, and there was light, and the sun, and much water: this river is Esther.' Chap. xiv. 2. 'And all the places of her joy she filled with her torn hair.'

"The whole history of Bel and the Dragon is absurd, and contradictory to the inspired canonical account of Daniel's being cast into the den.

"II. Magical Ceremonies.

"Tobit chap. vi. 16, 17. 'And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and

shalt make a smoke with it ; and the devil shall smell it, and flee away, and never come again any more.' The advice is pretended to be given by an angel of the Lord, but it was done in direct opposition to the Holy Scriptures. Levit. xix. 26. ' Neither shall ye use enchantments.' 2 Kings xvii. 17. ' They used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.' But it is mentioned, to the honour of the believing Ephesians, and as an example to all others guilty of the same abominable practices, that ' many of them also, which used curious arts, brought their books together and burned them before all men.' (Acts xix. 19.)

" III. *Transmigration of Souls.*

" A doctrine contrary to the whole tenor of Scripture. Wisdom chap. viii. 19, 20. " For I was a witty child, and had a good spirit ; yea rather, being good, I came into a body undefiled.'

" IV. *Prayers for the Dead.*

" 2d Maccabees xii. 43, 44. ' And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.' But according to the Scriptures such prayers are useless, and therefore vain, because nothing intervenes between death and judgment to alter the state of the dead.

" V. *Sinless perfection in this Life.*

" Ecclesiasticus chap. xiii. 24. ' Riches are good unto him that hath no sin.'

" Prayer of Manasses. ' Thou hast not appointed repentance to the just, as Abraham, and Isaac, and Jacob, which have not sinned against thee.' But the Holy Scriptures teach a doctrine the very reverse.

" VI. *Gross Superstition.*

" 2d Maccabees chap. x. 29. ' But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, and took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies.'

" VII. *Lies and Falsehood.*

" Tobit puts a lie into the mouth of an angel, who, in chap. v. 12, says he, is ' Azarias the son of Ananias,' and in chap. xii. 15, ' Raphael an angel of the Lord.' Then he said, ' I am Azarias, the son of Ananias the great, and of thy brethren.' But in the last quotation the pretended Jew asserts " I am Raphael, one of the seven holy angels.'

“ VIII. Assassination

“ Is praised in the book of Judith, where she is described as presenting an address to the Deity, in which the cruel and perfidious deed of Simeon, which drew down upon him the curse of his father Jacob, is mentioned with gratitude, and used as an argument to obtain help from above in her meditated attempt on the life of Holophernes. ‘ O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers who loosened the girdle of a maid to defile her. Send thy wrath upon their heads, give unto mine hand, which am a widow, the power that I conceived,’ chap. ix. 2—9.

“ IX. Suicide commended.

“ Razis, one of the elders of Jerusalem, to escape the fury of Nicanor’s soldiers, fell upon his sword, ‘ choosing rather,’ says the Apocryphal writer, ‘ to die *manfully*, than to come into the hands of the wicked, to be abused otherwise than be seemed his noble birth ; but missing his stroke through haste, he ran boldly up to the wall, and cast himself down *manfully* among the thickest of them. But they, quickly giving back, and a space being made, he fell down into the midst of the void place. Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up, and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng, and standing upon a steep rock, when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.’ (2 Maccab. xiv. 41—46.) It is not easy to say whether we are most to abhor the wickedness, or wonder at the matchless nonsense, of this singular passage.

“ X. Justification by the Works of the Law.

“ Justification by free grace has been most justly pronounced ‘ the article of a standing or falling church. While this doctrine remains unadulterated, in that church, how corrupt soever in other respects, mercy will be found ; but erase it from the system of divine truth, or mix it up with the inventions of men, and the hope of salvation is destroyed. But this important doctrine is nowhere to be found in the Apocryphal books. They teach, on the contrary, that perishing sinners, who, according to God’s word, are ‘ dead in trespasses and sins,’ ‘ without strength,’ and ‘ ungodly,’ must be indebted for eternal life to their own exertions ; or if, at any time, they refer to the mercy of God, it is to his general mercy, which cannot, as we know from the Holy Scriptures, accomplish the salvation of fallen angels, and therefore cannot effect the deliverance of the guilty race of Adam. Esdras accordingly teaches, 2d book, chap. viii. verses 32, 33, ‘ For if thou hast a desire to have mercy upon us, thou shalt be called merciful to us namely that have no works of righteousness. For the just which have many good words laid up with thee, shall out of their own deeds receive

reward.' The same angel who was guilty of lying to Tobit, instructs him and his son to rely for salvation upon prayer and fasting, alms and righteousness; chap. xii. 8, 9, 'Prayer is good, with fasting, and alms, and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.'

'Tobit was an apt scholar, and with his dying breath exhorts his son to rely upon alms and righteousness, chap. xiv. 11. 'Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver.'

'The author of Ecclesiasticus gravely tells us, that 'whoso honoureth his father maketh an atonement for his sins. Water will quench a flaming fire; and alms maketh an atonement for sins.' Chap. iii. 3, 30. Alms, according to this writer, not only deliver a man's own soul, but are works of supererogation also, which are available to the salvation of his offspring. Chap. xvii. 22, 'The alms of a man is a signet with him, (the Lord,) and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters.' And in chap. xxxv. 3, he says, 'to forsake unrighteousness is a *propitiation*.'

'But the Holy Spirit declares in the Scriptures, in opposition to such self-righteous doctrines, which are equally dishonouring to God, and ruinous to those who receive them, Rom. v. 1, 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.' Verse 11, 'And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' The scriptures of truth know nothing of propitiation by good works. The honour of propitiation they reserve for God's own Son; Rom. iii. 25, 'Whom God hath set forth to be a propitiation, through faith in his blood.' 1 John ii. 1, 2, 'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.' Chap. iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

'From these brief statements, which might have been continued to a much greater length, we trust it will appear that our opposition to the printing and circulation of the Apocryphal Books, whether intermixed with, or appended to, the sacred Scriptures, is neither frivolous nor vexatious, that so far from being a harmless appendage to the word of God, they are in direct hostility to it; and, if bound up with it, must powerfully tend to counteract its holy and saving influence on the mind. So pernicious are the doctrines which they teach, so immoral are the examples which they present, that no reason, it is conceived, can be imagined sufficiently powerful to warrant a Bible Society to countenance, directly or indirectly, their circulation. Instead of preparing the way, and enticing men to read and

study the Sacred Volume, their low and vulgar puerilities, their gross errors and immoralities, are much more calculated to produce in the considerate mind aversion and disgust. Whatever incidental sentiments of real value they may contain, these books, when brought into connexion with the pure oracles of Heaven, prove at once an encumbrance and a snare. In such a connexion they can be viewed in no other light than as a presumptuous addition, which it is no less dangerous to give than to receive; for every addition to the Scriptures is forbidden by their divine Author in the strongest terms. Deut. iv. 2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."

"Prov. xxx. 5, 6. 'Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.'

"Mal. iv. 4. 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.' And the volume of inspiration closes with this awful intimation, Rev. xxii. 18, 19, 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'"

The above Resolutions and Appendix having been transmitted to the Committee of the British and Foreign Bible Society, on 24th February, 1825, two meetings of that Committee took place, on 7th and 21st March, 1825, at which, after long discussions, the following Resolution on the subject was adopted, and transmitted to the Edinburgh Committee on the 23d. "Resolved, That all the Resolutions of the Committee relative to the Apocrypha be rescinded."

The effect of this determination being to throw open the whole question as to the circulation of the Apocrypha, and to admit of a recurrence to that course of practice which the rescinded resolutions had in part put an end to, the Committee of the Edinburgh Bible Society lost no time in again taking up the subject. They, accordingly, at a meeting on 4th April, 1825, adopted the following Resolution, which they immediately conveyed to the London Committee:

Resolved—That a letter be transmitted to the Society in London acknowledging the receipt of the communications from that Society, bearing date 23d ult. and stating in reply, that this Society sees with anxiety the latter clause of that letter, intimating

that the future proceedings of the Society are as yet uncertain ; that this Society simply refers to its resolutions of the 17th January last for its unaltered opinion on the subject ; and that it earnestly presses upon the Committee the absolute necessity of considering and determining this question within the shortest possible period, and transmitting a direct answer, whether the Committee of the Parent Society consider themselves warranted, by the original and fundamental rule, to aid in any way whatever the circulation of the Apocrypha.

“ That, till a satisfactory answer be received from London on this point, all remittances to the Parent Society be suspended.”

The answer of the British and Foreign Bible Society's Committee to this communication was as follows :

“ BRITISH AND FOREIGN BIBLE SOCIETY,

“ April 9, 1825.

“ At a Meeting of the Special Committee, appointed to consider the subject of the Apocrypha,—

“ After a very full discussion, the following *Resolution* was agreed to, viz.

“ That it be recommended to the General Committee not to print or circulate the Apocryphal Books ; and, and at the same time, to use their best endeavours to aid the circulation of the Inspired Volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal Books.

“ April 22, 1825.

“ At a Meeting of the General Committee, specially summoned to receive the Report of the special Committee,

“ The above *Resolution* was considered and adopted.

“ *Extracted from the Minutes,*

“ JOS. TARN, *Assistant Secretary.*”

This resolution appeared to the Committee of the Edinburgh Bible Society to be of a highly unsatisfactory character. If it really was the design of the British and Foreign Bible Society to acquiesce in the views taken of this subject by the Edinburgh Committee, it was to be expected that an unambiguous acknowledgment would have been given by the London Committee, of the justice of those principles for which this Committee had contended, and that such a resolution would have gone forth to the world as might disarm opposition. If, on the other hand, the views of the London Committee were opposed to those taken in this place ; if they did indeed feel none or little of that repugnance to the circulation of the Apocrypha which was entertained here, then it was fair to expect an open avowal of these sentiments, which, being conscien-

tiously held by them, they could have no just ground to conceal.

But the resolution above detailed, while it expresses no condemnation of the apocryphal books, yet leaves it to be understood that the Society refuses its countenance to their circulation: and still at the same time it is easy to show, that its effect is, in reality, to be subservient to the contamination of the pure word of God by these spurious adjuncts. "Grants of the canonical books" are to be made; but no security is taken that these shall not be accompanied, bound up, and even interspersed with the Apocrypha. Supposing the expression of the Committee to be limited to books in sheets, even then, if the different books of Scripture be printed so as to be capable of separation, it is obvious that between them may be inserted the apocryphal books. And if it is the scope of the resolution to authorize grants of *money* for the printing of the canonical books, then undoubtedly it is easy for Foreign Societies to add their own mite to the fund given, and, with both united, to bring out a spurious book under the name of the Bible. In this view, the recent resolution of the British and Foreign Bible Society, admitting, as it does, of the continuation of that most pernicious practice, the interspersion of the apocryphal books, is worse in principle than the earlier ones which they rescinded.

In another view it is plain, that a grant of money or books made on the principle of this resolution, affords indirectly the means of printing and circulating the errors of the Apocrypha; for it enables Foreign Societies to devote *their whole funds* to this object, much of which otherwise would be employed in printing and circulating the inspired books themselves. And the effect of the resolution thus is, to apply towards the Apocrypha, funds which notoriously are inadequate for supplying the wants of those numberless quarters of the earth, which are seeking for the pure word of God but cannot obtain it.

It does not appear accordingly to the Edinburgh Society, that any thing can effectually restore the Bible Society to the purity of its original object, which does not put an effectual check upon the circulation, along with its publications, directly or indirectly, of those books which are declared to be uncanonical.

The Edinburgh Committee therefore hold, that to carry into effect this principle, it is necessary that grants of money or books should be given only to those Societies which profess to circulate the inspired books, and the in-

spired books alone. Without this, they do not conceive that the Christian world can be satisfied. And they again repeat, what they have already stated in former resolutions, that while without it the Bible Societies are actually doing what is wrong in itself, they are at the same time breaking faith with their subscribers, who have intrusted them with such ample means for the circulation of the Holy Scriptures.

On these grounds, and those contained in their previous resolutions, the Committee of the Edinburgh Bible Society, having met to consider the answer of the Directors of the British and Foreign Bible Society above detailed, came, on the 16th instant, after mature deliberation, to the following resolutions :

“ 1. That they see no cause to depart from the resolutions adopted by them at their meeting of 17th January, 1825, with reference to the circulation of the Apocrypha ; and that, therefore, their remittances to the British and Foreign Bible Society be discontinued.

“ 2. That while they feel themselves under the painful necessity of taking this step, it will afford them unfeigned satisfaction to have it in their power to renew that friendly intercourse which they have hitherto maintained with the British and Foreign Bible Society, by the removal of those circumstances which have led to its interruption.

“ 3. That the resolutions of 17th January, 1825, be immediately printed and circulated among the various Bible Associations of the kingdom, with a statement of the result of the subsequent communications on the subject, for the purpose of explaining the grounds of the proceedings of this Committee with regard to this important question.”

(Signed) THOS. DAVIDSON, D. D. *Preses.*

EDINBURGH, *May 18, 1825.*

THIRD STATEMENT
OF THE
COMMITTEE
OF THE
EDINBURGH BIBLE SOCIETY,
BEING
A STATEMENT RESPECTING THEIR CONFERENCE,
ON APRIL 4, 1826,
WITH A DEPUTATION
FROM THE
COMMITTEE
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY,
RELATIVE TO THE
CIRCULATION OF THE APOCRYPHA.

EDINBURGH:

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1826.

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PRINTED BY A. BALFOUR AND CO.

PREFACE.

OF the following Statement, a hundred copies were printed, and sent to London for distribution among the Members of the Bible Committee, and various other individuals, officially or intimately connected with the Society, previous to the Anniversary which took place on the 3d of May. If we may judge from what passed at the meeting, it produced no effect on those for whose perusal it was intended. But we are not the less convinced of the soundness of its views and the conclusiveness of its arguments. And we now offer it to our constituents, to our Auxiliaries, and to the public at large, as a concise exhibition of those grounds on which we feel ourselves necessitated to decline a renewal of our co-operation with the British and Foreign Bible Society.

The Statement is given exactly as it was sent to London. But it has been deemed expedient to add an Appendix, containing proofs or illustrations of some of the averments which it makes, and of some of the reasonings which it employs. And we have embraced the opportunity which this affords

us of offering some remarks on what is new or peculiar in the Resolutions of the Committee and General Meeting at London, which, though substantially the same as the Propositions submitted to us by the Deputation, yet differ from them in some points that are not unworthy of notice and animadversion.

It will be observed that during the whole of the unfortunate controversy, which our sense of duty has obliged us to carry on with the London Committee, we have confined ourselves altogether to the subject of Apocryphal circulation. In the course of our inquiries, however, other topics have presented themselves, which appear to us deserving of most serious consideration. We have hitherto refrained from bringing them forward, that the particular question with which our dispute commenced, might be discussed and settled on its own independent merits. And now that the Committee and Meeting in London have given their final decision, that all additional remonstrance is, for the present at least, utterly hopeless, and that we are desirous of prosecuting the work assigned us by the Edinburgh Bible Society without farther debate, it may be deemed inexpedient to advance any new charges against those with whom we have been unhappily called to contend. But we cannot omit all mention of the circumstances we allude to, without appearing to be unaware of them, or indifferent to them, while in truth we are neither the one nor the other. One thing we have especially in our eye is, the expenditure of the British and Foreign Bible Society, which, both as to its extent and the mode of accounting for it, appears to us to require inves-

tigation and to admit of improvement. And we have also in our eye the principles and character of those in foreign countries, whose co-operation is courted, and in whom the highest confidence is placed; of which we have a striking example in the case of the Strasburg Bible. On these points we do not enlarge—though they furnish matter for the most melancholy reflection, and the most serious arraignment.

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Copy of the instructions to the Deputation from the Committee of the British and Foreign Bible Society to Scotland. Agreed to in Committee, March 23, 1826.

“ The resolution of the Committee distinctly points out the object of the Deputation. It is in order to conciliation, with the hope that it will tend to the restoration of confidence and harmonious co-operation between the British and Foreign Bible Society, and the Societies in Scotland.

“ The Committee cannot but feel confident that the Deputation will be received in the same spirit which suggested its appointment, and in this conviction they are persuaded that such an explanation may be afforded to their brethren and fellow-labourers in Scotland, on the subject of the Resolution of the 21st November last, as will effectually remove any misapprehension arising out of the terms of it, as to its true meaning and operation, viz.

“ The application of the funds of the Society to the circulation of the Holy Scriptures only, to the absolute exclusion of the Apocrypha.

“ The resolution does not pretend to interfere with the conduct of Foreign Societies, as to the application of their own funds, over which the Committee cannot have any control, but it effectually secures the appropriation of the funds of the Bible Society, by defining the unalterable conditions on which only assistance in any mode can be granted to Foreign Societies for the circulation of the Holy Scriptures.

“ The Committee cannot but entertain a confident hope, that the distinction above stated will be recognised as proper and reasonable by their brethren in Scotland, and under the explanations and assurances, which you are authorized to make, nothing more will be wanted to produce a renewal of that Christian union, the interruption of which has been so deeply lamented, and which, if continued, cannot but be productive of the greatest detriment to the great cause in which they are engaged.

“ The Committee will not anticipate objections on the part of their brethren in Scotland. If, unfortunately, this expectation should be disappointed, the Deputation will then endeavour to ascertain if any, or what declaration will meet with their acceptance.

“ That it is desirable the negotiation should be conducted in, and under a view to the prospective management and conduct of the Committee, and that all retrospect, as far as possible, should be avoided: but at the same time it will be your duty to afford

such explanations on any parts of the Committee's conduct which may be called for, or tend to remove misconception, or unfavourable impressions."

That the above is a true copy of the Instructions to us, the Deputation from the Committee of the British and Foreign Bible Society to Scotland, is attested at Glasgow, the 12th April, 1826, by

(Signed)

JOSEPH HUGHES, Secretary.

— THORPE.

E. N. THORNTON.

PERCIVAL WHITE.

Extract from the Minutes of the Edinburgh Bible Society, 4th April, 1826.

The Sub-Committee appointed to meet and confer with the Deputation from the Committee of the British and Foreign Bible Society, gave in their report; in which they stated that, after some consultation, the following propositions were submitted to the Deputation.

I. That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and distinctly recognised; and that the circulation of the Apocrypha which has hitherto taken place, be explicitly declared to have been a departure from that law.

II. That no further connection be held with those foreign Societies which in any manner circulate the Apocrypha.

III. That all Bibles belonging to the Society at home or abroad, in which the Apocrypha is contained, whether interspersed or appended, be immediately and effectually freed from it.

IV. That all stereotype plates belonging to the Society at home or abroad, or in the hands of any of its agents, which contain the Apocrypha or any part of it, be immediately destroyed.

V. That such changes take place in the Committee of Management as shall afford a reasonable ground of confidence, that no countenance shall be henceforth given to the circulation of the Apocrypha.

The gentlemen of the Deputation intimated, that they were not empowered by their Constituents to agree to any thing definitively—that any opinions they might give were to be considered as their own individual opinions—that any arrangements they might come to would be subject to the revision of those by whom they were commissioned—that with this understanding, they had no hesitation in acquiescing in articles *third* and *fourth*. That they acceded to the *first* article altered thus, "That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and distinctly recognised;

and that the circulation of the Apocrypha be explicitly declared a departure from that law." That in place of the *second* article they would substitute the following, viz.

"That this Society shall grant no pecuniary aid to any Society circulating the Apocrypha."

"That in all cases, in which grants of Bibles or Testaments shall be made, whether gratuitously or by Sale, the books be issued bound and on the express understanding that they shall be distributed without any alteration or addition." And that they deemed the *fifth* article unnecessary. The Sub-Committee after hearing and considering all that the Deputation had to offer in explanation of the last resolution of the London Committee, and in support of the amendments which they suggested on the Sub-Committee's propositions, did not think themselves warranted to depart in any measure from the *five* conditions which they had proffered, and which they believed to be strictly consonant to the views and principles of the Edinburgh Committee, as laid down in various Resolutions, and more particularly detailed and illustrated in the Second Statement.

This Report having been taken into consideration, and fully discussed, it was moved, seconded, and agreed to, with three dissentient voices—one of these merely preferring the latter clause of the *first* article as altered by the Deputation: That the Report of the Sub-Committee should be approved of, and the conditions which they had proposed to the Deputation recognised as just and indispensable.

The Gentlemen of the Deputation were then introduced to the Committee. Having read their instructions, they proceeded to state their views of the subject in dispute at considerable length; answered a great variety of questions put to them by different members of Committee; entered along with the Committee into a full discussion of the propositions of the Sub-Committee, and the amendments which the Deputation had suggested; the first of these amendments being now altered by them as follows:—

"That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and explicitly recognised; and that the circulation of the Apocrypha is inconsistent with that law." And both parties being satisfied that all the requisite information was obtained—and that it was unnecessary to prolong the conference—the Deputation retired.

It was then moved, that as no facts, arguments, or explanations, had been adduced by the Gentlemen of the Deputation, sufficient to affect any part of the decision passed in the morning, the Committee should adhere to their decision. It was also moved, "That the explanations given by the Deputation are satisfactory, and if the resolutions suggested by the Deputation be adopted by the Committee of the British and Foreign Bible Society, they will afford a foundation for the renewal of friendly

intercourse." But this motion not being seconded, the first was adopted as the resolution of the Committee.

It was then remitted to the Sub-Committee to convey a copy of this Minute to the Gentlemen of the Deputation to-morrow ; and to request them to have the goodness to communicate it to their constituents in London, and also to the Meeting of the British and Foreign Bible Society, which is to take place in May next.

Extracted by

WILLIAM ARNOT, *Clerk.*

The following are the Propositions agreed to by the Deputation in their conferences with the Committee of Presbytery, and the Committee of the Auxiliary Society, at Glasgow :—

" I. That the fundamental law of the Society, which limits its operations to the circulation of the holy Scriptures, be fully and explicitly recognised ; and that the Committee adverts with concern and regret to the circulation of the Apocrypha, as inconsistent with that law.

" II. That the Society shall grant no pecuniary aid to any Society circulating the Apocrypha.

" III. That in all cases in which grants of Bibles and Testaments shall be made to Societies or agents, whether gratuitously or by sale, the books be issued bound ; and on the express stipulation that they shall be distributed without alteration or addition."

The Resolutions agreed upon by the London Committee on April 25, 1826, are these :—

" I. That the fundamental law of the Society, which limits its operations to the circulation of the holy Scriptures, be fully and distinctly recognised, as excluding the circulation of the Apocrypha.

" II. That in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha.

" III. That in all cases in which grants, whether gratuitous or otherwise, of the holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition."

At the Annual Meeting of the British and Foreign Bible Society, held on the 3d May, the above Resolutions were adopted, the second of them being altered thus :—" That in conformity to the preceding Resolution, no pecuniary aid can be given to any Society circulating the Apocrypha, nor except for the purpose of being applied in conformity to the said Resolution, to any individual whatever."

THIRD STATEMENT
OF THE
COMMITTEE
OF THE
EDINBURGH BIBLE SOCIETY,
RESPECTING THE
CIRCULATION OF THE APOCRYPHA.

THERE are three principal points, with regard to which the Deputation and the Committee are at variance ; I. The declaration to be made, by the British and Foreign Bible Society, respecting the circulation of the Apocrypha which has hitherto taken place. II. The relation in which that Society is henceforth to stand to the Foreign Societies, these being Apocryphal. And, III. The alterations to be effected in the London Committee.

I. With respect to the *first* of these, we have not a great deal to say. Our proposition appears to us to be reasonable and necessary, and quite free from any thing harsh or offensive. It does not mention the Committee ; it does not pronounce a sentence of condemnation on them, as if they were personally arraigned ; it does not throw out the least insinuation about their motives ; it does not even speak of a *violation* of the statute which has been actually transgressed. It merely refers to the fact, notorious as noon-day, that a circulation of the Apocrypha, as emanating from the Society, has hitherto taken place ; and declares that this practice has been a departure from the law—a declaration which we conceive to be absolutely requisite,

not only in justice to the case abstractly considered, but also as a means of satisfying the minds of the public on this momentous subject, and as a lesson and a warning to all future Committees, of whomsoever they may be composed.

The struggle made by the Deputation to throw out this clause, did not impress us with a favourable idea of the views and feelings of the London Committee. If they really had strong convictions of the impropriety and evil effects of their past proceedings, it did not seem very consistent to resist a declaration which did nothing more than state the contrariety of these to the existing and fundamental law of the Institution. We might have expected them, with those professions of regret which were orally made by the Deputation in name of the Committee, and which were very strong and oft repeated, to come forward unanimously and propose an expression of their sorrow and contrition for what had happened, as the very first thing that should be recorded and proclaimed. This, however, we did not ask, for we wished to save the feelings of the London Committee as much as we could do so in accordance with what we thought due to the interests of the Bible cause. But it was really too much that the Deputation exacted from us, when they required us to believe in the reality and sincerity of a penitence which was not to be accompanied with the first fruits and ordinary accompaniments of that sentiment, and to blink altogether that broad and important fact which had occasioned the whole dispute between the London Committee and those whom they were now anxious to satisfy and reconcile. Such a persevering attempt to evade the very substance and essential merits of the controversy, did look very unlike any serious compunction for the trespass that had been done, or any earnest desire to effect the conciliation that was sought. And to have passed by the matter so lightly—to have agreed to keep the misconduct of the London Committee out of sight so completely, as that the most distant allusion to it, even by inference, was to be avoided—and to have acquiesced in an article, which not merely blotted out the offence of which they had been guilty, but amounted to an acknowledgment that they were not chargeable with it, or that it

never had been committed,—would have been alike incongruous and hurtful. It would have belied what we had deliberately and solemnly put forth in our Second Statement. It would have taken away the whole ground on which the subsequent parts of our arrangement were to be rested. And it would have prevented us from holding up to the world such a consistent case and such a full justification of our measures as they were entitled to expect. The line of argument which was afterwards pursued by the Deputation showed us that we had been right in making the declaration referred to a *sine qua non* ; and by all that has happened since, and by our maturest reflections on the subject, we are more convinced than ever, that we could not have acted otherwise than we did, without involving the whole question in extraneous difficulties, and losing, in a great measure, the object which we had in view.

When the Deputation went to Glasgow they altered their tone on this point. Instead of saying that “the circulation of the Apocrypha is inconsistent with that law,” they agreed to say, that “the Committee adverts with concern and regret to the circulation of the Apocrypha as inconsistent with that law.” Whether it was altogether fair and ingenuous to propose, at the very outset, to our friends in Glasgow, something so very different from what they proposed to us in Edinburgh, and adhered to so pertinaciously that an hour’s discussion could not move them from it, we shall not at present stop to inquire. But we must confess that their proposal at Glasgow, larger though it be than what we could persuade them to make, is still far from coming up to our view. If the London Committee are to express concern and regret at all, their mode of doing so is quite inadequate—their language is feeble beyond all measure for the occasion. They “advert” to the fact as if it were a matter of surprise—something newly discovered to them, and something of which they are not yet perfectly convinced—that the circulation of the Apocrypha is inconsistent with the law of the Society. They speak as if it had not been the Committee, but somebody else, that had been guilty of the inconsistency which they are pleased to “advert to with concern and regret.” And they use the

word "inconsistent," instead of departure or violation, as if there were no connexion whatever between the evil that was done and the persons who did it.

All this we think very bad. Our main objection, however, is to the idea that the whole matter is to be settled by the Committee. We formerly stated that the Committee had assumed to itself powers of resolving and regulating, that were wholly unconstitutional. Now they are just following out the same course, and pretending to remedy the evil complained of by their own authority. It is to the *Society*, and not to the Committee, that we look for redress. The conduct of the Committee has made an appeal to the *Society* indispensable. And it remains with the Society to determine what declarations shall be made, and what measures shall be adopted. Could we imagine, that what the Deputation proposed to the Auxiliary, and to the Presbytery, of Glasgow, is that which the London Committee are to propose to the British and Foreign Bible Society, we should hold it to be a mere evasion, utterly unbecoming in the one party to offer, and utterly unworthy of the other party to receive. And if the Committee wish it to be understood as what should satisfy us, and entitle them to go to the Society, as having done enough to regain the confidence which they have lost, we protest against it as perfectly futile and unequal to its purpose; for we regard their doings with respect to the Apocrypha question to be so illegal and so pernicious, that nothing short of a full, frank, and unequivocal acknowledgment, is sufficient to convince us of the sincerity of their regret, and of their having such a sense of the error they have committed, as to secure their return and their adherence to the right path. In the proposition which we presented to the Deputation, we did not take it upon us to dictate to the Committee the degree of contrition which they should experience, or the precise terms in which they ought to make it known. That we then left and still leave to their own discretion. When they make their confession, we reserve to ourselves the liberty of judging of it, as to the views and feelings which it indicates, and as to the line of conduct by which it promises to be succeeded. But what we were

anxious about was the complete removal of that great mischief in principle and in practice, which pervaded their management in the case of the Apocrypha. And for this end we could not be satisfied unless the Society took the matter into their own hands, and by their decided condemnation of what had taken place as a departure from their fundamental law, set up a beacon by which all future Committees might be guarded against breaking faith with their constituents, and giving circulation to a spurious and false canon of Scripture.

The matter, therefore, stands thus. The London Committee, if the Deputation spoke their sentiments in Edinburgh, refuse to make any acknowledgment, or to have any declaration emitted, condemnatory of the practice of circulating the Apocrypha, as having been a departure from the law of the Society; and if the Deputation spoke their sentiments in Glasgow, then the Committee are willing for themselves, and of course can have no objection to the same willingness on the part of the Society, to “advert with concern and regret to the circulation of the Apocrypha, as inconsistent with that law.” In all this, we perceive such an imperfect estimate of the subject—such inadequate feelings respecting the violence that has been done to the statutes of the Institution, and to the integrity of God’s word—and such shifting and evasion in a case not more characterised by its importance, than its simplicity,—that our confidence in the Committee is fully more shaken than it was before, and our anxiety much more intense, that no part of the adjustment should be left to their determination. That a decree should go forth from the Society against the past management of its business, is, in our opinion, essential to any reliance that may be placed on the purity and correctness of its future management. And if the Society shall show so much indulgence to the feelings of the Committee, as to refrain from this act of substantial justice, and urgent expediency, we shall be equally astonished and disappointed. But we anticipate a wiser and a better decision from the British public, and console ourselves with the hope that the whole course of Apocryphal distribution, which has been so perversely and obstinately run by the

London Committee, shall have a sentence of displeasure and reprobation fastened upon it, such as cannot be lightly regarded, and such as will not be speedily forgotten. (App. A. p. 54.)

II. The *second* point respects our connexion with the Foreign Societies. *We* propose to break off all connexion with them, because they circulate the Apocrypha, or adulterated Bibles. The Deputation propose that we shall still be connected with them, but only in the way of employing them as agents to circulate our Bibles and Testaments. We reject their proposition as inadmissible, and adhere to our own as expedient and necessary.

In every other case we attend to the principles and character of the agents we employ. We seek for those in whom we may confide for a faithful and active performance of the duties in which they profess to engage; for those who will bring no discredit on the concern, to the extension and prosperity of which their labours are intended to contribute; for those who, instead of having a bias against the operations they are to carry on in our behalf, have a full sense of their propriety, and will be gratified with their growing success. This is what we do in the ordinary business and commerce of the world. And we cannot conceive any good reason why a different view should be taken, and a different course pursued in the great and holy cause of the Bible.

We have heard it said, indeed, that "we need not care who or what be the carriers of our books, if these books be the genuine word of God; that it cannot be contaminated by their demerit, be they as infidel and profligate as they may; and that it finds its way by their mere bodily effort to those for whom it is intended, and on them it produces its effect, just as well as if it had been conveyed by believers and saints." This we consider as trifling with common sense, and contradictory to all experience and all usage. We may rest assured, without any special or minute inquiry, that a maxim on which all men uniformly act, is founded in wisdom and indispensable to success. And its application to the subject we are discussing is not barred by any thing peculiar and distinctive. On the contrary, we should main-

tain that it applies with the greatest appropriateness and force to those things which are of the most sacred and valuable description. If we would not trust ordinary merchandise to a bad agency, with what decency can we trust to such an agency the distribution of the Holy Scriptures?

Many cases may be put illustrative of our idea. If we had a particular kind of cloth, the sale of which we were anxious to push in distant countries, would we select for our agents those who dealt in a kind of cloth resembling what we proposed to consign to them, and who, for various reasons, decidedly preferred their own to ours? Would a dealer in genuine wines choose for his agent a person who dealt in wines which were adulterated, and which he had so managed as to make the difference between the two not very perceptible to ordinary customers, and which, on several accounts, he liked better to sell than the pure vintages that might be sent to his care? Or, to take an example from spiritual things, would a Calvinistic missionary society agree to have the agency of a well-known Arminian, because he was believed to be conscientious, and promised that, in the course of his ministrations, he would follow the instructions given him to preach Calvinism in the morning, but would preach Arminianism in the evening—would preach Arminianism to-day, but would preach Calvinism to-morrow? We beg our readers to consider these instances maturely, that they may see the absurdity of setting at nought the character of the agency which may be employed in circulating the Bible.

Many of the Foreign Societies were established at the instance, and by the help, of the British and Foreign Bible Society's Committee. It is now acknowledged that the Committee erred in this, and erred most egregiously. They did nothing less than construct a machine for the manufactory, sale, and distribution of adulterated Scriptures. And is there not a loud call on us, now that this flagrant violation of the law is discovered, and the evil unfolded to us in its true magnitude, to undo as much as possible the mischief that has been so unhappily created? And how is this to be accomplished? Not surely by continuing a friendly intercourse with those Societies, or by countenancing, how

ever indirectly, any of their operations, or by continuing to honour them with our agency on the Continent; but by new-modelling them, where it can be safely done, after the pattern of the Society in London; or by dissolving them, if such a consummation be within our reach; or, if these modes are found impracticable, by breaking off all connexion with them, and thus not only ceasing to do any more of the evil through their medium, but certifying to the church and to the world that the circulation of spurious Bibles is adverse to the spirit and object of the British Institution, and that this Institution will not even have the semblance of lending its sanction to such profane and unworthy doings.

It is of great consequence to advert to the influence which the continued intercourse with Foreign Societies will have upon our own population. The people at home have a claim upon us, for wise and tender dealing with their religious belief, which ought to be most sacred in our regard. Independent and well informed as those of them are who have had the benefit of Scriptural instruction, they cannot fail to be affected by the opinions and conduct of those who take a lead in the Christian world, and are in good repute among them for knowledge, and orthodoxy, and godliness. And nothing will affect them more sensibly or more deeply than the manner in which their superiors treat that volume which contains the words of eternal life. Now, they are not ignorant of the leading facts of that extraordinary and distressing case which has led to all this discussion. They know too well, that the London Committee has been long in the practice of adulterating the word of God with the Apocrypha, and spreading it in that corrupted form over the face of the earth: They know that the Foreign Societies are all so constituted, as to deal exclusively in spurious editions of the Bible, and that they have been diffusing these with much industry, and for many years, both among Protestants and Catholics. They know that endeavours have been used by some to stop this current of evil, as far as it has flowed from the Protestants of Great Britain, and that a persevering and even successful struggle has been made by the Managers of the

Parent Institution to procure a sanction and give a permanency to the abuse. And though it has been detected and exposed, and though the Society should interfere to remove it, yet if the removal be not total and unsparing, if those who profess to regret the evil, and to take steps for its remedy, still hold alliance, and that alliance a *Bible* alliance, with Societies abroad that cater for the victims of Popish delusion, and scruple not to deal, wholesale and retail, in the corruption of the inspired books ;—what effect can this have upon our people but one that is most pernicious and lamentable ? Even although there were such a distinction as is alleged between sending them Bibles, and sending them money—a distinction which, as we shall afterwards see, is without a difference—the great bulk of the community will not, and cannot enter into it. It is too great a refinement for their habits of discrimination. They will continue to look at the broad features of the case before them, and seeing that after all the discoveries made, and all the regret expressed, and all the prospects of amendment held out, there is still a connexion and a co-operation between the Bible Society at home and the Bible and Apocrypha Societies abroad, they cannot resist the impression that in the managers of the former there is an indifference at least to the corrupt practices of the latter, and that it is not thought of material moment by our Bishops, and our Presbyters, and our Christian leaders, whether a *pure* Bible or a *spurious* Bible be offered to the acceptance of mankind. The effect of this upon our people will be, either that, being strong and immovable in their attachment to the word of God, and jealous in their regard for its purity and integrity, they will no longer put any trust in the piety of their superiors, and no longer look to them for any direction or advice in the concerns of religion ; or that being more easily shaken and perverted, they will consider the latitudinarian views, entertained by those to whom they are accustomed to look with deference, concerning the canon of Scripture, as a warrant for treating it with the most reckless freedom, and thus having their established reverence for the books of revelation invaded and unsettled, will make shipwreck of their faith,

and plunge into the abyss of infidelity. We are aware that many will deem all such fears to be imaginary and chimerical. But so impressed are our minds with the reality of the danger, that had we no other ground of objection than what this one circumstance affords, we should hold it sufficient to justify us in rejecting any proposal for re-union with the London Committee, which does not include an immediate and complete separation between the British and Foreign Bible Society, and all the Foreign Societies which circulate spurious editions of the word of God.

But let us look also to the effect of what is proposed, on those among whom the Foreign Societies operate. The people on the Continent know, that it is to the British and Foreign Bible Society they are indebted for all the exertions which have been made for providing them with copies of the Scriptures. They are aware that the Institutions among themselves, from which they are immediately supplied with the Bible, owe their existence in many instances *exclusively*, and in almost every instance *chiefly*, to its interference and liberality. They saw its accredited agents traversing their country, to encourage Apocryphal Committees, and heard them talking of the spurious books which these sent forth as the Divine Oracles, and the Records of Inspiration. They were distinctly told, that the adulterated Bibles put into their hands by the agency of their own Institutions, came directly from its stores, or were furnished by the help of its money. They have been taught to identify the one with the other, as distinguished by the same name, as possessing the same character, as pursuing the same object, and employing the same means. And every spurious Bible which they have received, whether the Apocrypha was appended, or whether it was interspersed, they have received under the sanction of that great Protestant Establishment in London, whose praises as a *Bible Society* have been sounded in their ears, till they have almost made it the object of their idolatry. There is, therefore, in their minds, a connexion between the British and Foreign Bible Society and the Apocryphal books which it has circulated, so strong and intimate that nothing but extraordinary means can pos-

sibly dissolve it, or counteract its mischievous tendency. And by those who see, in its true colours, the evil of adulterating the word of God, we should have rather expected a proposal to break down the Society altogether, and to form a new one in its stead, than a proposal to continue its alliance and its intercourse with the Foreign Societies, which have been the willing instruments of its Apocryphal distribution, and may plead its authority, and employ its influence, for supporting the Man of Sin. (App. B. p. 55.)

The London Committee, indeed, may be said to have been telling Catholics and Protestants abroad, that the British and Foreign Bible Society has no fixed principle on the subject of the Scriptural canon; that it does not differ much from the Council of Trent on this point; that it will even go farther in its admission of human productions among the inspired books; that, in short, it will give its sanction to any sort of Bible that may be demanded, if it have but the title and reputation of being Holy Scripture. This is exactly the impression made upon the Continent by the procedure of the London Committee—an impression not more false than it is pernicious and lamentable. We are anxious that it should be done away as quickly and as effectually as possible. All parties, indeed, profess to be resolved on accomplishing this. And yet the authors of the evil would qualify the plan by which alone the evil can be eradicated. They agree to circulate no more Apocryphas; but they wish to send Bibles and Testaments still to the Foreign Societies for their distribution. We shall soon see that this is in a great measure equivalent to Apocryphal circulation, the Bibles and Testaments being in one way or other convertible into spurious Scriptures. In the mean time, we are desirous to have it perceived and understood, that there is an important distinction here which is overlooked. The London Committee formerly circulated the Apocrypha—the reverse of which is, that they shall no longer circulate the Apocrypha, and henceforth, it is agreed, that Apocryphal circulation shall cease. In this way one part of the evil is to be corrected. But another part of the evil consisted in the testimony which the London Committee gave on the Continent, in the name

of their constituents to a false canon of Scripture, and this testimony they gave practically and emphatically, not merely by circulating spurious Bibles, but by forming, employing, and assisting Societies which did so, and refused to do any thing else, and are universally known to be Bible and *Apocrypha* Societies, though bearing the name only of *Bible Societies*. Now to do away the mischief here, it is requisite that a different and an opposite testimony be given—that our continental brethren be not allowed to remain in the erroneous conviction, that we allow the inspiration of the Apocryphal books—that they be distinctly informed that these we reject without hesitation or reserve, as mere idle or injurious fictions. And this is to be effected, not by the *London Committee*, but by the *British and Foreign Bible Society*, breaking up, as far as it can, the whole apparatus by which the Committee performed its illegal and destructive operations on the Continent, and saying with a loud voice to the Foreign Societies whom they have been deluding, “ Our Committee formed you, assisted you, employed you in circulating a false canon of Scripture. They did this without our authority, and without our knowledge. Had we been aware of the nature of your constitution and proceedings, we could not possibly have had you as our allies or our agents. But now that we have discovered the fact, we feel it absolutely imperative upon us to separate from you wholly, while you continue to circulate that which, as conscientious Protestants, we must denounce as different from, and opposed to, God’s word, and while in this manner you are practising in reality, though not in design, a fearful and ruinous fraud on the souls of men.” This is the language which it becomes the British and Foreign Bible Society to hold forth, in the circumstances in which it has been placed by the errors and misconduct of its Committee. Even all this will not be sufficient to meet the exigencies of the case. The evil has been too deeply planted, and too widely spread, to be rooted out by the most emphatic declarations of the Society. But such a declaration is necessary, and the act of dissolution which it contemplates is necessary. And it does seem strange and unaccountable, that those who are sensi-

ble of the vastness of the mischief that has been committed, and allow that it is a bounden duty to put it effectually down, should yet be so economical in the use of those means which certainly tend or contribute to the accomplishment of that most desirable end, and should tell the people on the Continent that the *British* and *Foreign Bible Society*, amidst all its disclaimers respecting the Apocrypha, has so much sympathy with the *Foreign Bible and Apocrypha Societies*, and so much regard for their good name and prosperity, and so much confidence in their general character and proceedings, as to make them still, without any necessity, either apparent or demonstrated, the depositaries of its books, and the agents of its work.

Independently of what we have now stated, it is evident to us that the proposal of the Deputation carries contradiction and absurdity on the very face of it. The London Committee are to trust the Foreign Societies with books, and not with money. If these Societies, however, are honest, will they not act as fairly and righteously with the one as with the other? It will be more easy for them, indeed, to misapply the money than the books. But we did not know that men of real honesty were to be kept steadfast in the exercise of that virtue, by its being made mechanically difficult for them to depart from it. We did not know that dishonest men were to be steeled against the temptations of their calling by such partial precautions, as would merely render a little more finesse, or a little more labour, necessary for betraying their trust. And we did not know that it was usual to put into requisition the agency of those, whose integrity had to be secured by the aid of physical barriers and restraints. It is strange and passing strange, that the uprightness of the Foreign Societies should be so doubtful, as to need a guarantee from the leather and stitching of the bookbinder! And if uprightness is wanting, how vain and idle to rely on the bookbinder's best materials and firmest work!

Either the Foreign Societies are deserving of confidence, or they are not. If they are not, then why employ them at all? And if they are, then why refuse them pecuniary grants? It is clear to our minds, that whenever we admit

the propriety and safety of giving books, we must, by necessary consequence, admit the propriety and necessity of giving money; and that whenever we maintain the expediency or necessity of withholding money, we must be prepared to maintain with equal firmness the expediency or necessity of withholding books.

By the very terms of their proposal, the Deputation have thrown suspicion on the character of the Foreign Societies, and forbid us to place any dependence on the rectitude of their proceedings. In the *first* place, as already stated, they decline putting any money into their hands. And why? Could not stipulations be made to insure its correct application, as well as in the case of books? And would not these stipulations be fulfilled, unless the persons for whose guidance they are framed, were destitute of a due regard to truth and honour? In the *second* place, the Bibles and Testaments are to be given *bound*. Does not this imply, that the Foreign Societies are not to be trusted with these books in sheets? And if they cannot be trusted with these books in sheets, even on an express stipulation that they shall be kept free from all contact with the Apocrypha, how can they be safely or consistently trusted with any thing else? And in the *third* place, why is it that they are not to get portions of the Old Testament in the same secure form as that in which they are to get the New? Suppose the Bible to be issued in three volumes, the first volume would contain no Apocryphal matter. And what is the difference between giving them that portion of the Scriptures *bound*, and giving them the New Testament bound, which constitutes the third volume? If binding affords security, the binding of the one could be made as strong as the binding of the other. The books from Genesis to Nehemiah are as much a part of the one record which we call the Bible, as are the books from Matthew to Revelation. And a stipulation could be required and obtained for the faithful distribution of the former, not less obligatory than a stipulation for the faithful distribution of the latter. (App. C. p. 58.)

In short, the proposed amendment is a practical and palpable solecism. There is at once confidence and no confidence

in the Foreign Societies. Honesty and dishonesty are equally imputed to them. One thing is given, and another thing is refused, without the shadow of a reason. And we can see nothing in the whole project but an inflexible determination to keep up in some modified shape, that unhappy alliance which the London Committee had formed with Apocryphal Institutions on the Continent, and which cannot now be maintained in all its original closeness, and for all its original purposes.

Again, the question may be stated thus: The Foreign Societies will either be able to circulate the pure Bibles that are sent, or they will not.

If they *cannot*, then it is a piece of mockery to say that these Bibles shall be sent to them. And while this proposal can answer no good end, it is accompanied with all the evil arising from the confidence that is known to be reposed by a British Protestant Institution in the Apocrypha Societies of foreign countries.

If they *can*, it may either be to a *small* extent, or to a *large* extent. If it be only to a *small* extent, will it be asserted that no one person can be found, who will undertake the distribution, and preserve at the same time an entire separation between the pure and the adulterated Scriptures? Or will the good of dispersing a few Bibles overbalance the evil of employing Apocrypha Societies, as chosen and accredited agents of Protestant Societies? And if it be to a *large* extent, does not this show that there is no necessity for employing the Apocrypha Societies? For if there be many of the people who will receive the Bible without the Apocrypha, and who prefer it in that unadulterated form, is it not evident that there will be no difficulty in forming committees, or in procuring individuals, who will manage this pure distribution, as well at least as it ever can be managed by the Institutions already existing? And while the great end we have in view is thus as fully answered as it was before, no one has it in his power to allege, that we look with unconcern or with esteem, on those establishments which connect God's word with the false and profane admixtures of man's invention.

But we must go a little more minutely into the subject, that we may see all the danger which is to result from the proposal to keep up our connexion with the Foreign Societies.

It is proposed to give them New Testaments for distribution. This proposal, if carried into effect, it is clear to a demonstration, goes directly to assist in circulating the Apocrypha. For, suppose that a Foreign Society circulates 1000 Bibles and 2000 New Testaments annually, and that the London Committee agree to give it 1000 New Testaments annually—what is the consequence? The consequence is, or may be, that the Foreign Society continues to circulate 2000 New Testaments, and expends the money which would otherwise have been laid out in preparing the half of their usual issue of New Testaments, on an additional number of spurious Bibles. So that, instead of 1000 spurious Bibles, and 2000 New Testaments, the Foreign Society spreads abroad 2000 New Testaments, and 1200 spurious Bibles! And this evil is effected by the help of the London Committee, which professes to abandon the circulation of the Apocrypha altogether, and to circulate nothing but the pure Word of God! The bounty of the London Committee accomplishes not a particle of good, for the 2000 copies of the New Testament would have been distributed whether the London Committee had meddled with the matter or not; and then, besides doing no good at all, it does all the harm of spreading among the people 200 copies of an adulterated Bible, more than the Foreign Society either could or would have sent forth but for its interference. Viewing the case in respect to the conduct of the London Committee, it would consist in their deliberately committing a serious injury by the instrumentality of another, which we have always understood to be tantamount to committing it in their own persons. And viewing the case as to its ultimate result, it would exactly amount to this, that the London Committee had sent a grant of 200 spurious copies of the Word of God for sale or distribution on the Continent.

Nay, but this is a very limited view of the evil. It is

only to be considered indeed as an example of what the London Committee will be empowered to do if the proposition under review be acquiesced in. Let the Reports be examined ; let it be considered, from what appears there, how extensive the circulation of the New Testament is ; let it be remembered that every one of these may be furnished from the stock of the British and Foreign Bible Society ; and let it be observed, that the Foreign Societies will save all the money which they themselves would have expended on the New Testaments so liberally gifted to them, and lay it out on a proportionate number of copies of adulterated Bibles, or adulterated copies of the Old Testament. We do not exaggerate the fact, when we state the number of New Testaments circulated on the Continent in the year 1825 to exceed 100,000. Suppose now that of these the Foreign Societies had circulated a fourth part, or 25000 copies, from their own resources, the British and Foreign Bible Society, by granting the whole 100,000, will let loose as much of their funds as will provide 5000 copies of a spurious Bible, in addition to what would have been distributed at any rate, while there is not one copy more of the New Testament sent among the people than what was previously circulated. But the evil is augmented, if we suppose the Foreign Societies to expend the savings created by our grant of New Testaments, on copies of the spurious Old Testament. The German Catholics who have bought a copy of the New Testament, return for a copy of the Old ; and they get it : they get Leander Van Ess's edition, which has the Apocrypha intermixed, and for which he tells us there is a prodigious demand. Well ; the London Committee have furnished the New Testament, and the money which the Foreign Society would have laid out on that, is reserved for the production of the adulterated Old Testament : and in this way the 25000 New Testaments will procure 6250 copies of the Old Testament with the interspersed Apocrypha, and these united with the New Testament produce that number of the whole Bible in a spurious form. Those who have attended to the details on this part of the subject, which are annually presented to us in the Reports

of the Society, will readily acknowledge that there are data sufficient to justify a much larger computation, and that we speak within bounds, when we make the number of adulterated Bibles, which the British and Foreign Bible Society would thus be instrumental in disseminating, without the least counterbalancing good, not less than *ten or twelve thousand*.

This is so exceedingly clear, that no man of common understanding can mistake it. It must be obvious to every one, that if we admit the proposition respecting New Testaments, the London Committee are to be allowed to transgress the law of the Society as formerly. It will not be to the same extent, but the principle of pure distribution is violated ; and that is sufficient to determine all against it by whom the circulation of adulterated Bibles is held in just abhorrence. It does seem suspicious that the London Committee should have any desire to retain even a remnant of their former self-created privilege of giving the Apocrypha. And, indeed, if this be conceded to them, we know not why they should not be permitted to send spurious Bibles of their own printing, and of their own purchasing, to the objects of their bounty ; and we are afraid that, if they should think proper to do so, and be afterwards called to account for it, they would successfully justify themselves by pleading the perfect consistency of what they had done, with what we had permitted them to do. For we cannot by any process of refinement, or by any effort of discrimination, perceive the slightest difference between giving a Bible to an individual with our own hand, and sending it to him by the hand of our servant.

And then it must not be forgotten, that the Scriptures may be circulated in *two* volumes, the one of these the Old, and the other the New Testament, and that those who receive them in this form will be taught by the very act of communication to regard them as parts of the same whole. Well ; a Foreign Society has copies of an adulterated Old Testament, and it has copies of a pure New Testament ; and when it gives these as volumes I. and II., do not the persons on whom they are bestowed become posses-

sors of a spurious Bible? But where is the difference between the British and Foreign Bible Society and the Foreign Society, when the latter furnishes the first volume, and the former furnishes the second volume? They may make what arrangements they please between themselves. The British and Foreign Bible Society may print or purchase the New Testament, and the Foreign Society may print or purchase the Old Testament. But they unite in producing the adulterated Scriptures, and in common estimation these constitute the Word of God. The individuals, or families, into whose hands they find their way, are not aware that the New Testament comes from a Society by whose members the Apocrypha is rejected as human, and the Old Testament from a Society by whose members the Apocrypha is received as divine. (App. D. p. 59.) What they have got is, to their simple and unsuspecting minds, nothing less and nothing more than the revelation of God's will, given to them by *Bible Societies*. Or if they happen to know that there are two Societies concerned in the issue of these volumes, they will most probably know, at the same time, that the principal and leading Society of the two is the British and Foreign Bible Society, to which, therefore, they will naturally trace and ascribe the boon, and whose sanction they will ever after quote as a reason for preferring the adulterated to the pure and uncorrupted Word. Thus, in so far as the faith and opinions of the people are affected, the British and Foreign Bible Society is acting as an Apocrypha Society; and it might just as well give grants to the Continental Associations of the canonical books of the Old Testament in sheets. There would be a little difference in the mode of procedure, but no difference at all either in the principle or in the result of their operation. If Apocryphal circulation is to be increased, and if the two volumes be sent forth in alliance with each other, we are wholly at a loss to perceive why the London Committee may not give to the Foreign Societies, donations of the Pentateuch unbound as well as of the New Testament bound.

There is another consideration which must not be lost sight of. The Foreign Societies *sell* a very considerable number of their Bibles and Testaments, even of those which are gifted to them by the British and Foreign Bible Society. Now, what are they to do with the money which they derive from these sales? They will of course appropriate it, put it into their own funds, and apply it according to their own views. There is no possible way of preventing them from doing so, except by prevailing upon them to become purchasers of those Scriptures to which we have been dogmatically told they have an extreme aversion; and we need not write a sentence to convince any one that this is a very hopeless expedient. So that we return to the position that the London Committee, in giving the Foreign Societies Bibles and Testaments, do really bestow upon them all the pounds, shillings, and pence, which these Bibles and Testaments will bring in the market. Now, in the *first* place, this is wholly inconsistent with the resolution to give them no money grants at all, for what difference is there between giving a hundred pounds, and giving goods that may be sold for that sum? And, in the *second* place, the money given in this manner is most directly to assist in the circulation of the Apocrypha: it is to be immediately expended on spurious Bibles or spurious Old Testaments. The calculation will now be as follows:—Supposing that the London Committee sends to the Continent grants of 5000 Bibles and 100,000 New Testaments, and that the Foreign Societies sell them all; and suppose that the Testaments sell for *sixpence* each, and the Bibles for *two shillings* each, then the London Committee have given to the Foreign Societies no less a sum than £3000, in spite of the profession of not giving one farthing in money. And if we put that money into the form of Bibles or Old Testaments, the account will stand thus:—We find that 500 New Testaments, or 114 copies of the pure Bible, are equal, in pecuniary value, to 100 copies of the spurious Bible, or to 120 copies of the spurious Old Testaments; so that the grants of books supposed to be made to Foreign Societies enable them to circulate 24386 spurious Bibles, or 29263 spurious Old

Testaments. And if we add to this the saving formerly mentioned on the 25000 copies of the New Testament which the Foreign Societies were wont to circulate at their own expense, there will be a distribution of 29386 spurious Bibles, or 35513 spurious Old Testaments, in consequence of the grant made by the London Committee of 5000 pure Bibles and 100,000 New Testaments; and as 35513 of these 100,000 New Testaments will accompany the 35513 spurious Old Testaments, the whole result of the Committee's grants will be 29386 spurious Bibles, or 35513 spurious Old Testaments, and only 64487 New Testaments.

It may be said that the Foreign Societies could be made to account for the proceeds arising from the sale of the books sent to them for distribution. But is it to be imagined that when any person came to purchase a Bible from them, the London Committee's Bible would be offered instead of their own Bible, when they have such a decided preference for the latter as having the Apocrypha, and consider the former as imperfect, on account of its being without that appendage? And as to New Testaments, if they are to purchase them, why should they apply for them to the London Committee, seeing that in so far as they can get a price for them, that price will enable them to reprint, and to keep up a stock equal to the market demand? They would thus far have no other character than that of booksellers, with this difference, that they would be purchasing wholesale from the London Committee, the New Testaments which they themselves are in the habit of publishing with their own means, and that in being intrusted with the sale of pure Bibles, they would be intrusted with the sale of an article which they must be supposed to sell in preference to another article of the same general character, for which they are equally well paid, and which they can sell with a better conscience, and with greater freedom. (App. E. p. 60.)

Every person, indeed, must be satisfied that worse agents than the Foreign Societies could not possibly be employed, even independently of the risk of their doing positive injury to our cause. When we ask them to circulate for us pure copies of the word of God, we ask them to do what is contrary to their convictions of prudence and propriety, and what

may be justly accounted a violation of their religious feelings and ecclesiastical prejudices. We ask them to do what, it is said, they have uniformly declared to be impracticable, and what they cannot accomplish, without a demonstration, or even seriously undertake, without a confession, of having given and reiterated most erroneous information. We ask them to do what is to be clogged with restrictions and conditions which imply suspicion of their integrity, and tend in this manner to provoke their resentment against the very Institution which they are nevertheless expected to serve. And, in these circumstances, can we really anticipate, from Foreign Societies, any portion of that zeal and activity in circulating the pure Bible which are requisite for the success of the work? Is it to be thought that they will put themselves to any extraordinary trouble, that they will make any sacrifice of time, that they will animate one another to exertion, in order to perform a thing of which they disapprove, in preference to a thing to which they are attached both from principle and from habit? Or rather, is it not to be apprehended that they will be greatly inefficient; that they will do little or nothing to promote the cause which we have committed into their hands; that they will be eager enough to dispose of the Apocryphal books which they have prepared for the use of the people, but that they will allow pure Bibles a tardy and limited exit from their depositories; that they will make no more effort for us than what may be necessary to maintain their connexion with the British Society, and have the credit and authority that are to be derived from its patronage; that in short they will be nominal, and not real coadjutors in the work, and only prevent others from being employed, or from undertaking to execute that scheme of Christian benevolence to which they themselves are either inadequate or hostile? Were we desirous that any measure or enterprise should be baffled, we would certainly put the execution of it into the hands of those who had no liking to it; who were engaged in something of the same kind to which they gave a strong and decided preference; and who had the motive neither of interest, nor of duty, nor of compassion, to make them in the least

degree favourable or subservient to our purpose. And this is exactly the predicament in which it is proposed to place the circulation of the pure Bible, when it is proposed to give the charge of that circulation to the Foreign Societies. They have no motive to be diligent in the task assigned to them ; they have every motive to be inattentive to it, and to neglect it. And while we thus put it in their power to thwart the object which we profess to have in view, we give them, at the same time, the advantage, for prosecuting their own object, of all the influence which will naturally belong to them as the confidants and representatives of the British and Foreign Bible Society ; and all the while we are permitting to lie dormant and useless every other means which a contrary procedure would have called into action, and applied to a willing, eager, and industrious dissemination of the word of God.

It may be said that the mark of the British and Foreign Bible Society, which is invariably put upon the bound books which they issue, would distinguish the New Testaments issued by their sanction, from the Old Testaments issued by the Foreign Societies. But how is it possible for the people receiving them to make this distinction, or to be influenced by it ? Both Societies are denominated *Bible Societies* : the one is employed, they see and are told, as the agent of the other, which must necessarily infer some degree of tolerance or of approbation, as all agencies are ordinarily judged of : they have been accustomed to observe the cordial harmony that subsisted, and to hear the mutual praises that were bartered between the two : And, what would be in their minds, the most natural and logical conclusion which could be drawn, but that the Old Testament and the New Testament which they had received from the same hand, and at the same time, were but parts of the same divine revelation ?

Some, we are aware, will reply, that to send out a spurious Old Testament with the New Testament, as given by the British and Foreign Bible Society, would be a breach of the contract which is supposed to be entered into between the two Institutions, and be instantly follow-

ed by a dissolution of the connexion. But, in the *first* place, how is it to be discovered that the two volumes will be issued in company? How shall we know that this fact takes place at all; or how shall we know when, or where, or to what extent it takes place? Are we to employ spies? Are we to send inquisitorial agents with £300 a-year to every district on the continent? Or, are we to trust to accident for unfolding to us the violation of the bargain that is suspected? It must be clear to any one that the difficulty here, if not insuperable, is so great as to defeat all the jealousy and surveillance that can be exercised. But, in the *second* place, the evil is not by any means guarded against, even though the Old and New Testaments be not issued in one parcel. It exists in an almost equal extent, if the two volumes be issued the same hour, the same day, the same month, the same year. For still they are obtained as constituent portions of God's word; they are obtained from the Foreign Society, united to the British and Foreign Bible Society by the strictest ties,—by the same name (*Bible Societies*)—by obvious co-operation in the same work (circulating the *Bible*)—by a friendship, long continued and warmly cherished on the same ground, (attachment to *the Bible*,) and by a confidence which leads the British and Foreign Bible Society to trust the Foreign Society with its grand design—that of furnishing the continent with copies of *the Bible*: And thus they are obtained in such circumstances as will render it a task, which will baffle common understandings, to perceive the difference between what is actually given to them, and what our British Society intended them to receive. Nay, we are rather inclined to think that the distinguishing mark of the British and Foreign Bible Society on the New Testaments, instead of lessening will increase the hazard of mistake: for let the London Committee do as they may in this matter, the people can never be persuaded that the New Testament and the adulterated Old Testament are not provided for them by the combined and cordial effort of the two Societies; and thus that little circular impression which is stamped upon the leather binding of the

New Testament, and which is imagined to operate as a charm against Apocryphal error, will only serve to give the weight and sanction of British Protestantism to the spurious Old Testament, which it does not disclaim, and with which it is associated by many ties and tokens of brotherhood.

It has been proposed as an expedient that might answer the purpose, to try in every case whether a different agency from the Apocrypha Societies might not be obtained, and where that *can* be found, to prefer it to the other, and where it *cannot* be found, still to occupy the agency of Apocrypha Institutions. This expedient we hold to be objectionable and nugatory. If what we have already argued be admitted, the new method must be rejected, because it implies as an established position, that Apocrypha Societies are in no inconsiderable degree good and safe agents for the circulation of the pure Bible. This we not only doubt, but most distinctly deny; and really if it be the serious and settled conviction of any that the agency of Apocrypha Societies is entitled to such an attestation, we do not see why any trouble should be taken, or any stand made to procure agents of a different description. Such an admission renders all resistance on the point at issue feeble and unavailing; and supplies the thorough-going adherents to existing Institutions on the continent which are all Apocryphal, with an argument for their sentiments and conduct which cannot easily be overcome. We do not aver that one method is not preferable to another. But we do aver that those who allow *Apocrypha* Societies to be trust-worthy associates and agents to a pure *Bible* Society, are both very idle and very inconsistent when they stickle about a mere preference of that which the one party may think better, and the other party think worse, and whose degrees of superiority or inferiority it may be a real puzzle among them to determine, while both parties agree in acknowledging that the thing is so excellent and unexceptionable as to deserve the united approbation of Christendom.

If it be asked by what modes, after discarding the Foreign Apocrypha Societies, we are to get our canonical books

circulated, we answer, by forming Societies of a different description, by procuring the services of Christian individuals who have the requisite talents and opportunities, and by the ordinary instrumentality of booksellers, shopkeepers, and colporteurs. These methods have not yet been sufficiently tried,—some of them have not been tried at all. And the information that we have as to the state of the continent, does not permit us to doubt that they might be adopted with every prospect of success. We do not affirm that it is possible,—most assuredly it is not possible, to get such an extensive circulation for our canon of Scripture, as could be procured for a book which, under the general name of the Bible, is so compounded and arranged as to satisfy almost every variety of taste and of belief. But we look more to the purity than to the extent of the circulation. And, at any rate, as it is proposed by the London Committee to send forth nothing but the canonical books, the distribution on their plan will derive no more advantage than it will do on ours, from the accommodating character of what is distributed. The question then comes to be, whether may we expect a greater quantity of pure circulation in the way proposed by us, or in the way proposed by the London Committee?—always recollecting that our method is not liable to Apocryphal contamination or abuse, whereas the London Committee's method, as we have seen, whatever good it may effect, must undoubtedly have that good counteracted and alloyed with much evil. The question, in our opinion, may easily be solved. And nobody can hesitate for a moment as to the result, when the competition is between an agency that is willing and active from principle, and an agency that must be unwilling and inactive from principle also,—between an agency that has nothing to care for but the one thing committed to its charge, and an agency that has something different from what we intrust to its management, something opposed to it, something preferred to it,—between an agency which, in prosecuting one object, yet consists of various parts, and employs various methods, and an agency which, prosecuting two discordant objects, has but one kind of machinery for both, and must of course afford fewer facilities for per-

forming that part of the work with which alone we are concerned, and which, from existing prejudices, is in danger, even in the most favourable circumstances, of being altogether neglected.

We are not prepared to say that a great deal can be accomplished by the adoption of either scheme. But sure we are, that if much is to be done, it is scarcely hyperbolical to affirm, that our scheme promises to do every thing, and that the scheme opposed to it promises to do nothing. And if little is to be done, we have to thank the London Committee for that state of affairs which renders our efforts unavailing, which they produced by their mismanagement, and which they are very reluctant to improve by any thing like a free and total abandonment of their former procedure. Still, however, we must not despair. Let us correct the errors we have discovered, and let us correct them thoroughly. Let us manfully look our difficulties and dangers in the face. Let us at once exchange that corrupt channel of our bounty which has hitherto been made use of, for the channel which, being pure, is alone fit for conveying the sacred gift that we communicate. Let us put forth all the energy, and zeal, and diligence, we can command. And let us hope that, by the blessing of God upon our labours for propagating his own word, these labours shall not be fruitless. If it should turn out that those places on the continent in which we expect to find admission for our Bibles are inaccessible to them, we shall experience deep concern for the disappointment, and perhaps cast a reproachful glance towards the London Committee, but we shall not give way to despondency. We know that there are many districts into which the pure Bible will find its way without any great difficulty. We know that New Testaments and other portions of the canonical Scriptures may be introduced almost everywhere. And we know that there are millions of people over the face of the earth, whose spiritual wants will exhaust incalculably more than all the funds of all the Bible Societies in Britain, and who will gratefully and joyfully receive the pure and uncorrupted word of God which we propose to circulate.

We cannot conclude this branch of the subject, without adverting to an objection which some have started against a total disruption from the Foreign Societies. They are quite satisfied that it would be more seemly to have agents of a different cast and character from these ; that there is some risk of their being enabled by grants of our books to disseminate more of their own ; and that at all events they could scarcely fail to be languid and inefficient, if indeed they made any exertion at all in our behalf. But then to break off from them altogether, it is thought, would be disrespectful, and would wound and irritate those with whom we had been long connected, and who had been acting in conformity to their own conscientious views.

To this we answer that we certainly do regret every thing which may give pain to the Foreign Societies, or to their Committees. But when the choice is between a regard to feeling and a regard to duty, we cannot hesitate to which of these we ought to give the superiority. The first thing to be attended to is the moral principle, and that is not to be superseded or trenched upon, by any consideration of mere delicacy or courtesy which may arise from its practical and faithful exhibition. Although our steady adherence to canonical distribution, and our separation from such as are engaged in uncanonical distribution, may offend those whom otherwise we should feel it incumbent upon us to gratify, yet standing upon the high and holy ground of religious obligation, we must not allow ourselves to be driven from it by a deference to any human being. It becomes us to act upon the maxim that “ we ought to obey God, rather than men.”

But really it occurs to us that the proposal made by the Deputation is far more exceptionable on the score of delicacy, than the one which we have offered, and by which we are constrained to abide. Theirs is fully as offensive as any thing of the kind can well be. It is fraught with unambiguous insult. It is enough to provoke the resentment and displeasure of the least susceptible mind. When converted into a direct address to the Foreign Societies, and made to tell them explicitly all that it implies, it is as follows:—

“ Gentlemen, we cannot go on with you as we have heretofore done. We are forbidden to circulate the Apocrypha ourselves, or to circulate it by your help and agency. But we wish you to circulate the pure Bible, which you have already told us it is impossible for you to circulate; and for that purpose we shall send you a cargo, as soon as you have made up your minds to attempt this impracticable thing. You will not fail to perceive that we place confidence in you, for otherwise, how should we trust you with our sacred books? And yet we must inform you at the same time, that you are utterly unworthy of our confidence. For we cannot send you money,—lest you should apply it to some purpose different from that which we intend and prescribe. We cannot send you the canonical books of the Old Testament, though they were bound,—lest you should contrive to link the Apocrypha to them. We cannot send you the Bibles or Testaments in sheets,—lest you should append to them, or intersperse with them, contrary to our direction, the abominations of the Council of Trent. And we cannot even send you our Bibles and Testaments bound, without certain express stipulations—which are necessary, it seems, for fettering men of honour—that you will not be so faithless as to remove the binding, and send them forth among your people in a new and impure companionship.” Such is the obvious meaning of the arrangement projected by the Deputation. Our language to the Foreign Societies is simply this. “ Had we known that you were Bible and *Apocrypha* Societies, we could never have consented to be your patrons or your allies. Our conscience and our principles would not have permitted us. And having discovered the secret, we feel ourselves compelled by a strong and irresistible sense of duty to renounce the connexion. We cannot, as honest men, or as consistent Protestants, act otherwise; and we are sure that, however much you may regret the event, you will give us credit for the sincerity of our language, and the purity of our motives.” Let the candid reader judge which of the two declarations is most worthy of the Bible Society at home, and most respectful to the Bible and Apocrypha Societies abroad.

III. The third question respects a change in the membership of the London Committee.

We confess that we cannot bring ourselves to confide in that Committee in its present state. We know that they have lost the confidence of this part of the country. We abide by the position which we advanced in our Second Statement, that they are not fit to be trusted. By that we mean not to impeach their general character,—whose excellence we have no inclination to dispute, and on whose merits it is not our prerogative to decide. But they came before us as a Committee, managing the affairs of the British and Foreign Bible Society, and such misconduct did we discover and substantiate against them, that we pronounced them, *quoad hoc*, not worthy of trust, and not qualified to remain in the direction. The distinction now mentioned, we beg to be particularly observed; and with this explanation, which a disposition in certain quarters to misrepresent us has rendered necessary, we reiterate our deliberate conviction, that the London Committee, *as a Committee*, have ceased to enjoy and to deserve that public confidence which is essential to their official success. Some considerable alterations are indispensable.

It may be thought an ungracious thing to move, that men of such respectability and usefulness, as those are who constitute the Committee, should be dismissed from the service of the Society. Were that absolutely requisite for the Bible cause, we should not scruple to propose and to urge the measure. But there is no occasion for such a proposal, or for such a measure. Nothing is more easy than for the gentlemen who are conscious of having engaged in those proceedings which are now on all hands condemned as well as lamented, and have thereby given reason to suspect their sufficiency for carrying on the pure work of the Society, to retire and give place for the introduction of others who do not labour under the same disqualifications. And, surely, if they have that “concern and regret” to which the Deputation alluded in their conferences at Glasgow, and if they are as deeply anxious as we hope they are, to promote the great object, and to restore

that harmony and co-operation which they themselves had been the means, and not the innocent means of interrupting, they can have no objection to such a salutary movement.

Nor are we called upon to specify the individuals whose removal from the Committee would be satisfactory. That would be an irksome and invidious, though not altogether a difficult task. If there be a willingness, and a determination to bring back the Committee to a healthful state, those who are interested in the matter can be at no loss to ascertain who the members are, whose status will be lost by the changes which that body must undergo. But, in order to help them on in this good work, we shall mention several classes, and offer our reasons for pointing them out as unfit to continue in the management.

1. The first class consists of *those who hold that the law of the Society authorises or requires the circulation of the Apocrypha.*

It may perhaps be deemed incredible that there should be any members of Committee by whom such an opinion has been maintained. But it is nevertheless true; and no one acquainted with the composition and history of the Committee will venture to deny it. When the Committee chose a select number for drawing up the resolution which was passed on the 21st of November, they put into that Sub-committee, an individual, who had not only previously subscribed the Cambridge Protest, (App. F. p. 61.) but had moreover published a pamphlet in which he still more explicitly and pertinaciously insisted on that interpretation of the law to which we are referring. And had there not been a strong leaning to the same doctrine among some at least of the Committee, it is impossible that he should have been nominated to such an important office in the settlement of the question. But, independently of this, it is well known that there were members of the regular ordinary Committee, who did most openly and most perseveringly insist that the fundamental law of the institution, instead of prohibiting the circulation of the Apocrypha, sanctioned it in the case of

every foreign church by which the Apocrypha was either demanded as necessary, or required as expedient.

Now, it would be quite absurd that such persons should continue to administer a law which they had so strangely misunderstood. They have misunderstood it, although it is as clear and intelligible as it is possible for the power of language or the ingenuity of man to make it. They have misunderstood it after their attention has been called to its import and phraseology, and they profess to have considered it with the greatest care and candour. They have misunderstood it in spite of the innumerable arguments, and testimonies, and circumstances, which have been adduced to demonstrate that it neither does nor can admit of the construction which they put upon it. If the law is to remain as it is, their remaining in the Committee would subject it to the same risk of perversion and abuse which has already produced such unhappy effects. And even if any change were to take place in the wording of the law, we can have no security that the understanding which discovers in the law, as it stands, a permission or an obligation to circulate the Apocrypha, will not find its way to the same interpretation through all the alterations that can be made. Nothing can be more simple, nothing more lucid, nothing more precise, than the fundamental law of the British and Foreign Bible Society. Any attempts to improve its intelligibility, by putting additional clauses to it, or clothing it in different diction, could have no other effect than that of impairing that essential quality by which it is so much distinguished. And they who desiderate this new form are only preparing fresh materials for misapprehension to themselves, and disappointment to those who confide in them. So utterly impossible, indeed, does it seem to us, for any person to believe that the law embraces in its object the circulation of the Apocrypha, that we are tempted to impute such a belief to some predominant, though it may be unconscious, liking for the Apocryphal books. But whether we explain the matter by this theory, or whether we adopt the other mode of accounting for the fact, sure we are that those who have so grievously misapprehended a sta-

tute, the meaning of which is not less obvious than the proposition that 2 and 2 make 4, are not worthy to be intrusted any longer with the task of carrying it into effect.

2. *Those who have been convinced that the law of the Society disallows the circulation of the Apocrypha, and who have yet deliberately engaged in that circulation.*

That there are several of this description in the Committee we can have no doubt. Indeed we know it to be the case. And some of them have had no hesitation in acknowledging it. They have justified it on the ground of the Apocrypha being necessary or expedient as a passport to the Bible. But the justification has been rejected, and we proceed on the supposition that it not only can no longer be pleaded, but that the plea has been at all times inadmissible. And indeed whatever motive may be alleged to have actuated those who have been consenting to the proscribed practice, it does not in the least degree militate against our position. For they confess that they have knowingly and intentionally broken the laws of the Society. And their violation of it is not merely destitute of any excuse drawn from its obscurity, for they allow it to be perfectly clear; but it has taken place so as to consist in circulating what they must have known to be a spurious Bible, and in applying the funds committed to their management to a purpose quite different from, and opposite to, that for which they were given. Having in this manner, and to this extent, transgressed the law with the knowledge and consciousness that they were doing so, we cannot again rely on them for a strict and faithful adherence to the constitution of the Society. Whether the law continue exactly as it is, or whether it be altered in its forms of expression, we have no security against their repeating the offence. Reasons may be discovered, or temptations may occur, as powerful as those which formerly influenced them; and we see not why, having yielded to the one, they should not yield also to the other. The contrary might happen; but that is a matter of speculation, and, in a case like the present, it is of great importance to remove every cause of jealousy and distrust, and to bring into operation, if we can possibly get it, an instrument which has never yet deceived us.

3. *Those who think the Apocrypha not unworthy of being associated with the Holy Scriptures.*

Loose ideas of the Canon of Scripture have had more to do in producing and perpetuating the evil against which we are contending than most people are aware of. There are many who hesitate not to affirm, that the canon of scripture is not a matter of revelation but of private judgment, and that while there may be some of the books in our canon which are *not* inspired, there may be some of the books in the Apocrypha which *are* inspired. This doctrine we are not called upon to combat, though we must denounce it as unsound, heretical, and dangerous. All that we have to maintain is, that it is not the doctrine of the British and Foreign Bible Society. On the contrary, that Society had taken it for granted, as a thing which had been fully settled, and which was not to be a subject of doubt or dispute in her operations, that the canon of scripture consists of the books of our authorised version, and of neither more nor less than what they contain. So that the persons who are of a different opinion cannot be ranked among her genuine and consistent members. And yet not only have many of these subscribed to the funds of the institution, but some of them, clergymen and laymen, have got into its Committee of Management. These have avowed their sentiments in conversation, and by letter. They have given countenance to periodical writers promulgating the same errors in the boldest and most reckless style. And they have endeavoured to inoculate individual members of other Bible Societies with this mortal heresy, in order to paralyse their opposition to the London Committee's practice of circulating adulterated editions of the word of God! Is it possible that the Christian public, that the enlightened and right-hearted adherents of the British and Foreign Bible Society, can intrust the prosecution of their object in the hands of men who hold such principles on the subject of inspiration? Would not this be to contradict their own professions, and to endanger their own scheme? And would it not invest their Institution with a most prejudicial resemblance to those institutions on the continent whose directors are well known to be, in many

instances, sceptics or unbelievers as to what constitutes the Bible a revelation from heaven? For our part, we can have no confidence in the direction which is carried on by those who talk lightly of the inspiration of the Scriptures, and who, in this respect, are disposed to consider the Canonical and the Apocryphal books as on the same level. That alliance between the two which has been formed by the London Committee appears to us to be injurious in any view that can be taken of it. But when it is formed upon the ground that the Apocrypha is not undeserving, on account of its intrinsic merit or its claim to a divine authority, of holding a place in the record of God's holy will, we do not think any term strong enough to mark our abhorrence of this unhallowed association itself; and we cannot but wonder that any individual who tolerates or approves of it, should ever dream of being admitted to the honour of serving the British and Foreign Bible Society in carrying forward its pure and sacred object.

4. *Those who have all along "abominated" the Apocrypha, and have yet been active in circulating it.*

This may perhaps be considered as the very worst of all the cases with which we have to do. If a man believes the Apocrypha to be either positively good, or negatively harmless, we can easily see how he has been misled without any compromise of sound principle. It would not indicate, indeed, any accuracy of thinking, or any enlargement of understanding. But still it might consist with honourable views and pure principles of conduct. If, however, a man believes the Apocrypha to be an abomination,—a collection of fables and errors,—an impious and wicked attempt to impose on the credulity of men,—we are altogether at a loss to account for his agreeing to circulate it, even by itself, and much more in company with the word of God, by any hypothesis that leaves him untouched as a trust-worthy agent in the circulation of the Bible. With such impressions of the moral vileness of the Apocrypha, why does he set himself to give it currency? The only answer that we can imagine to this is, that he uses it as the means of getting free course to the word of God. It is from no love to the Apocrypha that he sends it abroad;

for he distinctly tells us that he hates it. It must, therefore, be from a desire that he has to accomplish something else; and that something is, the dissemination of the Scriptures, to which the dissemination of the Apocrypha is said to be subordinate and helpful. Now, this amounts exactly to "*doing evil that good may come*;" At least we can attach no other meaning to the mode of procedure which he adopts. His object we all unite in praising as most excellent and desirable. But his method involves in it, what is, by his own confession, odious and sinful. We do not say that, at the very moment, he is sensible of committing a sin. And we do not say that he has embraced the maxim of "doing evil that good may come." But we affirm, and we think it cannot be denied, that he *is* committing a sin, and that he *is* acting agreeably to the maxim of "doing evil that good may come." And we consider it just the more dangerous and incurable, that he is busying himself in giving circulation to what he acknowledges to be contrary to the tenor of God's word, and to the dictates of God's will, without being aware that he is contracting moral guilt, or that he is acting upon a false and forbidden principle.

The application of this to the London Committee is obvious and easy. We have access to know that many of them do hold the Apocrypha in utter detestation,—they account it profane and blasphemous,—they wish it were "given to the moles and to the bats," and consigned "to outer darkness for ever,"—and they are indignant at the idea of being thought in the least degree tolerant to its character or pretensions. Be it so; but then in spite of this, they have had no scruple in sending it over the world along with the Bible, and as a constituent part of it! We grant that their design was laudable,—it was to get a more extensive spread for the divine oracles. We grant that they were not immediately conscious of committing an act of moral transgression. We grant that, so far from formally admitting the maxim of "doing evil that good may come," they regard it with as much aversion as they regard the Apocrypha itself. But still, it is true, that they have all along been reducing this maxim to practice. They have embodied it distinctly and fully into their actual proceedings.

They have, in their operations, recognised it as a right, and legal, and useful expedient for gaining their purpose. And the more that they reprobate the Apocrypha, and the less that they see its circulation to be a practical approval of the maxim so often quoted, it is evident that the feebleness of their claim on our confidence. They will have recourse to other measures that are similarly and equally reprehensible, and there is nothing to prevent them from adopting these and persisting in them, since they cannot be made to perceive their contrariety to that rule which God has given for the government of his people, when they are tempted to make the end sanctify the means. And, therefore, we do consider it to be indispensable that all those of the London Committee who, regarding the Apocrypha as a worthless and impious production, have yet deliberately and perseveringly connected it with the word of God, and in that connexion dispersed it among the nations, should retire from the management of the Society, the purity of whose administration is essential to its success,—which, to gain the cordial support of the public, should be above suspicion as to the principles on which it is conducted,—and which, from the abuses in this respect that have crept into its concerns, should now be thoroughly divested of the very appearance of any thing that is favourable to Apocryphal distribution.

5. *Those who have been accessory to that studied concealment which the London Committee have practised, respecting the circulation of the Apocrypha.*

That there was such a studied concealment, has been fully established, and so complete is the proof of it, which we brought forward in the Second Statement, that he must be very inaccessible to conviction, who can now entertain any doubt upon the subject. Indeed there are members of Committee who have confessed it in our hearing, and lamented it, and condemned it. They were too candid not to admit it with the utmost frankness; and they even expressed surprise that any of their friends should be so hardy and absurd as to call it in question. We are perfectly willing to allow that the Committee gave no instructions to conceal the transactions respecting the Apocrypha,

and that the majority of that body were quite innocent of this artifice. But it is enough for us to know that there were individuals in the management, who dextrously imposed on the public, and on their own colleagues, by making them believe that nothing was circulated but the pure Bible. It does not indeed say a great deal for the sagacity, the attention, or the vigilance of the Committee, that they permitted themselves to be so long, and so completely hood-winked. Still, however, we can forgive them for this short-coming, and our forgiveness shall be free and full, if they do not take part with the persons who have deluded them—with the persons who have deluded them so far as to make them practise a fraud on their constituents, and think that they were distributing Bibles, all the while that they were distributing Apocryphal error. Those persons have indubitably forfeited all right to be trusted. They have deceived the community ; and not only so, but they have deceived their own official co-adjutors. The deception was systematic, it was deep, it was long continued, it was mischievous, and indicated so much skill and perseverance in disingenuous manœuvring, that we should not consider the cause safe, were it to remain under their superintendence, and at their disposal. The Committee might return to the original principles of the Institution, and resolve to be as pure as its fundamental law requires them to be ; but so long as those who made them their dupes for a period of twelve years, are permitted to exercise their talents in the business of the Society, it is in perpetual danger of being perverted and mismanaged as it was before. Had it been an occasional blunder into which they fell, we might have easily flattered ourselves that it would not occur again ; but it was a regular plan—a persevering course of abuse, implying on the part of those who engaged in it, in the *first* place, a decided predilection for Apocryphal distribution, and in the *second* place, an intentional and artful concealment of what they evidently believed to be contrary either to the principles of the Institution itself, or to the views and intentions of those by whom that Institution was formed and supported. And therefore we feel it impossible

to have any assurance, on which we can depend, of the future fidelity and good conduct of the Committee, while it retains within its bosom those individuals, who have so unworthily betrayed the trust that was reposed in them,—transgressed the law they had undertaken to administer,—carried on the trespass, year after year, without cessation,—and all the while industriously covered their proceedings with the veil of secrecy, and told us they were doing what we now find to be the very reverse of what they actually did. Would any man who had made such a discovery respecting his steward or his servants, continue them in his employment? There is not a member of the Committee who would act so unwisely in his secular concerns; and why we should so readily agree to subject the integrity and pure circulation of God's Word to a risk from which the ordinary transactions of the world would be so carefully preserved, is a problem which we profess ourselves unable to solve.

We mentioned and illustrated at some length, in our Second Statement, those circumstances by which we are constrained to distrust the London Committee; and we must say that nothing has since occurred to give us a better opinion of them as Directors of the British and Foreign Bible Society. On the contrary, from what transpired at our conference with the Deputation that they sent to explain and to conciliate, and from other incidents which have taken place, since the date of our publication, we are confirmed in all that we formerly thought and said concerning them. It may be worth while to state a few of the particulars to which we allude, for the consideration of all concerned.

1. The gentlemen of the Deputation acknowledged that all the facts in our Second Statement, though some of them might be deemed too highly coloured, were substantially correct. We were prepared for the acknowledgment, because we had been extremely cautious in making any averments, for which we had not satisfactory evidence. But it is of great importance to have the truth of our averments confessed by those who could easily have detected any error which they contained, and who are interested in exposing their inaccuracy, and thus weakening their effect.

2. It was particularly acknowledged by the Deputation, that there had been a studied concealment, in the London Committee, of their Apocryphal practices. An attempt was made to explain it,—but still it was admitted most explicitly, that those who contrived to circulate spurious Bibles, had also contrived to hide these illegal transactions from the community for a long series of years. (App. G. p. 62.)

3. Other things have been confessed by the Deputation of which the public had been industriously kept ignorant. They confessed that Leander Van Ess, whose pious and disinterested zeal has been so frequently boasted of and eulogised, receives from the London Committee a salary of £300 a-year, and that he has received it from a period nearly as far back as that of the Rev. Mr. Owen's visit to the continent. And when asked why this fact does not appear in the Reports, or in the accounts of the Society, the only explanation given was, that such a disclosure would have injured Van Ess with the Catholic Church to which he belonged—an explanation that is quite unsatisfactory, because the Bible services of Van Ess are openly proclaimed to the world, and in the Appendix of the very last Report, there is an extract from one of his letters in which he sets the power of the Church of Rome at defiance. (App. H. p. 63.)—The Deputation also confessed that Professor Keiffer at Paris is a stipendiary of the London Committee—that he gets 200 guineas per annum, and £60 for a clerk—that this payment is made to him, not only as an occasional translator, but also as a regular agent—and that, notwithstanding, it is not alluded to in the Reports, and has no separate place in the cash-accounts that are published, but is buried in the sum of £5833, for the languages of Asia and Africa.—The Deputation could not recollect any other agents of the Society in a similar predicament; but here are Leander Van Ess with an annual salary of £300, and Professor Keiffer with an annual salary of £210, and the pecuniary remuneration of both carefully kept out of view! (App. I. p. 64.)

4. We have been blamed for charging the London Committee, amidst all their professed Resolutions of abandoning Apocryphal circulation, with a fixed design to persevere in

that practice, and with having, even in their Resolution of the 21st November, what the Glasgow Auxiliary very emphatically calls a "*Postern*," by which they might escape from the restraints which they seemed to impose on their proceedings. The grounds of our charge, as adduced in our Second Statement, we deemed perfectly sufficient to establish it. But we have received additional proof.

The Deputation told us, that after passing the Resolution of 19th August, 1822, which was certainly pretended to be an *anti-Apocryphal* resolution, the Committee having a considerable stock of De Sacy's French Bible, with the Apocrypha interspersed, remaining in their Depository, instead of locking it up, or depriving it of its obnoxious contents, did deliberately send it all over to Professor Keiffer for distribution in France! There is only one thing in which we believe this information to be erroneous. The transaction took place not wholly in 1822, but partly also in January 1825, which makes it a great deal worse, as the sense of the country was by that time more loudly expressed, and another anti-Apocryphal resolution passed by the Committee! (App. K. p. 64.)

5. Excuses have been made for the London Committee as if they had not known the precise meaning of the laws enacted by the Society, and might have considered the authorised versions spoken of as inclusive of the Apocrypha. All this we formerly evinced to be utterly groundless and absurd. But we have since perused a pamphlet, which appeared in the year 1803, which was written for the express purpose of preparing the public mind for the formation of the Bible Society, which developed the principles and purpose of the Institution about to be formed, and whose author was actually employed in framing the Society and drawing up its rules, was appointed to be one of its secretaries, and has ever since continued in that official situation. The following is an extract from the pamphlet:—"Circulating the Bible only, we circulate *pure* truth, *pure* morality, *pure* religion; and while we thus offer to the hungry multitude the *finest wheat*, *without tares and without chaff*, we provide what is suitable to every one; *we commit no mistake*,"

&c. It is "the Bible only," as the Secretary, who is a British Protestant, told the public; it is what is in every respect *pure*; it is the *finest* wheat; it is wheat *without tares* and *without chaff*; and it is that, by circulating which we *commit no mistake*;—this is the character of the book, which alone, by his own consent, advice, and legislating assistance, the Society was to distribute over the world; and yet we must believe, that when the Apocryphal abominations were put into it, and intermixed with it, there was no conscious or faulty departure from the law,—no understood violation of that *purity* which was originally deemed so important and recommendatory as to be thrice repeated,—nothing but a mere result of ignorance or a mere act of inadvertence, which might easily happen to any one, and should be easily forgiven by every one!

6. We have seen some letters written by a member of the London Committee to a Secretary of one of the Bible Societies in Scotland. In one of these, dated August 30th 1825, the author says:—

"I abominate the Apocrypha, and lament its position in any Bible. Still, knowing the prejudices and gross ignorance of the Greek and Roman Catholic Churches, I could have wished that in some certain cases, we might have had the liberty of giving them the canonical books, printed by us, even to those churches which interspersed the Apocrypha with the canonical Scripture. We must, however, honestly act in a strict conformity with the constitutional principles of the Society. Having had the honour of being one at the formation of the Society, and have been twenty-one years on its Committee; *we, at the time these rules were established, had no such idea in our mind, as what has been attached to them, that we meant the authorised version of other churches. We had no reference to these. What we alone were anxious for was the conveying the pure unadulterated word of God first to our own country, and afterwards to the whole world.*"

Here is the confession and testimony of one who had been at the original formation of the Society, who had been in its Committee for twenty-one years, and must therefore have been a most regular attender of their meetings, and who, consequently, could neither be ignorant himself of what he calls its "constitutional principles," nor permit others to be ignorant of them, when he observed them countenancing the

introduction of the Apocrypha, which, however, he “abominated.” And still we are to believe that the Committee, in circulating the Apocrypha, were not then aware of their violating the principle and law of the Institution, but fell into the practice, and continued in it for twelve years, by mere thoughtlessness or mistake ! And we are still to believe such declarations as that which the self-same member of the London Committee, who writes the above sentences, makes in another letter, dated 29th December, 1825, where he says :—

“ This I dare avow, that in the whole of the Committee’s proceedings from the commencement, there has been but one invariable object proposed by them, viz. the keeping good faith with their constituents, and providing the Scriptures for different nations, pure, and free from all notes, comments, or prefaces. The Committee in assisting to print the Apocrypha, or in doing so in the Italian, Spanish, and Portuguese, were not aware that it was a violation of the rules of the Society !”

7. We have pleaded for a separation from the Foreign Societies that circulate the Apocrypha, and for certain changes in the membership of the London Committee. The Committee have helped us in our argument more than we could have anticipated, by the following

“ CIRCULAR,

“ Addressed, by Order of the Committee, to Societies on the Continent.

“ *British and Foreign Bible Society’s House,
London, January 2, 1826.*

“ WE beg leave to inform you that important reasons have induced the Committee of the British and Foreign Bible Society to adopt the subjoined Resolution. (Vide p. 66. *Monthly Extracts*, No. 101.)

“ Whilst the Committee of the British and Foreign Bible Society have adopted this regulation for their own guidance, nothing is farther from their intention than to interfere, in the smallest degree, with the religious views and opinions, or with the rites and usages of Foreign Churches. They respect that liberty of conscience in others which they themselves so happily enjoy.

“ The Committee of the British and Foreign Bible Society embrace this opportunity of assuring all their Continental brethren, of their most unfeigned Christian regard, and of their anxious desire to con-

tribute as liberally as possible to the Foreign Societies, consistently with their present resolution ; and they shall deem it their privilege and happiness invariably to maintain that pleasing bond of harmony and union which has so long and so beneficially subsisted between the British and Foreign Bible Society and the kindred Institutions of the Continent.

“ We remain, &c.

“ ANDREW BRANDRAM,
“ JOSEPH HUGHES, } *Secretaries.*
“ C. F. A. STEINKOPFF,

The Deputation allowed that this circular was altogether wrong and unjustifiable, though they stated some circumstances which, in their opinion, palliated the impropriety with which the act of sending it forth was justly chargeable. In our judgment, it wears all the aspect, and breathes all the spirit, of defiance against the opponents of Apocryphal circulation, and proclaims as distinctly, as any regard to decency would permit, a determination on the part of the Committee not only to refuse a public recognition of the laws of their Society, as affording, were it but one of the “ important reasons” which brought about the change of procedure, but also to thwart as much as possible the very resolution they had formed, by speaking of the Foreign Societies in terms which go to countenance and encourage them in all their Apocryphal doings. They have gone far beyond what either prudence or affection required. After knowing the heavy charges that had been brought against many of the Foreign Societies, and not disproved, or rather not impugned, it was more than unnecessary for the Committee to “ *assure all the Continental Brethren,*” (including, of course, the author of the Strasburg Preface, and others of the same stamp,) “ *of their most unfeigned Christian regard.*” The connexion which they had formed with the Foreign Societies was the subject of just complaint, as being inconsistent with the whole genius and purpose of the British Institution; and yet the Committee publicly announce that they “ *shall deem it their privilege and their happiness invariably to maintain that pleasing*

bond of harmony and of union which had long subsisted" between them. The consequences resulting from this union had been acknowledged and bewailed as mischievous to the cause of scriptural truth; and here the Committee are pleased to hold an opposite doctrine, and to boast of their alliance with the Foreign Societies as without exception or qualification "*beneficial*" in its effects. It was a subject of dissatisfaction to all, and of indignation to many, that by the name which the Foreign Societies assumed, and by the kind of intercourse which the British Society carried on with them, they should have acquired the character and reputation of *Bible Societies*, while in truth they were *Bible-and-Apocrypha Societies*, and the Resolution of November 21st was understood to be counteractive, in its general operation, to such a delusive and injurious idea; but the Committee have done what they could in their circular to encourage the deception, not only by its pervading tone, but by the recognition which it makes of the Foreign Societies as "*kindred institutions*"—a phrase which must convey to most readers the impression, that there is, in spite of all that has been said and done to establish the contrary, an identity of principle, of purpose, and of operation, between the *Bible Society* of Great Britain, and the *Bible-and-Apocrypha Societies* of the Continent. In short, in the circular addressed by the London Committee to the Foreign Societies, we perceive a most unsubdued tone, both as to the power which they have arrogated in framing "*regulations for their own guidance*," without deference, and even without allusion, to the statutes of the Society whose administrators they are, and as to their devotedness to those Institutions abroad, which have all along been the instruments employed by them for disseminating adulterated editions of the word of God, and which are not prevailed upon and cannot well be expected to make any such change as would be satisfactory, in their plans and principles. So that we have from the circular of the London Committee an additional and powerful argument for insisting that some alterations must be effected in the composition of that body, and that Foreign Societies must no longer be taught to be-

lieve that, honourable and conscientious as they may be, we can give any countenance to their Apocryphal transactions.

8. The following is extracted from a pamphlet, dated March 6, 1826, and entitled "A letter addressed to Robert Haldane, Esq. &c. by C. F. A. Steinkopff, D. D."

"And here I may remind you that the British and Foreign Bible Society itself cannot circulate any English Bibles except those of the authorised version, without note and comment ; and all these must be printed either at the presses of the two universities, or by the King's printer. At present no such Bibles printed in England are admitted into Scotland, because the King's printer there claims an exclusive privilege of printing them for that part of the British Empire. Suppose, then, that Bibles in the English language, according to the authorised version, and without note and comment, should be printed abroad, and imported into this country, the law would unquestionably be put in force against those who imported and circulated them. Let me apply this to foreign parts. Certain rights and privileges are also enjoyed there ; thus, for instance, the Orphan House at Copenhagen has the exclusive privilege of printing Bibles and Testaments for Denmark ; and though in other parts of the continent any printer may print the Scriptures of the authorised version, yet if an attempt should be made to publish and circulate editions from which the Apocryphal books are excluded, without the sanction of the civil and ecclesiastical authorities, and without the friendly consent and active co-operation of the Continental Bible Societies, which enjoy the patronage of the Government, such a measure might, I apprehend, eventually lead to the prohibition and confiscation of such unauthorised editions ; and the very persons who print, import, or circulate them would be liable to prosecutions at law. But admitting even that individuals were at liberty to circulate Bibles without the Apocrypha, and there were found persons also willing to receive them ; such circulation would still be very limited without the co-operation of national, provincial and district Societies. Those who are correctly acquainted with the state of the continent must be aware, that all institutions, including those of a moral and religious nature, are, generally speaking, placed under the inspection of some department of the state. What, then, let me ask, is the *duty* of the Christian philanthropist ? Surely *not* to oppose himself to the established regulations of those states whose subjects he proposes to benefit : *not* to maintain, with unyielding pertinacity, his own peculiar views, and refuse to do good in any way but that which he deems to be the best ; *not* to adopt measures which would, in many cases, inevitably close the door against him, and preclude the admittance of the benefits he proposes to confer. Surely if

there be any line of conduct pointed out more distinctly than another to our institutions it is this:—to follow the leadings and the openings of Divine Providence;—to avoid all needless occasion of offence; to preserve that encouragement and protection which is now extended by the civil and ecclesiastical authorities of Protestant States; and carefully to avoid provoking, without necessity, the opposition of those countries wherein the Society has not yet been recognised and approved. And you must allow me to add, that as it is by following *this* line the British and Foreign Bible Society has, under the divine blessing, conferred incalculable benefits on mankind, so it is by pursuing the same path, we may expect continued and increasing facilities. It is not by indiscriminate obloquy and reproach that either individuals or nations can be benefited; nor is it by arrogating to ourselves, exclusively, the character of the people of God, that we are most likely to convince others of our claim to the title, or to lead them into the path of peace and safety. Not only does it appear to me perfectly consistent with Christian principles to adopt all prudent and honest means of conciliation, but such conduct seems to be distinctly enjoined by that heavenly charity which “suffereth long, and is kind.”

We are not in these days to expect miracles in our favour, even in a cause where the dissemination of the Gospel is the only object. The Almighty seems now to be accomplishing the designs of his wisdom and beneficence by means within the ordinary course of Providence, and he has hitherto abundantly blessed those means. It is alike our duty and our privilege to conform ourselves to what appears to be his will, and to employ in his service, and for the promotion of his glory, the property, the influence, and the talents which he has conferred. May these be ever applied in holy faith, and the work be carried on in the spirit of humility, brotherly kindness, and Christian prudence!

Under the influence of the circumstances and considerations which I have thus endeavoured to describe, and of many others which I might mention, let me, in conclusion, earnestly entreat our British friends to refrain from any thing which might have even the semblance of a spirit of dictation or dogmatism. A bond of mutual affection has hitherto subsisted between British and Continental Christians, which has been attended with the happiest effects to the cause of real religion, and vital Christianity. May this union be maintained in its full energy! And let it be recollected, that if once it be broken, it cannot easily be restored. If you feel conscientious scruples against the addition of the Apocrypha in any shape or form whatever, other Christians, no less sincere, may entertain equally conscientious scruples against its entire exclusion. If you are strong, bear with the infirmities of the weak. Every one of us shall give an account of himself to God. *‘Let us not, therefore, judge one another any more, but judge rather this, that no man put a stumbling block, or an occasion to fall in his brother’s way.’*”

Such are the sentiments of Dr. Steinkopff, one of the Secretaries of the British and Foreign Bible Society, whose department embraces the correspondence of the London Committee with the Foreign Societies, whose opinions must carry the greatest weight with his colleagues as to all continental operations, and to whom the direction of these, in their various branches, must be in a great measure committed. So far from having changed his mind on the subject of Apocryphal circulation, he still most explicitly approves of that practice, as both lawful and necessary. He tells us that it is our *duty* as Christians, and as men of benevolence, to engage in it as a good work. He speaks of it as conformable to the divine will, and pointed out by the leadings of divine Providence. He assures us that God has already blessed it for the incalculable benefit of mankind—that it is a part of the service he has assigned us, and tends to promote his glory—that we should esteem it our privilege to carry on such a pious labour,—and that by persevering in it, we may expect the continued influences of heaven, and growing success to our enterprise. And he pleads that we should not stand upon our own views respecting the purity of the Bible, and the best mode of circulating it, but accommodate ourselves to the conscientious scruples of less enlightened Christians, to the enactments of the civil and ecclesiastical authorities of other countries, and to all those maxims of prudence and expediency which have hitherto governed the proceedings of the London Committee as the authors and the patrons of Apocryphal distribution.

Is it wonderful that, with this before us, and connecting it with the experience we have had of the London Committee, and with the various circumstances to which our attention has been called in the course of the discussion, we should desiderate some important changes in the direction of the Society before we can give back our confidence and our co-operation? The necessity of these, indeed, is demonstrated to us and pressed upon us by every view which the case presents to us as we advance in the consideration of its merits. We need no research, no ingenuity, no effort of fancy to help us on to our conclusion. The actings of the London

Committee for a series of years—the acknowledgments of their Deputation—the correspondence of their oldest members—the printed and published statements of their Secretaries—the pamphlets of their most learned and zealous coadjutors among the clergy—the doctrines and declarations, the spirit and conduct, of every periodical writer that has come forward in their defence—the very publications of their most strenuous and devoted friends among ourselves—all furnish proof, voluminous and conclusive, of the badness of their cause, and cast such a deep shade of suspicion on their official capacity, as administrators of the British and Foreign Bible Society, that we are compelled to withhold all confidence, and refuse all reunion, if they continue as they have been, and as they are. We regret deeply and unfeignedly, that we must come to such a conclusion; but there is no alternative left. It is our earnest desire, and fervent prayer, that the great Institution to which we have been so long, and so warmly attached, may see the necessity of appointing a Committee of decidedly anti-Apocryphal character, and of instructing and enjoining them to adhere strictly to the purity of its first principles, and of its first practice. But till that happy event take place, we are constrained to act as an independent Society, having for our comfort the consciousness of maintaining no fellowship with associations that corrupt the word of God, and cherishing the hope that He will bless our humble endeavours to circulate the pure Bible, with increasing resources, and with visible success.

APPENDIX.

Page 10. A.

It is mortifying to observe, that the London Committee would not consent to the expressions of concern and regret agreed upon by the Deputation at Glasgow. Nothing, we apprehend, can indicate more strongly that they are precisely of the same mind on the point at issue that they were before their proceedings were subjected to public discussion; that the concessions which they *have* made are not the spontaneous fruit of conviction, but the mere reluctant conformity of their procedure to the will and command of their constituents; and that neither their understanding nor their heart goes along with the purer mode of distribution which they have nevertheless been compelled to adopt. They were not called upon to confess any guilt, or even to acknowledge, personally and directly, any mismanagement of the business committed to them. It was only an expression of their opinion that there *had* been a deviation from the law of the Society, and of regret and concern that such deviation had taken place, which was required. We think that, in the circumstances of the case, this comes far short of what might have been reasonably expected from them. But it is so much the more symptomatic of their still adhering, in principle and feeling, to their former practice, that the thing demanded of them is so exceedingly simple and so far removed from what is hard and humiliating. And it is the worse, that independently of the intrinsic merit of the proposition, the Deputation, certainly without binding the London Committee to any thing of the kind, had yet as their ambassadors, agreed to it, as that which they saw to be very necessary, because it seemed to be in some respects a *sine qua non* to success with our brethren in Glasgow. Not a fact has occurred in the whole history of the business so much calculated to give us an unfavourable impression of the tone which actuates the London Committee, as this positive refusal to intimate the slightest degree of uneasiness or sorrow on account of what has distressed and alarmed almost every wellwisher to the Bible cause throughout the country, and of what they themselves have been obliged to admit, is at least inconsistent with that fundamental law which they had been appointed to administer.

But, unworthy as this seems to be, we consider the first Resolution agreed upon by the Committee and Meeting at London to

be a still greater evil. We mean not to say any thing of the tautology which it contains, and by means of which it seems to admit what it covertly denies. If “the fundamental law of the Society *limits* its operations to the circulation of the Holy Scriptures,”—of course, it “excludes the circulation of the Apocrypha.” But where was the necessity for such an explanation? Was the law in its original state ambiguous or obscure? On the contrary, was it not as precise, and intelligible, and clear as words could make it? Was not this one of its characteristics and peculiar recommendations? And was it not on this very account that it secured from the friends of the Bible such universal and confidential support? But now it is discovered that the law was equivocal in its import—that its operations were not strictly limited to the circulation of the Bible—that it might be so interpreted as to permit the circulation of the Apocrypha! And for this we can perceive no reason but one, viz.—that the London Committee may be exculpated! The simplicity and plainness of the law are impeached, that a justification may be made out for the persons by whom it has been deliberately violated! Every thing is to be sacrificed for the purpose of acquitting those who have inflicted the deepest and severest wound on the Society that it has ever sustained! And that they may be found innocent as to what is past, a plea is maintained by which they may be encouraged to offend in future; for the same power of construction which perceived in it an allowance for disseminating that which is not the word of God, while it pretends to this holy distinction, may as easily detect in it a warrant for disseminating the book of Common Prayer, the Westminster Confession of Faith, the Non-conformist’s Memorial, or even the Racovian Catechism!

Page 15. B.

It is impossible to be fully aware of the intimacy of that connexion which subsists between the British and Foreign Bible Society, and the Bible and Apocrypha Societies on the Continent, without attending to the facts that are contained, and the language that is held in relation to this point, in the annual Reports.

1. The greatest proportion of those Societies owe their origin to the British and Foreign. It is not meant that the people who first engaged in them merely followed the example that was set in this country. It is meant that the British and Foreign Bible Society, through the medium of its Committee, did actually accomplish their formation. For this purpose, a variety of influence was used as well as a great deal of zeal exerted. It was done by earnest recommendation*—by the promise of pecuniary support†—and by the direct agency and interference of several in-

* Report vii. p. 2. 4. Report ix. p. xxvii, &c. † Rep. ix. p. xxviii. xxxi. &c.

dividuals who were commissioned to travel to many places of the Continent for the express purpose.* So that not only almost all the *great* Bible Societies on the Continent, but even an immense number of the subordinate and auxiliary ones, may be justly said to have the British and Foreign Bible Society for their Parent. A page or two might be occupied with the enumeration.

2. Then, again, the British and Foreign Bible Society continued to nourish and support and encourage them in every possible way—by sending accredited agents to visit them from time to time—by maintaining a constant and endearing correspondence with them—by bestowing upon them sums of money without which they could not have prolonged their existence—by furnishing them with liberal grants of Bibles and Testaments—by giving them printing paper, sets of stereotype plates, and in some instances, even printing presses—and by writing to them letters of congratulation and incitement.

3. The closeness of the connexion which had been thus formed, and thus maintained, is distinctly acknowledged and exhibited in a multitude of passages that might be quoted from the Reports and the Appendixes. We shall give a few which may serve as a specimen. The London Committee repeatedly speak of their Society, as “the Parent Society” of the continental institutions; so does Dr. Steinkopff,† and so do many others both at home and abroad. The Directors of the Russian Bible Society consider it and the British and Foreign, as *one*.‡ The Bible Societies on the continent are recognised by the London Committee as established “on the principles of the British and Foreign Bible Society,” and this recognition is plainly and emphatically conveyed to them.§ Mr. Rhesa of Königsberg, calls “the revered British and Foreign Bible Society, the generous *nursing mother* of the poor communities of Christ.”|| The Russian Bible Society speaks thus, “the happy *connection* of our institution with the British and Foreign Bible Society still subsists, and this year also we have been cheered with reiterated proofs of heartfelt participation and noble liberality on the part of that *nursing mother* to all other Bible Societies. We cannot here withhold the tribute of sincere and grateful veneration which we feel and owe.”¶ “In the midst of occupations which will be read with astonishment and praise to God, this Society has not forgotten its *filial* associate at Gottenburg.”** The London Committee bear their testimony to “the very distinguished services which Mr. Pinkerton has rendered to the *British and Foreign*

* Dr. Steinkopff, Dr. Brunmark, Messrs. Pinkerton, Henderson, Paterson, Owen, &c. See Reports, *passim*.

† Report vii. p. 1. &c.

‡ Report xix. p. 81.

§ Report xii. Appendix, p. 269. Report xii. p. xxxviii.

|| Report xv. App. p. 165.

¶ Report xx. App. p. 95.

** Report xiii. App. p. 144.

Bible Society, not only in assisting at the formation of the St. Petersburg Bible Society, but also in contributing so essentially, by his judgment and perseverance, to the establishment of a Bible Society in Moscow."* The following is the language of the Committee of the Swedish Society: "With renewed and sincere veneration, and under a sense of deep gratitude, your Committee again bring before you a name which we have all learned to reverence, that of the *British and Foreign Bible Society*—the '*Parent Society*' of every *Biblical Institution* throughout the world."† When the Committee of the Paris Society introduced to the London Meeting in May, 1826, Count Van Huell as their representative, they wrote with him to this effect: "The Committee of the Protestant Paris Bible Society, anxious to embrace every opportunity to render more intimate the *ties by which it is united* to the British and Foreign Bible Society, has resolved to depute one of its members to present to the General Assembly of that institution, the assurance of unfeigned attachment, gratitude, and esteem."‡ The same Society holds this language: § "Though the donations of the British and Foreign Bible Society, in money and copies of the Holy Scriptures, have surpassed any expectation we had formed, that generosity is not its greatest title to our gratitude; that which attaches us to our brethren in London by *indissoluble bonds* is, the deep interest they take even in the least success of our cause; the Christian affection they daily manifest towards us—the patient indulgence, and at the same time immovable firmness, with which they help us to triumph over every difficulty." Such notices as these are scattered up and down through every one of the Reports of the British and Foreign Bible Society.

4. That the connexion between the British and Foreign Bible Society, and the Societies on the Continent, must be generally well known there, is evident. The very existence of such a multitude of Bible associations as are spread over its surface, all acting in concert with the London Institution, and getting money from it, and employed in distributing its books, may satisfy us that the fact cannot fail to be familiar to the people. They must be the more impressed with it, that they have so often seen and heard of agents visiting their towns and villages for the very purpose of nourishing the Bible Societies and Committees which had been established in them. These Societies also have had regular accounts of their proceedings, as well as of their foundation and principles—always careful to mention their obligations to the "*Parent Institution*" in London—circulated extensively among their contributors. And the London Committee have helped to forward this promulgation of the fact, by frequently

* Report x. p. 10.

† Report xx. p. xxiv.

‡ Report xiv. App. p. 36.

§ Report xviii. p. xxi.

sending forth their own Reports and Monthly Extracts, in the German and other languages of the Continent,* as well as by presenting copies of these to public libraries and influential individuals, for the purpose of exciting interest and drawing attention to the object and operations of the British and Foreign Bible Society.

By these various means, there can be no doubt that in every place where Bibles and Testaments are distributed, the Societies which are immediately engaged in the work are not better known or more thankfully acknowledged, than the great British Protestant Institution, by whose example they have been stimulated, by whose counsel they have been assisted, and by whose liberality they have been enabled, to disseminate the Scriptures. The terms in which they express themselves, are these and such as these,—“ Had not the London Bible Society (God bless it a thousand times) nobly determined to aid this cause,” &c.—“ Our eyes are directed to the Lord, and to your generous Bible Society.” And it is utterly chimerical to suppose that any thing short of an entire dissolution of that bond which has hitherto united the British and Foreign Bible Society with the Societies on the Continent,—a dissolution not only real and complete, but announced and proclaimed in the most explicit manner,—can ever prevent the latter from employing the influence of the former to sanction its dissemination of spurious Bibles or uncanonical writings. Retaining them in its agency, though it be only for the circulation of unadulterated books, is clearly calculated to conceal the disruption which has partially taken place, and in that extent, to perpetuate the mischief which had been so extensively produced.

Page 18. C.

Perhaps it was the meaning of the Deputation, that such parts of the Old Testament as are alluded to in the text should be issued bound. And, indeed, from the phraseology introduced into the new resolutions of the London Committee, it seems to be their purpose to put forth these partial publications. But this, though it diminishes the extent of distrust in Foreign Societies, increases the evil of Apocryphal circulation. For the greater the number of Pentateuchs, Psalters, and other detached portions of the Bible the London Committee shall put into their hands, the greater will be the saving to their funds, and the more money will they have to expend on spurious Scriptures. And it must not be thought that this kind of distribution is very limited. It may be carried almost to any length. And in fact we find that it has prevailed to a considerable degree. We find, for instance, that the British and Foreign Bible Society have printed 5000 French copies of the Psalms, Proverbs, Ecclesiastes

* See the Cash Accounts appended to their Reports.

and Isaiah : 23480 copies of the same, in Spanish ; 5000 of the same, in Portuguese ; and 5000 of the same, in Italian ; *—that the Russian Bible Society have printed 10000 copies of the Pentateuch, and 100,600 of the Psalter ; † that the Swedish Society have printed 3000 copies of the Psalms, ‡ &c. &c. And it is clear that when the Foreign Societies can get as many as they need of these detached portions of the Scriptures, besides the New Testament, from the British and Foreign Bible Society, they must act very unwisely indeed, for their own views and interests, if they lay out their funds on such publications.

Page 23. D.

Some are inclined to think that the argument stated in the text is not valid, because there are no Old Testaments printed and published separately. This, however, is a mistake. The Old Testament has been often produced in this detached form. What indeed should prevent such a plan of giving a complete copy of the Scriptures, in all cases where the New Testament is already circulated ? Why should the people be compelled first to buy the New Testament, and then to buy it over again in conjunction with the Old ? Economy dictates that it is sufficient for an individual to have one copy of each. And accordingly, on the Continent, where economy in this particular is more necessary than it is in Britain, there are many editions of the Old Testament. We observe, in looking through some of the Bible Society Reports, the following examples of this. An Old Testament in French, of which 3000 are distributed. § Copies chiefly in the Swedish tongue, of which no fewer than 18500 are said to have been issued in a few years. || “ Of the Bible undertaken by the Bible Society at Strasburg, the New Testament is printed and now in circulation, and the Old Testament is in progress.” ¶ The London Committee, in 1818-19, gave L.400 to the Saxon Bible Society, to enable them to procure a set of stereotype plates for a German Old Testament. ** The Prussian Bible Society in 1823-24, undertook an edition, consisting of 3000 copies of the Old Testament, in the dialect of the Wends, as spoken in Lower Lusatia. †† And Leander Van Ess printed a translation of the Old Testament in German, which was to be so much in request that 100,000 copies would be required to satisfy the demand. ‡‡ Such are some specimens of the practice that exists ; and surely if the London Committee will furnish *New Testaments* to the Societies on the Continent, these will not consult their own interest, or rather the success of their scheme,

* Report xxi. p. 108.

† Report xxi. p. 106.

‡ Report xiv. p. 37.

§ Report ix. p. 56.

|| Report xii. p. 135.

¶ Report xiv. p. xiii.

** Report xv. p. 318.

†† Report xx. p. 93.

‡‡ See Second Statement, p. 26.

if they do not confine the expenditure of their funds to the printing and circulation of *Old Testaments*.

Page 25. E.

It is a very prevalent idea, that by far the greatest proportion of Scriptures that are distributed on the Continent, are given to the people *gratuitously*. This is altogether a mistake. The very contrary is the fact, as may be gathered from the Reports of the British and Foreign Bible Society. It is a good general rule to sell the Bibles and Testaments,—in some instances, for full price, and in other instances, for a reduced price. It is only or chiefly in cases of great poverty that they are given for nothing.

In illustration of this we give the following notices. Of 12000 copies of the Scriptures distributed by the Basle German Bible Society, 9350 were *sold*; and 1500 given *gratis*.* At Frankfurt, “10350 Bibles and Testaments had been circulated. *Few* had been given *gratuitously*.”† In Silesia, “notwithstanding their deep poverty, many of the poor refused to receive the boon of a Testament or Bible *gratuitously*.”‡ “The Riga Society has *sold* 2049 copies in eleven different languages or dialects, and disposed of sixty-two *gratuitously*.”§ Of the Wuertenburg Society, “the income last year (1821) amounted to 17401 florins, of which 10928 arose from the *sale* of Bibles and Testaments.”|| In the year 1816, “copies of the Scriptures were *sold* by the Swedish Bible Society, to the amount of 18000 rix dollars, banco, and distributed *gratis*, to the amount of 575 rix dollars.”¶ During the same year, “the number of copies *sold* by the Moscow Bible Society, in different languages, was 6642. The number of copies given away *gratis*, 315.”**

But we shall state, as far as we have materials and authority, the proportion of sales and gratuitous distributions in some of the principal Bible Societies on the Continent, and annex the aid given to them, and the pecuniary returns received from them, by the British and Foreign Bible Society.

It appears that the Protestant Bible Society at Paris, during the first year of its existence, issued 3703 Bibles and Testaments; and of these there were 1067 *gratuitously* bestowed.†† So that of the whole distribution, there is not much more than $\frac{1}{4}$ th that is *gratuitous*. The aid granted to the Paris Society in money is about L.2600, and in books about L.5200, making in all L.7800.‡‡ And the return has been L.1597. That is to say (L.7800—1950=) L.5850 has been issued in the form of Bibles and Testaments, for which money has been taken by the Paris Society, and no account rendered to the London Society.

* Report ix. App. p. 56. † Report xx. p. xxxii. ‡ Report xx. p. xxxvii.

§ Report xx. p. xliii. || Report xviii. p. xxxiv. ¶ Report xiii. App. p. 277.

** Report xiv. App. p. 84. †† Report xvi. App. p. 70.

‡‡ Exclusive of a set of stereotype plates for Martin's Bible.

Again as to the Swedish Bible Society, it had, previously to its first annual meeting, distributed 116,140 copies of the Scriptures, and of these only 14836, or about $\frac{1}{8}$ th, were distributed gratuitously—that is, 101,314 were sold at various prices,* and in 1821, there were sold 23963 copies of the Scriptures, and only 2068 given *gratis*.† Now this Society has received in books and money from the British and Foreign Bible Society about L.7600. This has issued in the form of Scriptures. Only an eighth part of it, or L.950 has been given in gratuity. And there remains L.6650 ; or, supposing a half to be lost from the reduction of prices, L.3325, which the Society got for sold Bibles and Testaments, and should have accounted for to the British and Foreign Bible Society. The British and Foreign Bible Society has received *nothing*.

In the first nine years of the Russian Bible Society, it sold 290,816 copies of the Scriptures, and gave by *gratuitous* distribution 17828 copies. Or the *gratuitous* distribution forms only about 1-17th of the whole issues. In books and money, the London Committee have given not less than L.17500 ; and the returns amount to no more than L.687 ; when, making an allowance of a half for loss by reduced prices, &c. there should have been not less than L.8750.

We do not find any particular account of the sales and gratuitous distributions of Scriptures by the Prussian Bible Society ; but from all that is said on this subject, it is abundantly evident that far more are sold than given away gratis. For instance, the Secretary of the Prussian Central Society writes,‡ “there is not a poor man in the whole country who may not, if he pleases, obtain the Bible or Testament at a very reduced price or even gratis.” And yet though the Prussian Society has received from the London Committee about L.7460 in money, and L.2300 in books, it has not, so far as we can discover, sent back one farthing.

The inference to be deduced from all this is, that if the practice continues to be what it has heretofore been, and instead of money, Bibles and especially New Testaments are given, there will be a contribution by the London Committee in perfect accordance with the new Resolutions, of large sums of money, or what is the same thing, books convertible into money ; and all this without any restriction as to its ultimate use—an arrangement which is far worse than bestowing grants of money with express stipulations as to the mode in which it is to be employed.

Page 35. F.

We have much pleasure in complying with a request made to us in behalf of the Rev. Legh Richmond, whose name was appended to the Cambridge Protest, as inserted in our Second Statement, p. 88, and in mentioning that “his Signature was

* Report xvi. App. p. 138.

† Report xix. App. p. 77.

‡ Report xxi. p. xxviii.

given under a mistaken view of the object proposed, and was very soon after withdrawn at his own request; but not in time to prevent its insertion in Mr. Venn's 'Statement', from whence it has been subsequently copied into other publications."

Page 44. G.

The charge of studied concealment needs no farther proof than what is adduced in our Second Statement, and in the acknowledgment of the Deputation. And yet we cannot forbear giving one circumstance more in illustration of it. In the *Appendix* to Report 14th, which is not read at the annual meeting, and is perused by comparatively few, we meet with the following information. "The total published, (commencing with those of the Evangelical Society) amount to 73600 New Testaments, 31500 Bibles, besides 3000 of David's Psalms, and 10000 of *Apocryphas*; all which, with the exception of 5000 Bibles, and 3000 New Testaments, are already in the hands of the public."* But in the Report itself which was read at the annual meeting, and which is almost the only part of the pamphlet that is sure of being perused by every one who takes an interest in the Society's proceedings, the passage stands thus; "the total published, from the commencement of Biblical exertions at Stockholm, 73600 New Testaments, 31500 Bibles, besides 3000 Psalters; all which, with the exception of 5000 Bibles and 3000 Testaments, were at the Second Anniversary, in the hands of the Public."† The clause "and 10000 of Apocryphas" is left out.

We must here notice an averment made by an anonymous letter-writer, who, amidst other most gratuitous and unfounded statements, has taken it upon him to deny that the Deputation confessed the studied concealment alleged against the London Committee. We should not publicly have noticed this, had it not been for the very curious coincidence between this author's denial, and a denial of similar import made in the face of the Edinburgh Committee at their last meeting by one of their own number who has since withdrawn. The denial proceeded on what can be deemed nothing else than a mere quibble. That member said it was not the Deputation, but only Dr. Thorpe, a single member of it, who made the acknowledgment. But it must be recollected that Dr. Thorpe spoke *avowedly in the name of his brethren of the Deputation*, as well as in his own—that the other individuals of that Delegated Body were sitting by when Dr. Thorpe made the confession—that not one of them made the slightest objection, or added the slightest qualification to it—and that Dr. Thorpe went so far in their hearing as to say that it would be *quite absurd* for any of the London Committee to deny that there had been studied concealment respecting their Apocryphal proceedings. And it must farther be recollect-

* P. 37.

† P. lii.

ed, that the member above alluded to witnessed all this ; and that the anonymous author alluded to must have received his information from those who were witnesses to the same fact. We state it again, in the most distinct and positive terms, that *the Deputation did acknowledge explicitly, that there had been in the London Committee, a studied concealment of their Apocryphal practices.*

The same letter-writer is pleased to say that we required the destruction of the stereotype plates of De Sacy's Bible, and that *this was resisted by the Deputation.* What we required was, the destruction of all the stereotype plates that contained the Apocrypha, or any part of it, so far as these were in the possession of the London Committee. And *the Deputation, so far from resisting the proposal, did, without the slightest hesitation or murmuring, acquiesce in it.*

We could occupy pages with merely enumerating the gross slanders and reckless mis-representations of the writer alluded to. His mode of attacking the Edinburgh Committee is altogether worthy of the cause he has so zealously espoused. But, it is melancholy to observe, that persons of reputation in our Christian community should busy themselves in giving incorrect information and active patronage to an individual, who, in order to assail the *Edinburgh*, and defend the *London Committee*, finds it necessary to maintain, *first*, that the circulation of the Apocrypha is consistent with the law of the British and Foreign Bible Society, and *secondly*, that it is consistent with the law of God himself!!! This speaks volumes on the question at issue ; and cannot fail to produce a powerful effect on the people of Scotland, and on Bible Christians in every part of the Empire.

Page 44. H.

We are far from saying that Leander Van Ess was not entitled to a just remuneration for his services. But we object most strongly to the London Committee giving him a salary as an Agent who was employed in circulating Catholic Scriptures, in behalf of the British and Foreign Bible Society ; we object to the sum which he annually received from them, as not only too large, but quite extravagant ; and we object to the concealment of this part of their arrangement with him as altogether unworthy. The apology for this concealment referred to in the text is, in our opinion, wholly inadmissible. For so far back as the year 1817, he had taken his ground in opposition to the church of Rome ; and the London Committee took care to let the world know both what he said and what he did. They published a letter,* in which he glories in the success of his New Testament, though it had been prohibited on account of its being different from the Vulgate ; and he thus expresses himself ; " There is a great and irresistible desire in the people to have the Bible ; the

* Report xiv. App. p. 138, 139.

newly issued mandates against reading the Scriptures have only tended to quicken attention, and to increase the desire. There is now a spirit evidently rising against the violated rights of conscience, which neither the sword, nor any canonical proceedings can possibly stifle," &c. We do not feel ourselves at liberty to tax Van Ess with being mercenary in his views, though in point of emolument his agency must have been better than his professorship. But certainly we cannot help saying, that Dr. Steinkopff, who must have been aware of the fact, went too far in his eulogium on the individual, and did too much to hide the nature of his connexion with the London Committee, when he wrote of him in these terms in the year 1821,* "Leander Van Ess seeks no earthly emoluments, nor is the applause of a vain world his aim; he desires no treasures which the moth and rust consume; no, the Glory of God and the Salvation of Souls,—these are the pure and heavenly principles which influence his mind and stimulate him to action."

Page 44. I.

The second Resolution of the Committee, as altered at the Annual Meeting, allows the Committee to put *individuals* on the Continent on the same footing as the *Societies* were formerly. Let this be applied to such men as Leander Van Ess; and it must be evident, that the same mischiefs will result as those which we have shown to result from employing Societies as agents. For not to speak of his having been hitherto the well-known and well-paid agent of the British and Foreign Bible Society in the circulation of Catholic Scriptures, every grant that he gets of New Testaments will just enable him to bestow more of the funds he may be able to raise on producing copies of the Bible with the Apocrypha interspersed, and distributing them among the people of Germany.

Page 45. K.

In our "Second Statement,"† we noticed that there was a stereotype edition of De Sacy's French Bible, which is a Catholic one—for in a letter of Mr. Monod, Jun., he thus addresses the London Committee; "What will *your Society* do with De Sacy's *stereotype* Bible? If the Apocrypha is taken away, I am convinced it will no longer be so favourably received." The Deputation could not well explain this circumstance; but distinctly declared that, after every inquiry, they could find no such thing as stereotype plates of De Sacy's Bibles in possession of the London Committee. We believe they have no such plates in their actual possession. Yet it is quite evident that Mr. Monod is aware of the existence of such plates, and of the London Society being connected with them. To clear up the matter, we beg it to be noticed that, in the enumeration of books stated to

* Report xiv. App. p. 18.

† P. 30.

be *in progress* in the year 1821, the following entry occurs. "French Bible 8vo, De Sacy's Version stereotyping, 10,000 copies."* In the year 1822, there is another entry, in the enumeration of books said to have been *completed in the course of the year*, to this effect, "French Bible, De Sacy's Version, 10,000 copies."† That this was done by the London Committee, appears not only from the fact being recorded by them among other facts of a similar kind, in which they have been the principal operators, and without any hint that they had nothing to do with it, but also from the following distinct and explicit information contained in the Eighteenth Report;‡ "While the Protestant Scriptures have been thus diffused among the members of the Lutheran and reformed Churches in France, considerable progress has also been made in promoting among the Catholics a dissemination of the Version of De Sacy, of which not fewer than 30,000 copies have been printed during the last year. As the Protestant Bible Society at Paris is precluded by its constitution from taking any part in this undertaking, it has been executed through the medium of an agent of your Committee, in whose judgment and correctness every degree of confidence may be placed." Here it is plainly admitted that *the printing and dissemination of De Sacy's version of the Scriptures, was executed by an agent of the Committee*, who deserved their confidence, and in whom they actually confided. At their instance, and we must suppose with their money, he got up De Sacy's Bible in *stereotype*; printed 10,000 copies of it, which, added to the 20,000 of De Sacy's Testament, mentioned § as completed at the same time, make up the 30,000 copies of Catholic Scriptures referred to in the foregoing extract; and took measures for disseminating these throughout France, and thus doing what the Society at Paris could not constitutionally do for the Catholic population of that country. *The stereotype plates of De Sacy's version of the Bible, which contains the Apocrypha interspersed, did in some mode or other emanate from the London Committee.* Whether the plates do now belong to them or not, is another question, and it remains with them to answer it. If they still possess these plates, though they be locally in France, it is clearly their duty to destroy them so far as they contain the Apocrypha. And if they disposed of them to another party, so as to have no farther control over them, the matter is greatly worse, because the evil is irremediable. Who was the agent? Why is his name concealed? Could it be Professor Keiffer, who has a salary for his agency, and to whom the remaining stock of De Sacy's Bible was sent over in the end of the year 1822 and in January 1825, for the purpose of being distributed in France?

* Report xvii. p. lxxxv.

† Report xviii. p. xci.

‡ P. xxiii.

§ Report xviii. p. xci.

We must here mention a fact of great importance, as illustrative of the views and principles of the London Committee on the subject of Apocryphal distribution. So late as April 1825, they "placed at the disposal of the Paris Committee a set of stereotype plates, for printing an edition of Martin's Bible on the same type as that of Ostervald."* Now, let it be recollected, that the Paris Society cannot, by their constitution, issue a single copy of the Bible which does not contain the Apocrypha, so that the London Committee must have intended their stereotype plates to be used by that Society, in conjunction with stereotype plates or common type-work, for producing and circulating Apocryphal copies of the Scriptures. Let it be also recollected that this was done by them after they had put forth several resolutions, intimating their design to adopt an Anti-Apocryphal course, in accordance with what they acknowledged to be the sentiments and wishes of their constituents. And then let it be determined how far it is either prudent or safe to intrust them with the business of the British and Foreign Bible Society, or to expect from them that total and unqualified abstinence from spurious distribution, which many persons would have us to believe they will henceforth observe with scrupulous fidelity and strictness.

It may not be improper here to state, that the London Committee have been the means of furnishing the Foreign Societies with *fourteen or fifteen sets of stereotype plates* for the Bible. In most cases they have been at the whole expense; and in the other cases they have contributed largely. Several of the Bibles thus permanently provided for, contain the Apocrypha *intermixed* with the Canonical books. And in every case the property is irreclaimable. Having by this means done so much, not only to produce, but to perpetuate the mischief, surely it is incumbent on them to mark, beyond the possibility of mistake, their total abandonment of that practice, which is now authoritatively declared to be inconsistent with the law of the Society. And their unwillingness to separate themselves from those by whom the practice is persisted in abroad, not only impresses us with a conviction that they are not yet fully sensible of the trespass they have been committing against the statute they undertook to execute, and against the purity and integrity of God's word, but also renders us fearful that they may be easily tempted to embrace those opportunities, which will be ever presenting themselves, of giving indirect aid to the propagation of Apocryphal books, or of a false canon of Scripture.

* Report xxi. p. xviii.

STATEMENTS OF DISSENTIENT MEMBERS
OF THE
COMMITTEE
OF THE
EDINBURGH BIBLE SOCIETY,
IN REFERENCE TO ITS SEPARATION FROM THE
BRITISH AND FOREIGN BIBLE SOCIETY,
AND
PUBLICATION OF ITS "SECOND STATEMENT."

EDINBURGH:

DAVID BROWN, ST. ANDREW STREET:

WILLIAM LINDSAY & CO. 3, DUNDAS STREET;

CHALMERS & CO. GLASGOW; J. HATCHARD & SON; SEELEY & SON;

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1826.

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P R E F A C E.

IT has been remarked within the circle of our Committee, that it will never be understood out of doors that there are more than two classes of persons engaged in the Apocryphal discussion ; namely, those who approve, and those who condemn the Apocrypha : or that any renouncing the Apocrypha can dissent from the Edinburgh Committee ; or, feeling satisfied with the last decision of the London Committee, can withhold their approbation from all its former proceedings. These *Statements*, which have been laid before our Committee as reasons of dissent from her last “ Statement ” and act of separation from the British and Foreign Bible Society, it is trusted, may correct this mistaken impression where it exists in the public mind. There is purposed here neither a defence of the British and Foreign Bible Society, nor a reply to the “ Second Statement ” of the Edinburgh Committee, to which we

are very far from giving our assent. The representations of that Statement, acute as they are and perspicuous, and indeed the arguments generally advanced on the subject, derive their colouring so palpably from the previous opinions of those who advance them, and from the object for which they are employed, that not unfrequently, cutting in opposite directions, they furnish the answer to the objections they raise, and present themselves to a favourable or unbiassed enquirer as examples of the very contrary of what they are brought to prove.

The controversy, considered from first to last, is far from being one of mere words ; and truth, we trust, has materially gained by the agitation of the question. The time, however, we cannot help thinking, is arrived, at which strife cannot be continued without injury, or terminated but with advantage. The substantial harmony of sentiment which is now *ascertained* to exist, we conceive to be as great and real as that which was *supposed* to unite the various bodies of which the Bible Society is compounded in the earlier years of its existence, when no such agitating question had brought under observation those shades of opinion that may always be presumed to exist where many human beings league together, however closely united in their general principles. A more faultless uniformity of

sentiment we conceive to be perfectly superfluous to all the aims and purposes of Bible association,—not more to be desired, as not more attainable, than uniformity of taste among his Majesty's subjects in the flavour of wine or the colour of broad-cloth.

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STATEMENTS
OF
DISSENTIENT MEMBERS
OF THE
COMMITTEE
OF THE
EDINBURGH BIBLE SOCIETY.

Statement of the Rev. HENRY GREY, M.A.

IN stating the grounds of my dissent from the majority of my brethren, in their separation from the London Committee, I am desirous of having it understood that I fully concur with the majority in maintaining, that the British and Foreign Bible Society is bound by its fundamental rule and primary principle to disseminate only the pure word of God as comprised in our standard Canonical books ; and am of opinion that it belongs peculiarly to the Reformed churches of Great Britain, which enjoy a greater freedom from the trammels of authority in matters of conscience than other churches and Christian communities, to watch over the integrity of the inspired volume,—to be strenuous in defending it from all admixture and corruption,—and to be scrupulously careful not to sanction, either by their active proceedings or silent acquiescence, such admixture and adulteration on the part of foreign Societies. The Committee of the British and

Foreign Bible Society have, I admit, in the course of their proceedings, departed from, and violated the rule by which they stood pledged to their constituents, in the use that has been made of the Society's funds in the publication and circulation of the Apocrypha in foreign parts; and have also erred in the employment of agents who, to use the expression of our own Committee in speaking of men as honest, we humbly presume, as ourselves, were "*not*" *fit* "*to be trusted*" with the Bible cause.

But it appears to me that in passing a censure on the past conduct of the London Committees, consisting of a succession of members some of whom are now no more, our Committee has judged their motives with unjustifiable severity; making no adequate allowance for the embarrassments attending a novel undertaking while yet in its infancy, and assuming that the right line of proceeding was as obvious and accessible to those who groped their way, often through darkness at the outset, as it is now to us who inherit the benefit of their experience—who have their discoveries as way-marks, and their errors as beacons in our path. In the distracted state of Europe, scarcely frequented by foreigners in the earlier years of the Society's existence but for purposes of war and rapine, it was not easy at once to find out sincere and zealous Christians to be employed as agents, such individuals often lying concealed in the humblest walks of life; and it might have been disappointing to the friends of the Society at home to find their cause committed to obscure, and in most cases to powerless hands. It was easy—and let us not be thought to excuse while we account for an error—it was easy to fall into the mistake of thinking that a polite and liberal reception of the Society's agents imported a greater interest in its cause than was to be expected from men not imbued with its principles, and of believing that the Society's aims would prosper best by appearing, in the first instance, patronized by public and official men; none other, for the most part, feeling themselves authorized to

move in any public concern upon the continent. And, moreover, the harm already done does not to me seem altogether without redeeming advantages. It is something to have got Bible Societies planted in the face of most of the Courts of Europe, without the idea's having been started that they are immediately to subvert all old governments and all established religion; it is something to have got correspondences opened, widening our sphere of information, and helping, by enlarged experience, to the means of correcting the mistakes and repairing the evils naturally, we maintain, incurred in the first movements of a new and unprecedented enterprise. And while the Society *adheres to its own rules and duly guards its translations*, there appears to be an effectual defence provided against any mischief to be apprehended from the co-operation of even Socinians and Neologists;—nor is it found in experience that men of these principles continue to charge themselves with the active management of Bible Societies; the work invariably falls ere long into the hands to which it appropriately belongs.*

We have reason to believe that, through the publicity the subject has attained by means of the various publications on both sides to which this controversy has given rise, the public mind in England is gradually approximating to the stricter views of the Edinburgh Committee; that a strong check is thus provided against future aberrations of the parent Committee; that that Committee, in the constant shifting of its members, will not fail

* The case of the introduction of a preface of flagrantly anti-christian tendency by the Strasburgh Society, was a manifest infringement of the Society's primary rule, recognizable at once by the vigilance and corrigible by the authority of the parent institution, who holds in her hands the sinews of the activity of all her foreign affiliated associations. That that aberration met with too tardy a correction—that the rescinding of so unwarrantable an appendage to the word of God was received with thankfulness by the Committee which should rather have visited the introduction of it with fervent reprobation—must, we admit, stand forth among the unhappy effects of an ill-assorted union with men whose sentiments precluded an appeal to any higher principle than the standard law of the Society.

to give a true representation of the sentiments of the Society's supporters throughout the country, and is likely to become more and more anti-apocryphal in its views—a result which the vigilance of the Edinburgh Society, continuing in association with it, would doubtless greatly promote, but toward which our influence is entirely lost by separation. Indeed our remonstrances appear to me to have already had their effect, and to have earned for us all the guarantee we need to wish for. The London Committee have, in fact, come to a resolution more anti-apocryphal than would have satisfied the Edinburgh Committee previous to its being chafed by, and catching impulse from, the fervour of debate. The terms of that resolution seem to me, when candidly interpreted, to carry in them as clear and decided an expression of the sentiments we demanded of them as words can well bear, and to be such as could hardly be exchanged for others that would not be equally accessible to cavil and objection. And if any uncertainty remained, there is no reason to doubt that an inquiry on our part would have drawn from them an explanation entirely accordant with our views.

Our Edinburgh Committee having been culpable, for so long a time, according to its own showing, of the dissemination of the Apocrypha through the medium of the London Society, ought in equity to bear a share of the blame, and to charge itself with the fault of remissness in not having better and earlier informed itself of the way in which its funds were applied. To have so long tolerated and connived at the London Society's proceedings, more especially since the year 1822, when the warm discussions that took place in the London Committee gave publicity, all over Great Britain, to the Apocryphal question and to the Society's mode of proceeding; and to break off from them now that our negotiations have brought us within an ace of the mark we aim at, and to the full extent of what would have satisfied our views during any previous period of the Society's operations; seem to subject us to the imputation of acting from

a spirit of recrimination and resentment rather than of pure attachment to the cause of truth. Why flatter our brethren of the London Committee with the expectation that we might be reconciled? Why elicit the whole energy of those of them who were agreed with us, who have contested the matter for us with all the zeal that any of ourselves could have done, and have won to a conformity with their views those who once opposed them ;—only to tell the Committee, when brought to a unanimous sentiment, that, as far as we are concerned, they might have spared themselves the pains they have taken, for that we hold them no longer worthy of our confidence, or qualified to bear a part in our proceedings? Is this to strengthen the righteous cause? Have they not some right to complain of us as the children of their fellows in the market-place, “ *We have piped unto you,*” &c.

I feel it of consequence to me as an individual to clear myself of partaking in the imputations cast by our Edinburgh Committee upon our brethren in London. If names, unaided by other considerations, were to weigh with us in forming an estimate of the merits of a cause, I acknowledge the necessity of parting from such associates would tend to throw discredit with me on the party that forsook them, and on the cause that disclaimed their co-operation. For, without disparagement to any, are there not those among the men whom we repudiate from our councils, who, for merit, especially where the Bible Society is concerned, have not their parallels in the world, not even in our own highly respectable Committee? Strange, when the cause of the Bible, of piety, of true religion, has to be defended from the fraud, the treachery, the dissimulation, of such men as Wilberforce, Teignmouth, Pratt, Hughes, Steinkopff, &c. &c. Do not our convictions imperatively instruct us, that *as we are Christ's, even so are they Christ's*? That such men *can do nothing against the truth but for the truth*? And what childish imbecility do we ascribe to their calculations to suppose that, in order to pacify us, and, like bankrupt speculators, to stave up their credit a while longer by our

names and contributions, they should be willing to peril, not to say their dearest interests as Christians, but the weight of honest reputation which the exemplary labours of a long course of years have been accumulating for most of them? No conclave of Jesuits, no band of upstart desperadoes, placed as they are beneath the eye of the Christian and the British public, would act as our decisions presume them to have done. And if fairness requires that we judge of men by their measures, rather than of measures by the character of the men who pursue them, yet ought not the motives of men of tried zeal and experience on the subject in question, to be judged of with all the candour due to the difficulties of their circumstances? It is easy for us to explain how men extensively engaged in foreign relations, and viewing Christianity and mankind under a wider horizon than most of us are accustomed to view them, come to differ from us as to the enormousness of the crime of circulating the apocrypha—*not easy* to explain how such difference of opinion can furnish an apology for evading a solemn obligation. Though the resolution of last November was come to with a struggle, though adherence to it may be attended with difficulties materially affecting the Society's operations abroad, we have no hesitation whatever in trusting to the London Committee the strict and *bona fide* enforcement of their own regulation,—feeling persuaded that they can intend nothing short of a real and hearty compliance with the spirit and “*principle*” of the rule by which they have bound themselves; that in their future proceedings they will rejoice, when assailed by importunity from abroad, to have such a rule to appeal to as that which now guards the interpretation of the Society's primary principle; and that a new vigour will sustain their efforts when now again recalled to the direct and legitimate line of duty that belongs to them as administrators of the affairs of the British and Foreign Bible Society.

It is to us subject of high congratulation and thankfulness that Scotland, in the exercise of her characteris-

tic zeal for the purity of the word of inspiration, as superior to and independent of all human authority, should have had so eminent an influence in urging on and confirming the decision the London Committee have come to;* but we cannot fail to regret that, having fought a good fight, our country should here abandon all the fruits of her victory, and relinquish the benefit of her own attainment, by unnaturally resolving to have no more connection with a Society which she has so happily brought to an adoption of her own views. We withdraw from the British and Foreign Bible Society when her errors are repaired, when, at her fullest tide of usefulness and highest pitch of virtue, she is proceeding as honourably, as prosperously, and under as propitious auspices as at any former period: May she not, appealing to her last resolution and to the moment of our desertion, justly address us as the Roman general his renegade comrades, “For my part, O Romans, I think it glorious to fall here; but for you, when it shall be demanded of you where you abandoned your general, remember you say, *at Orchomenus*.”†

* Happening to converse with friends in London who were members of the Bible Society Committee in August, 1822, when the Apocryphal question, after stirring high debate, was brought to a decision, I remember the warm expressions of gratitude that were poured out upon me as a member of the Edinburgh Committee for the support they had derived, in contending against the Apocrypha, from our known opinion, and from the apprehension entertained of the loss of all the Society’s interest in Scotland by adherence to the Apocrypha—a circumstance I did not fail to make use of afterwards, at various meetings in Edinburgh and elsewhere, for the encouragement of our Societies in the good cause.

† The Edinburgh Society seems chargeable with a degree of querulous uncertainty in her transactions with the Parent Institution, receding still the more nearly she is approached, and falling out with each acquisition she has made, as those do with whom the possession of power is an object of dearer interest than the enjoyment of its fruits. Her ends seem attained, her will accomplished; and precisely at the point where her negotiations seem destined to receive their consummation, they break off irreconcilably to be heard of no more. She has supported the London Society through all her period of dereliction of the line of duty; she has only faintly murmured and remonstrated with her, while, with such speed as her circumstances admitted of, retracing her steps. She has never finally abandoned her till, shaking off her unhallowed trammels, retrieving her dissipated strength, and

As to the alleged inability of the Committee to act upon the terms of its regulation, on the ground of declarations, imputed to some of its members, of the necessity of allowing the Apocrypha to foreign communities, and

recovering her elevated station, there was no subject of dissension left between them, nothing that had been named as wished for remaining to be asked. Do we quarrel now with ourselves or with the London Society? Is it their proceedings, or our own, that awaken our dissatisfaction? Is it because we have been so long partners in the offence of disseminating the Apocrypha, that we think it meet now to punish ourselves by abstaining from all partnership in publishing the word of God?

The truth of the matter perhaps is, that our abhorrence of the Apocrypha has increased with our means of getting rid of it; that we were affected, on our part, with a share of that timidity about investigating, which attached to the Parent Society about disclosing her Apocryphal transactions; that, cordially as we now detest these books, we did not at first so detest them as to be willing to throw the firebrand of dissension into the church on their account, and to run the risk of strangling our foreign institutions just struggling into life, by starting questions which we were far from being confident would not prove dangerous to their existence. The circulation of the Apocrypha by the Bible Society, I grant, was little known in the former years of the practice, but neither was it greatly cared about. The custom of granting to foreign churches the canon of Scripture used by them crept in unguardedly, I do not say inculpably, without discussion as to the moral propriety of the proceeding in the London Committee. If that step, with its attendant consequences, meet our reprobation now, are we prepared to say that it would have met as little mercy from us, had it been then propounded to our consideration? There has been a progress in the intelligence of the public mind as to the merits of the question, as to the state of the Continent, as to the power of the Society, without detriment to her useful influence, to enforce and abide by her regulations. *Then* it seemed as great a thing to obtain access for the Bible deformed with the Apocrypha, as now, through the gateway that these books have opened, to introduce the unmingled word of life. Time has wrought great changes; we are none of us what we were: the people of England are more Anti-Apocryphal through these discussions; the people of Scotland are more Anti-Apocryphal; the London Committee are more Anti-Apocryphal; our own Committee has so greatly advanced in her Anti-Apocryphal vigour since this time last year, that no man who speaks with patience of the Apocrypha feels that he has now any thing more to do in her discussions. Why do we censure the London Committee for not having anticipated the progress of time? for not being in 1815 what we are only in 1826? Why magnify into a conspiracy what the mind of our predecessors would have characterised only as a culpable remissness? The progress of events has not effected greater changes in the system of trade and banking than these leisurely years of peaceful application to its affairs have wrought in the minds of the beings

of the impossibility of obtaining access for the Scriptures abroad without it—the solution of this difficulty, in which the Committee is supposed to be involved, may well be referred to the contrivers of it. It is not for the truth of these allegations, in an absolute form, that the Committee of the British and Foreign Bible Society can be held to be answerable : for we humbly conceive that it lies beyond the power of logic to reduce to a simple proposition a description of the state of the Continent, with respect to the necessity or non-necessity of circulating the Apocrypha, the possibility or impossibility of dispensing with it; and that, when a man says the circulation of the Scriptures upon the continent of Europe, without the Apocrypha, is *possible and impossible, difficult and easy, practicable and impracticable*, he is all the while expressing himself in perfect consistency with truth. For if the question be put, ‘Can the Scriptures without the Apocrypha be circulated in *Roman Catholic countries publicly and by ecclesiastical sanction?*’ the answer will be that of Professor Kieffer, ‘*The thing is impossible.*’ Again, if it be asked, ‘Might such Scriptures obtain *private and limited circulation among Catholics and Lutherans* without attracting such notice as to occasion their actual and entire prohibition?’ the answer would be that of Van Ess, Monod, and others, ‘*It is not impracticable.*’ And again, if it be asked, ‘But might not such Scriptures be

who compose Bible Societies. Not that we before loved the Apocrypha,—but we have had time of late to inform ourselves of what it is, and to impress our minds strongly with a sense of its demerits. Few men had read the Apocrypha in Bonaparte’s days; it lay innocuous as swords do in their sheaths, or pestilent vapours in an unexplored mine; but now, since it has started into notoriety, and this discussion has hauled it from its obscurity, people are every where inquiring after it; and while we repine over its probable effects abroad, it may be that we have cause to watch over the mischief it may be producing among our population at home. Many are the individuals who declare they never, previous to the present crisis, knew what these alarming books contained. Ought not this consideration to affect those who apprehend such deadly effects from its circulation abroad? and if it do not, and we feel the Apocrypha to be a mere *tclum imbelle* in this country, does not this arise from the universal access we enjoy to the genuine Scriptures? Let men, then, every where read the Bible, that the Apocrypha may perish as to its peccant power.

introduced among the *Reformed in France and elsewhere?* the answer probably is that of Chabrand and others, ‘*The Scriptures in that form would be not merely accepted, but in many cases preferred.*’ What room is there, amid such inevitable variety of statement, to palm upon the Bible Society a positive averment as to the Apocrypha’s being necessary or not? and upon the presumed answer, ay or no, to hedge her up in the dilemma of either requiring Foreign Societies in connection with her to quit the Apocrypha altogether as unnecessary, or of purposing, by surreptitious means, in defiance of her own regulation, still to introduce the Apocrypha as necessary?—To what extent the absence of the Apocrypha may be a hindrance to the circulation of the Scriptures in foreign parts, it may yet require time to determine. The substantial question that waited for decision at the bar of the parent society we take to have been, not how far the Apocrypha was necessary to the circulation of the Sacred Volume on the Continent, but, Whether its exclusion, whatever limitation of the Society’s operations might be consequent upon it, was not required by the primary law of the Institution and the paramount duty of guarding against the adulteration of the Word of God.

It appears to me that the London Committee have gone to the full extent of what just Protestant principles require, in fixing the bounds of our connection with foreign societies, and in securing our funds from all Apocryphal misapplication whatever, in time to come; and that when it is determined that the Bibles we issue from our depositories at home or abroad shall uniformly be issued bound, comprising the genuine Canonical Books only, and that no money grants shall be given in aid of any editions that are to contain the Apocrypha, we do all that, as a Society, we are authorised to do. To determine for foreign churches or individuals what they shall be permitted to do with their own money, and to require them to be decided by our authority as to which books they shall retain and which they shall reject, wears to me, I confess,

the character of an intolerant usurpation over the consciences, and over the personal liberties of men—an error of which the Reformed Churches and citizens of Great Britain, who possess all their advantages on the principle of letting truth fight her own battles, ought to be the last to set an example. For though we readily acknowledge and claim the right, as men and as members of society, of forming our associations with whom, and on what terms, we please; yet, as Christians and members of a Christian Society, it appears to us, that charity and equity do not permit us to withdraw from men, and to refuse them our co-operation in a good work, namely, in disseminating the genuine Scriptures, simply because they are mistaken, and act conscientiously on their mistake in another and totally distinct part of their proceeding, namely, the dissemination of the scriptures combined with the Apocrypha. Our having the command of more money than our neighbours,—for this, I apprehend, lies at the root of our assumption,—does not entitle us to ride over the heads of men, to require them to be of our opinion before they have heard our arguments, to be Protestants, in fact, before they have read the scriptures.—What answer should we make to a foreign Society which, happening to hold the opinion, that the Minor Prophets were a spurious appendage to the scriptures, should require us, on pain of their disowning and withdrawing from us, to issue no copies in which these books were contained? Should we not indignantly reply, ‘Pray have the goodness to confine yourselves to your own affairs; whatever may be your opinion, you shall neither invade our consciences as Christians, nor our liberties as Britons and members of society, by imposing your views upon us.’ The fact of our opinion respecting the Apocrypha being well founded, and theirs respecting the minor prophets erroneous, does not alter the merits of the case. Catholics and Lutherans are as conscientious in many cases, though not so well informed in their opinions, as we, and the right of interference and dictation must be admitted to be on both sides equal.

While our Committee disclaims the assumption of legislative power by the parent Committee, it appears to me to be itself chargeable with affixing, on its own authority, to the fundamental law of the Bible Society, *two new regulations* never before heard of or submitted to discussion here or in the meetings of the parent Society; *first*, that, as a Bible Society, we can have no transactions with other Societies but upon the terms of their holding the same canon of scripture with ourselves: *secondly*, that, while limited by our primary law to the circulation of the Canonical Books without note or comment, we are also limited to the employment exclusively of agents bound by the same regulation,—so that any agent of a foreign Society employed in the circulation of that Society's books containing the Apocrypha, say among Catholics, is thereby disqualified for disposing of any of our books *without the Apocrypha* among any class of Christians whatever. The world, it appears to us, must be wonderfully altered before we can expect to be so accommodated in our peculiar sentiments as to find the means of doing good extensively on terms like these. We may wish that all men should see with our eyes, and that there were no let in the minds of men to the tranquil ascendancy of our tastes and opinions—but when, since the world began, did Providence carry on its work in this way; or permit even to the wisest of men to say to others ‘You shall be of our opinion because we are right, and if you were wise as we, you would view things as we do?’

Supposing there were found Mahometans so candid to our opinions as to accept our scriptures, and unite with us in the establishment of a Bible Society at Mecca or Damascus, agreeing to respect the integrity of our scriptures but without pledging themselves never to circulate their own Koran, should we decline such association, and admonish them to fling the volume they had been used to venerate from infancy into the flames or the Euphrates, if ever they hoped to benefit by the perusal of the word of God? Would this be the way to disarm opposition and conciliate confidence? Would they not more readily im-

bibe the impression of our being fair men, whose strength lay in the goodness of our cause, by our thus accosting them :—‘ That is your book, and this is ours ; each professes a divine origin and authority which both cannot possess ; bestow on each a faithful and strenuous examination, as the welfare of your souls is involved in the result ; let nothing that concerns their internal merit or external evidence pass unexplored ; and if, after that, the Koran retain still in your eyes the majesty of truth, and the Bible confirm itself to your conviction as a cunningly devised fable, we shall hold you acquitted in continuing invincible Mussulmans.’—And are we to enlighten Catholics by telling them, ‘ You shall abandon your own scriptures and adopt ours ; nay, you shall not so much as have ours till you have merited our good opinion by giving up your own ?’ The real antidote against error is truth ; a knowledge of the word of God is necessary to enable men to discern what falsely pretends to that character.

The jealousy our Committee feels at the possibility of contact with the Apocrypha, seems to amount almost to superstition—as if the Bible might be in some degree defeated or paralysed in its effects by standing on the same shelves, or issuing from the same depository with books of an inferior character. The extension of this principle might lead to the requirement that all men and implements, printers, printing-presses, booksellers, porters and carriers, employed in Bible Society agency, should have renounced all purposes and be disqualified from all application not strictly conformable to the objects of the Society. Our embracing the opportunity of presenting a pure Bible by the hand of an agent, who, in his other hand, carries a bible mixed with Apocrypha, does not, in our apprehension, either lessen the tendency of the pure Bible to do good, or render that Society answerable for the bad effects accruing from the Apocrypha, which, in giving the one, professedly renounces and disowns the other.

The question of the Apocrypha is an old question. The venerable Reformers of our national churches had it

among the rocks and breakers through which it was their task to pilot their bark. It was settled, not to the satisfaction of the purer, then called the puritanical part of the Church; for the Apocryphal books, under the designation Apocrypha, had a public and legal sanction given to them, being placed in the authorized version under the inspection of the community at large. All the faithful compilers and translators of the scriptures, from Jerome downwards, seem to have made it an object rather to fix the character of the Apocrypha as of human origin and fallacious authority, than entirely to cancel and suppress it. And although the Council of Trent, by including it in the Canon, has bestowed upon it a more formidably pernicious character, yet, supposing the total suppression of it could be at once abruptly obtained in Catholic countries, we may question—as it will still continue to be appealed to by Catholic priests and religious writers—whether such suppression would not awaken suspicions of defect and mutilation in the Scriptures that might be removed by an inspection of its contents, and at the same time confer upon it the mysterious importance that is apt to attach to a thing unknown. While the British and Foreign Bible Society keep their hands entirely clear of it, one of the happiest modes in which they could exert their influence on Foreign Societies would certainly be to induce them to give the Apocrypha a separate place in their Bibles, as has been done with such good effect in our own.* Our Reformers displayed to the Catholic, and to the

* It is but justice—in reference to the Apocrypha's being said to be imposed upon the French Protestants by the Paris Society, when the book, it is asserted, sells equally well without it—to state, that it is appended, in the editions that have it, in the least objectionable form, being placed after the New Testament, prefaced with an annunciation of its uninspired character, and printed in a smaller type, with a new series of pages—a model for the direction of the press when the Apocrypha cannot be dispensed with. On my remarking this with great satisfaction, with the book in my hand, at the house of my friend M. Monod, he answered, “Yes, I hope that is only a step towards its entire exclusion.” M. Monod, who is known to many in this country by the valuable account he has published of his excellent friend the late M. Rieu, appeared the reverse of indifferent to the

Semi-catholic part of the community, that they were not jealous of the influence of these books while they came into their hands accompanied by the pure word of God. And did they not soon drop out of all ordinary editions as an unnecessary and cumbersome appendage? Did not all serious students of the Scriptures learn to distinguish the genuine from the spurious?—They contain some valuable sacred history that must have remained unknown to us, but for the narration of the achievements of the Maccabees, without which, we humbly conceive, we should have been at a loss to make out St. Paul's reference in his rapid enumeration of classes of nameless worthies who underwent fierce and mortal persecution, from the 35th to the 38th verse of the xith chapter of the Hebrews. We should hold it matter of regret if this history were suffered to fall into entire oblivion and neglect except among antiquarians in sacred literature. And even the absurd legendary stories, which are only fitted to dishonour the word of God if mistaken for the work of inspiration, have an interest attached to them and a use, provided they come to us merely as literary curiosities of a very ancient date, illustrative of the influence which the sacred writings, popularly known and universally acknowledged, had on the meanest national literature of the Jewish people.

Though I would be very far from presuming to question the motives of men manifesting so much zeal for the cause of truth as our brethren of the Edinburgh Committee, yet it appears to me that an equal zeal, tempered with a more patient and tender consideration of the circumstances of the inhabitants of the Continent, would

expulsion of the Apocrypha; and, from the extensive correspondence in which the office of Bible Society Secretary in Paris has engaged him with the Protestant Pastors of France, I should conceive him one of the most competent judges that can be met with, of the state of sentiment among his Protestant countrymen. Mr. Haldane's acquaintance lying, most honourably for him, chiefly among the few pious and enlightened, he might naturally meet with the expression of purer and more enlarged religious sentiment than can be taken as the average.

have led them to hesitate, and ponder, and review their deliberations, before coming to the remorseless resolution, that it is better to abandon the work altogether than to do it with any mixture of imperfection—better to leave extended provinces and populous cities destitute of the word of God and of the means of obtaining it, than admit to foreigners, of whatever character, the right of judging for themselves, of the eligibility of means to be used for enlightening and evangelizing their native lands. That cause had need be impregnable in the strength of its merits that admits of such modes of defending it. The books we abjure had need be of the worst of Satan's fabrications to authorize such excision in riddling ourselves of those who tolerate them. The coat of Hercules smeared in the hydra's blood was not more fatal to the wearer than this dispute, urged to the extremity to which our Committee have not been reluctant to carry it, threatens to be to the cause of biblical associations.

I cannot partake in the satisfaction of those who have pursued this secession from the parent Society as a measure of victory and triumph; who regard a schism in the Bible Society as matter of neither compunction nor regret. Ought not the dismemberment and demolition of an association, that has been, since its commencement, the glory of the Christian world, to be felt rather as a crucifixion of our Christian instincts, a laceration of the bowels and mercies of Christ?—And we assert, that what is lost in latitude of design and vigour of execution by this separation, is only nominally gained in purity. For having found the means of dissension while seated on that broad equatorial ground, on which the Protestant world enjoys unanimity of sentiment, no second principle will arise endowed with power to concentrate our strength and combine our exertions. A number, however great, of petty provincial associations, labouring each in its separate sphere without concert and co-operation, can never do the work of the British and Foreign Bible Society. Nay, do they not start to the race with the seeds of dissension in their bowels? Does not this first breach take

its rise in principles that promise fertility in all those niceties of judgment, and scrupulosities of feeling, that overtask the springs and check the impetus of associated effort, that stop the machine continually, in the full career of harmonious operation, by injected crotchets of individual opinion, that billet themselves upon free associations only to shackle their movements and retard their progress? Will those who may be now heartily united in their disapprobation of the London Committee, be always cordial in their approbation of each other? May it not chance to us, parting on the grounds which now part us from the Parent Society, to have to choose in another year to which of our home Bible Societies we will continue our allegiance? for it will be easy to find grounds of discord as important as that which occasions the present breach. Those distinctions of sect and party that sink into oblivion, while men meet each other only in the extended plain of Bible Society operation, will start again into prominence when the sphere of observation is contracted to measures of minutiae and detail, and leisure is found to withdraw attention from the common object to fix it upon one another. Like the feet of the image formed of mingled iron and clay, there will be no perfect amalgamation. As when the seat of empire was translated from Rome to Byzantium, though retaining still its wealth, its population, its extent of territory, the mighty spell was broken by which Rome had formerly rivetted her sons to her, under the name of Roman citizens—we lose by this step our distinctive character and appellation; we are to be classed no longer among the friends, but among the opponents and rivals of the British and Foreign Bible Society; we sink the name of *Bible* in that of *Anti-apocryphal* Christians.

The Bible Society, that happy suggestion of human genius for mastering the infirmities of human temper, the weaknesses and obliquities of human opinion, was perfect for its end so long as men were agreed to think it so—so long as the spirit in which it originated, kept precedence of all disturbing considerations. Its glory lay not at all in the perfection of its minor operations, still less

in the uniformity of sentiment found among its supporters, but in that simple unity of purpose that could dispense with uniformity in every object, except that which its design immediately embraced. Its sphere was the many-peopled world: its work was to mould the arms and prepare the sword, with which the future champions of the gospel were to achieve the conquests and extend the empire of the living God. The fire of Luther was more congenial with the aim of its founders, than the acumen of Erasmus or the correctness of Hooker. As when a man would rear himself a dwelling in the wilderness whose trees are yet unfelled in the forest and stones unhewn in the quarry, it fell to them to be more strenuous about doing their work, than fastidious as to the mode, or anxious as to the perfecting of it. They charged themselves not with the work of coming generations: and we admit for them that, to an extent beyond what they or we can yet conceive of, they must have been mingling error with their truth, and doing harm, as some would say, with good—preparing only the rude materials from which it will fall to those who shall enter into their labours to perfect their designs. Blunderers are they inevitably, providing a field for the critics of other ages far beyond Wickliff, Tindal, and those other benefactors of their species, who have had the honour of moulding languages unknown to syntax into true expositors of the mind and meaning of the Spirit of God. God's work is perfect, whatever instruments he employs; it is the fate of man to mingle his with mistake and imperfection—and no mistake tends more fatally to obstruct the designs of Providence, than that which abstains from all good, till it can be obtained free from all mixture of evil. The Bible Society stands acquitted of such policy—vulnerable in all points, an ensign reared upon the mountains, on which applause and censure have exhausted their artillery, her object has been to diffuse the truth rather than to establish or defend it, to merit gratitude rather than to escape reproach. Her reckless zeal, her headlong flight, encountering no barrier, since first she started to the race, short of the world's geographical limits, have

left her little leisure to study her bandied reputation, to calculate on perverse contingencies, or to provide against sudden chances of attack. Patroness superlatively of adventurous aim and unprecedented experiment, what other institution has dared such a career of holy enterprise, has baffled by perseverance such hosts of angry assailants, such showers of malignant criticism, as she? Sweeping forward in her prosperous tide all advantages that Providence threw around her; enriching herself with the names of some of the most loved and illustrious of our countrymen; combining in her mien and aspect the intrepid gallantry of British enterprise, the fearless honesty of British sentiment, with the holy simplicity of her Christian design—she has planted her sacred name and insignia, by the palaces of kings, and the temples of idols: the dragons of suspicion have slept, and the bars of superstitious fear have given way before her. Operator, if we admit, like other human agents, of evil and of good, how does the good surpass and multiply upon the evil, and exceed in measureless proportion the good effected by more cautious operators. Mother of imperfect translations, falsifier, as it may hereafter prove, of the meaning of the Word of God, all we condole with her in is the delay her wishes must experience before her Christian labours shall have enlightened the objects of them, so as to render them judges of her mistakes—before the communities it is her office to instruct, shall have made such advancement in knowledge, as to be susceptible of injury from the errors she may have set afloat among them. The time is long that must elapse ere her work can aspire to receive the finishing touch of perfection, or faultless accuracy be felt a desideratum in her publications of the Word of God; long ere her evangelized societies shall have come in sight of those doctrinal refinements and nicely defined shades of opinion, that split into sects and parties, communities that have become saturated with the truths of revelation; long ere her work will either produce or endure the exorcism of critics that, like flesh-flies, pass regardless over the sound parts of a beautiful person, to fix intently on its sores. She may blunder on

yet in safety and heart's content for a while; provided she draw her line straight by the important distinction that must always exist betwixt inevitable and involuntary error, and error that is wilful and presumptuous; and provided her Censors also charge themselves with attention to the different degrees of culpability that attach to the conduct of those who disseminate erroneous principles, *knowing them to be erroneous*, and of those who disseminate them under the impression of their being sound and true— forbearing to test the conduct of the ignorant by the conscience of the well-informed.

The Bible Society is a liberal institution, formed on open principles, that claims to be tried by a liberal standard. Conversant with men of many tongues and many creeds, she needs her unembarrassed energies to meet assailants from without, and might expect to be spared the wounds inflicted in the house of her friends. If, elated with her unchecked prosperity and the command she enjoys of public esteem, she has exceeded the bounds of Christian liberty or of her discretionary powers, may not the castigation inflicted by our Committee serve to recall her to the strict imperative line of duty, in which every motive and principle that can possibly be supposed to have power over the men that guide her proceedings, impel them to walk? They are losers, we feel, by our secession, but *we* by far the greater losers. Their candle will rekindle and blaze the brighter from this snuffing that occasions it but a momentary obscuration:—we can chalk out for ourselves no separate course of proceeding that, along with many other disadvantages, will not have this additional one, of reminding us continually of the ungracious origin of our independence, of the unhappy error which, whether it rest essentially in our obstinacy or their infidelity, has placed us as a wife divorced from her husband.—Is not this a time to exercise Christian placability, to suffer ourselves to be entreated, and perhaps also to guard against being “*righteous overmuch?*” That sifting ordeal through which our strenuous and indefatigable Committee have passed the whole of the London Committee's proceedings, the able representations,

the rousing animadversions, that have visited their aberrations, and that have not certainly been cast in a quarter where they were not felt, (for these *divisions of Reuben* have stirred *great thoughts of heart*) the wakeful attention that now from every quarter of the country superintends their proceedings;—these, it may be trusted, have wrought the effect to be desired from them. Those warm expostulations, drawn forth in the moment of sharp and as it were hostile contention, have accomplished what perhaps the milder remonstrances of our ordinary intercourse could not have done. What profit can arise from extending these dissensions after the ground of them is removed, and the traces of their effects are about to die into a natural oblivion? It is the glory of those who have nothing to fear from argument,—who are men of might to rush to the defence of truth and of their rights the moment they see them invaded,—to be temperate in the use of power, to let others think as well as they, “*to overlook a matter.*” Why, by continuing the contest when nothing remains to be contended for, *give occasion to the enemy to reproach*? Why provoke the ridicule and gratify the malignity of those who already rejoice over the ruin of our boasted unanimity? Wherefore should “*the daughters of Philistia triumph*?”—I feel my weakness, that I have not weight enough to be an intercessor here; and will not, by incompetent attempts, enfeeble a cause which, I cannot doubt, has many advocative principles in the minds of those I have the honour to address. You are the ancient friends of the Bible Society, and, as friends, have been called in many times and places to be her champions and defenders. You would not permit it to be said that the Bible cause is the cause of any men alive more than it is *yours*. With whom, then, are we so naturally associated as with those who share intimately with us in our peculiar attachment? If we differ with our brethren of the London Committee, *with whom* are we agreed? What new ties are left for us to form? What new association will afford us, in equal degree, the harmonies, the solace, the freedom, and the strength that rise out of habitual esteem and long established confi-

dence?—If personal communication with individual members of the London Committee, in which the closest and minutest inquiries might be urged, would afford us satisfaction, I have no doubt it would be granted, and that we need but express the wish to obtain the presence here at our Committee board of any with whom it would be satisfactory to converse.

The efforts for the dissemination of the Gospel to which Providence has of late years summoned the Christian world, are not to be held works of supererogation, to be prosecuted or abstained from as may best suit our humour; nor will fidelity in our vocation, as to objects that require association, permit us to renounce connection with all men who do not come up to our doctrinal standard. We would deprecate for the Committee of the Edinburgh Bible Society, that spirit of self-inclosed sectarian rigidity, that finds ready consolation in the presumed purity of its motives and rectitude of its principles, for the despairing view it takes of all the churches of Christ besides,—that disdains the pretensions and attainments of all who have been less favoured in the means of ascertaining truth than ourselves,—that condescends not even mentally to bring its conscience in contact with other men's difficulties, so as to consider what must needs have taken place in their circumstances. There is an apparent sanctity, a popularity, that attends taking the highest ground and the strongest measures in the cause of God; but these, on closer inspection, prove often to be neither the most Christian nor the most successful. When good men are so situated as to find no alternative but such separation as deprives others entirely of all benefit of their example, and of all further means of ascertaining the principles of their conduct, while they inflict a serious privation on other men, they lose also for themselves, to an impoverishing extent, those exhilarating spiritual collisions that rouse to salutary exercise the latent sparks of Christian affection, and stimulate to healthful activity the sluggish or morbid energies of the soul. We see good men of different parties, thus insulated, become strange, reserved, and impracticable to one another.

They afford each other little more than matter of wondering unintelligent speculation; and are disposed to break off their unproductive intercourse with the exclamation of a learned Doctor who had been listening for some time to the earnest and voluble conversation of a party of foreigners whose language he did not understand,—“*For any thing I see, foreigners are fools.*”

There was a time when Scotland, fighting every inch of her ground with Popery and Prelacy, (for they bore betwixt them but one character in this country) valued no form of reformation that did not exactly correspond with her own, and held the various associations which the light of the gospel had given rise to in England, and even the Presbyterians of that country, as hardly meriting her consideration; because these, taught by the discipline of persecution, had earlier learned to tolerate one another. It has sometimes struck me, that in parting with our illiberality we have retained our indifference; that the *home* department of the kingdom of Christ never fails to carry a high precedence in a Scotchman's regard over that in which his brethren of the human race, or even of the household of faith in other countries, are concerned; that we have not learned to cultivate purity but at the expense, in part at least, of charity; and that the doctrinal correctness of sentiment which is generally prevalent in Scotland, while it hardly produces that fervent cordiality of feeling that might be expected from it at home, has little tendency to diffuse itself from us to other regions, being but inadequately invigorated by that central soul of charity and attraction which alone breathes vitality into truth itself. If, as it may be, I appear presuming in making this observation here, an observation that has no reference to the exercise of pecuniary liberality, yet to any one uniting with me in it, it suggests a new reason why we should be loth to snap that leading tie which, through the British and Foreign Bible Society, has of late years united us in sympathy with the Christian world. Edinburgh, remote from the great emporium of commercial and political transactions, will never be a central scene for foreign intercourse. There is a tact wanted in foreign negotiations

which is successfully acquired only by those who have continued practice in them. The course of apprenticeship that might be requisite has a chance to interfere materially with the time allotted for exertion. Besides, may not foreigners inquire why we are so much more cordial with them than with our neighbouring countrymen? Is there a greater congeniality betwixt the Christians of Edinburgh and those of Hamburgh and Paris than betwixt those of Edinburgh and of London?—I grant there is occupation enough for far more than the whole of our scanty funds in parts of the world where the Apocryphal question needs never be agitated, or even within the precincts of our own and the sister island; and home concerns are certainly most congenial with our national propensities—but do we lose nothing by closing out from our sympathies the rest of mankind? or will our charity burn more ardently about home pursuits by being systematically limited to them? Though we could secure for ourselves all the funds Scotland can raise in the Bible cause, it is manifest they could give us but a very scanty participation in the glorious work of enlightening the world with the truths of inspiration.

In luxury of spiritual ease we “*strain at a gnat*” not inquiring how far our principles would bear us out if called to actual suffering in the maintenance of them. Shall we yield no iota now, in the pride of our strength, to those who love the Lord even as we, when the time may yet be coming to us or to our children when we may wish the church had no heavier ills to complain of, when we would gladly covet peace from enemies on the terms upon which we now refuse it from friends? While the body of Christ is often so inevitably rent by heresies and schisms, wrath and distractions; while times of trial and of persecution are yet, and perhaps after no long delay, to be anticipated for those among whom the efforts of our Christian associations prove successful—is it *wise* or *of good report* to have used our own hands in the pillage of a fabric that was so nobly reared? Can nothing satisfy us but that we must add it, a crumbling Babel as far as we can make it so, to the other abortive schemes of human genius—make

it another hapless specimen of the incapacity of man to derive satisfaction from the realization of his fondest wishes, when not accomplished by means precisely of his own choice—of the failure of every scheme dependent on lasting uniformity in human sentiment?*

*Bible Society House,
Edinburgh, 20th March 1826.*

* A defence of the British and Foreign Committee not being my object, it has appeared to me superfluous, as unprofitable, to enter minutely into all the arguments and plausibilities of the Edinburgh Statement; which often supply the means of their own refutation, suggest what might be said on the opposite side, and, while conducting the argument for the prosecution, ingeniously expedite and abridge the task of the defender. We may take as an example the case of Leander Van Ess's application to the London Committee for their consent to the intermingling of the Apocrypha in 8000 copies of the Old Testament proposed to be purchased at the Society's expense, at the time the Committee was acting under the regulation of August, 1822; a regulation which had been passed for the purpose of limiting the application of British funds to the Canonical Books, while it expressly permitted to foreign Societies the use of their own funds for the addition of the Apocrypha wherever it was thought necessary, and which was worded in so disputable a form, according to our Edinburgh Statement, as "evinced an utter repugnancy to the idea of abstaining from the circulation of the Apocrypha altogether." Allowing the terms of the regulation to be as favourable to the Apocrypha as the Edinburgh Statement declares, and the members of the London Committee as repugnant to all interdiction of the Apocrypha as it supposes—what prevents an instant compliance with the pious Pastor's petition? According to the Statement such compliance would have been perfectly consistent with the terms of the August regulation; wherefore, then, did the Committee hesitate, till plied by a second and more urgent representation, when, without further deliberation, a hasty consent was given? Now, here we have the Committee at a fault; but a fault which, according to the Edinburgh Statement, must be held to be no fault at all, since a permission to commit it had been, it is alleged, expressly intended and provided for in their governing regulation. It happened, however, that the London Committee, with all their Apocryphal leanings, did not feel satisfied in the enjoyment of the privilege of following their inclinations under legal sanction; and at their next meeting, when new considerations had occurred more imperative than the importunity of Van Ess's representations—some also proposing to protest—a longer time was demanded for deliberation; and finally, at a subsequent meeting, the grant of £500, which had been voted for the purchase of Bibles in which the Apocrypha was permitted to be intermingled, was unanimously rescinded. Now, what is the inference fairly deducible from these facts? Why, that the Bible Committee, while left by an inadequate regulation at full liberty to permit the adulteration of the Scriptures by Foreign Societies,

were directed by choice and conviction to a conduct stricter than the spirit of their regulation required ; and having, under the excitement of a simultaneous emotion of pious sympathy, easily accounted for at the moment, yielded to an affectingly importunate request, they needed only time for consideration to be led to the discovery of an error which they had the ingenuous Christian manliness immediately to avow and correct.—But no : all this proves quite another thing ; their *first consenting* resolution betrays their real disposition, and explains the true purport of the August regulation ; the *second rescinding* resolution, found incapable of explanation but as an effect of fear, shows how destitute we are of security for the adherence of such men to their strongest and most harmonious determinations. Thus the unfortunate culprits composing the Committee of the British and Foreign Bible Society, as much condemned by their virtues as by their crimes, as reprehensible in correcting a mistake as in committing it, are reduced in point of character to a lamentably defenceless condition, retaining, we should presume, small chance of a re-admission to Christian and civilized society.—The *unanimity*, too, of these discordant resolutions is most amazingly unaccountable. There must have been, we cannot question, the best and most seductive opening that can be imagined for wrangling and disputation, and it seems hardly conceivable, after tasting the spirit-stirring power of the Apocryphal controversy, that men of any decided principle, capable of holding an argument, or fit to hear themselves convinced, should resist so tempting an occasion of converting a Bible Committee into an arena of contention, preferring inspired peace and lazy unanimity to the gratifying tumult of war and debate.

*Reasons of Dissent, by JOHN CAMPBELL, Esq.
of Carbrook.*

In dissenting from the late resolutions of the Edinburgh Bible Committee, by which they have broken the connection which had so long, and so usefully subsisted between the Edinburgh Bible Society and the Parent Society in London, it appears necessary to Mr. Campbell, for his own vindication, to state the grounds on which he differs from the majority of the Committee, which he regrets to find he does both on the principle, and the tone and manner of their proceeding.

In all that took place previously to, and including the resolution of 17th January 1825, he cordially agrees. His opinion of the impiety of circulating Apocryphal writings along with the Word of God, and affording a sanction to the corruption of the truth thereby produced, is as strong, and decided, as that which has been expressed in any of the Committee's publications; but *that* he conceives is not the point now at issue. While he perceives the errors into which the Committee of the British and Foreign Bible Society have fallen, and the extensive mischief which these errors have occasioned, he is quite satisfied, that the resolution of 21st November last, where it promises that its funds shall not be employed in printing, or circulating, any thing but the Canonical Books, (although he would have wished a more clear and simple expression of the principle,) does, upon a fair construction of its language, embrace all that can be required under the fundamental law, and original constitution, of the British and Foreign Bible Society.

1st, By the fundamental law of 7th March 1801, it is declared, that the sole object of the Society shall be to encourage a wider circulation of the Holy Scriptures without note or comment. This was in unison with the language of the original address, as quoted in the "Second Statement of the Committee;" that address holding out the *object* of the projected Society to be, "to promote

the circulation of the Scriptures in some of the living languages"; and its *sphère* to be "the united kingdom of Great Britain and Ireland, and the European continent, and afterwards remoter regions," &c. &c. "The projected Society," it proceeds, "not refusing to co-operate on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy, and presenting nothing but the inspired volume, would be sure to circulate truth, and truth alone, thereby avoiding the occasions of controversy, and opening a channel, into which Christians of every name might without scruple pour their charitable contributions," p. 4. There is here, according to his view, a distinct recognition of the principle, that the Society's funds should be exclusively applied to the circulation of the Canonical books, but there appears nothing, in the smallest degree, indicative of a principle, which would exclude from the benefit of that circulation, every one who holds erroneous opinions as to the Apocryphal books; on the contrary, looking to the countries most prominently pointed out as the sphere of the Society's labours, there is found in the selection of the *European Continent*, a distinct intimation, that the exertions of the Society were to be specially directed to the Roman Catholic States, with a view to promote, in them, the circulation of the pure word of God.

2d, Although such seems to him to be the *letter* of the constitutional law of the Society, and consequently it appears quite inconsistent with the relations existing between the Edinburgh Society and the London Society, to break off from them, on the ground, that they decline to go beyond the Constitutional law on which both Societies were established; it might, nevertheless, have formed a subject of fair discussion between the two Committees, whether the original law ought not to be amended, and a stricter guard set around the Canonical books of Scripture. Had such a course been followed, he would have joined with those who required farther security, so as not only to prevent a direct application of the Society's funds to the printing the Apocryphal books, but to oppose the

indirect multiplication of these fables, by a misapplication of the funds of Foreign Societies let loose by the grants from the British and Foreign Society. But this change, if effected, could only be considered as an improvement introduced by the growing light of Gospel truth; and, therefore, had there been a difference of opinion between the London and Edinburgh Committees on the point, though it would have been right in the Edinburgh Committee to maintain its position, and regulate the disposal of its funds accordingly, it could not, thereby, have become necessary to divorce itself entirely from the Parent Institution; far less to do so' on the allegation, that the refusing to make such a change was a breach of the fundamental law of the Society.

3d, But whatever ground there might have been for the Edinburgh Committee exercising, more extensively, its power in the appropriation of its own funds, had the London Committee finally rejected that improvement on the law, and which, in truth, was the proposal made to them by the resolutions of the Edinburgh Committee of 17th January 1825; yet, as the London Committee have ultimately acceded to that proposal, there appears no ground whatever for the after-procedure of the Edinburgh Committee.

They have intimated to the London Committee, and to the public at large, their determination to renounce all friendly intercourse with the British and Foreign Bible Society, till a resolution be passed, and undefined security given for its observance, excluding from the benefit of all grants of Bibles or money, not merely all that shall use such grants as means of circulating the Apocrypha, but all Societies, which, *however pure be their conduct in regard to the circulation of the Society grants*, shall themselves with their own funds, print and circulate adulterated Bibles. This condition, on which the renewal of friendly intercourse is made to depend, appears to him to be unwarranted, unreasonable, and pernicious. It is *unwarranted*, because the constitutional law of the Society stipulates nothing more, than that the Society itself shall

circulate only the pure word of truth, without alluding, in the most distant manner, to the conduct of other Societies, through whose instrumentality the pure word of God may be circulated. It is *unreasonable*, because it is requiring that *Papists* shall become *Protestants*, before they can get into their hands, that pure Gospel which is expected to be the mean of their illumination and conversion. And it is *pernicious*, because it throws beyond the pale of the Society's operations, nearly the whole of that European Continent, for the enlightening of which the Society was in a great measure expressly established. Under its operation, all connection with the Roman Catholic and Lutheran Societies, which have been the chief means of circulating the Scriptures on the Continent, would be instantly and entirely abandoned.

4th, The ground on which this violent measure is defended, in the pamphlet entitled "Second Statement by the Committee of the Edinburgh Bible Society," and recognised by the minutes of that Committee as their vindication, is fallacious, and consequently untenable; and however ably the statement is drawn up, like all statements not founded on right reason, it cannot hide the fallacy from any who will give it an attentive consideration.

The position on which the whole argument rests is, that it is *impossible*, by means of Societies which circulate the *mixed* Bible, to secure the circulation of the *unmixed* Bible; and having assumed this as the fundamental fact of the case, the statement proceeds with great success, by a number of ingenious and palpable illustrations, to prove, that a grant of pure Bibles by the British and Foreign Bible Society, can only have the effect of multiplying the adulterated portions on the Continent, so as to produce the same results as if the British and Foreign Bible Society had, itself, circulated the uncanonical books. But all this proceeds upon an assumption *which is not true*; and with a degree of inconsistency, certainly not to have been expected in such a publication, the fallacy of the assumption is distinctly made out by the statement it-

self. The third proposition is announced in these terms; "The idea of circulating the Apocrypha being *a necessary mean* of getting the Bible circulated, is most erroneous in point of principle, and *not even supported by fact*;" and the proposition is distinctly demonstrated to the satisfaction of the Committee, and indeed of every one who reads the proof. There is therefore no inconsistency in the "statement," when, on entering upon the calculation of the superior advantages, which would have resulted from a restriction of the Society's funds to the printing and circulating the truth alone, it asserts, that had all these funds been expended in printing and circulating *Testaments*, the number of copies of the pure Gospel would have been greatly increased; because, as has been observed, the 3d proposition had proved, that, notwithstanding the obstacles arising from Popery, *the pure Bible* or *Testament* might to a great extent have been circulated on the Continent. But most palpably inconsistent with all these statements is that argument, which has been the mean of misleading many, though it is expressly founded *on the directly opposite assumption*. "*It is to be carefully noted*," say the Committee, "that we here proceed on the supposition that the allegations of the foreign Societies are true respecting the impossibility of circulating the Bible without the Apocrypha." And in order to clinch the matter a dilemma is propounded, on one or other of the horns of which, it seems to be expected, that any little argument remaining with their opponents must be impaled. The impossibility here assumed as the foundation stone of their structure, must, say they, be either true or false. If it be true, then is it clear that the uncanonical books must, in some way or other, be circulated along with the canonical books at the expense of the foreign Societies; and if it be *not* true, "what should now prevent the Committee from laying hold of that facility, as a reason for letting the foreign Societies know, that no Apocryphas, whether intermixed or appended, must be disseminated by them, otherwise we, who cannot consistently and conscientiously aid, in any way whatever, the circulation of an adulterated Bible, must withhold all assistance from

them, and refuse to co-operate with them any longer in the work?" The objection to all this, though it may appear a paradox, is, *that the proposition is neither true nor false*. It is not *false* that the pure Bible may be circulated by a conscientious Roman Catholic, who may rather circulate a Protestant Bible than no Bible, *and yet, that man may not find himself at liberty, to cease from the disseminating with his own funds, the mixed Bible*. In like manner, it may not be *true*, that the *impossibility* mentioned in the correspondence of foreign Societies necessarily infers the *absolute impossibility of circulating the pure Scriptures*. These Scriptures, themselves, use the word *impossible* to signify great difficulty, *and the Committee have thus interpreted it*. The result therefore is, that there is really no dilemma; and that the multiplication of spurious books, as a *necessary* consequence of continued co-operation with the continental Societies, is a mere gratuitous assumption, unsupported by the facts of the case.*

5th, If the late proceedings of the Edinburgh Committee are warranted, neither by the constitutional law of the

* From the eagerness with which some of my friends who differ from me on this question, have intimated their opinion, that the explanation here given does not solve the dilemma, I am inclined to believe that were they really satisfied the solution was complete, it would shake their confidence in the soundness of the ground they have taken. It may be presumptuous in me to suppose I can give them satisfaction, but the cause is of deep importance, and a failure can be no reproach. The dilemma takes the word *impossible* in an absolute and unqualified sense on the one hand, and construes the negative of it a removal of all obstacles on the other. If the impossibility be true, *i. e.* if it be physically or morally impossible to circulate the pure Bible, by the hand of Van Ess for example, it is clear that if he circulate British Bibles he must add the Apocrypha. This is one horn, but it has not been proved that Van Ess, though it may be impossible for him as a Roman Catholic Priest, to circulate *from himself* a Bible without the Apocrypha, *may not* find it possible to circulate British Bibles without Apocryphas—and, therefore, as to him, in one sense the thing is *impossible*, and in another it is *not impossible*, so that this horn loses its point. Again the case is put, that the allegation that it is impossible is *false*, and this is the other horn; but it is equally equivocal. For, as in the case of Van Ess, I have shown that it may be impossible in one sense, and not in another; and it ought to be remembered, that while the Edinburgh Committee are thus separating from the Parent Society, on the ground that it is impossible, they have shown in their statement, that it is not impossible. It is one

Society, nor by any emerging necessity, the more must he regret the tone, and spirit, in which the Committee have communicated these proceedings to the public. For one, however he may reprobate the previous conduct of the London Committee, and rejoice that a stop has been put to the line of operation pursued by them, he is not pre-

thing for a Roman Catholic, in a Popish Country, to circulate an unmixed Bible given him under the express condition that he shall circulate it pure ; and another thing to exclude all mixture of the Apocryphal writings, from the Bibles which he, as a Papist, circulates with his own funds. Although it be not impossible for him to circulate foreign Bibles pure, when given under that condition, there may still remain insuperable obstacles against compliance with the Committee's requisition, that he himself should give up all connection with the Apocrypha. In illustration, a case may be put which will probably be contemplated with less prejudice, than the one at issue. An Englishman whose mind, like that of the founder of Christ Church School, revolted against the changes which the progress of civilization was making in the country, but instead of the yellow stockings, blue petticoats, and leathern girdles, fixed his unyielding partialities on the Latin tongue, bequeathed a sum of money, the income of which he directed should be applied to maintaining, for ever, a popular course of Lectures, to be delivered in the Latin language to all and sundry who should choose to listen to them ; and accordingly, for one week each year, the ceremony of reading Lectures in Latin is gone through near Temple Bar, where, if any one of the passing multitude stops his pace for a few minutes, he will probably come to a similar conclusion with that mentioned by my Rev. friend Mr. Grey, that the Lecturer is a fool. Suppose the Edinburgh Committee with a laudable zeal to remedy such an abuse, and communicate to the public, in English, those parts of the Lecture which might be useful, were to apply to the Lecturer and offer him an English course to a certain extent, and request him to substitute it for the whole Latin course. The Lecturer replies that it is impossible for him to Lecture in English, as that would be contrary to the constitution of the Lectureship ; but in his letter expressions occur, which show, that though there might be some difficulty in arranging it, he might, by taking another hour, deliver an English course also. Suppose that on receiving this answer, the Committee were to relinquish their correspondence, and, in vindication of their declining to obtain the good proposed, were to propound the following dilemma :—The Lecturer says, it is impossible for him to Lecture in English. This impossibility must be either true or false ; if *true*, then, whatever he may promise when he takes the English Lectures, he must turn them into Latin ; and if *false*, what is there to prevent his giving up the Latin altogether ? Who sees not that this would be no dilemma, and that the Lecturer might deliver both courses ? Exactly similar is the case with Van Ess. He may circulate both the mixed and unmixed Bibles, and adhere honestly to his engagements in both. If, after considering these views, it shall appear to any one that the dilemma remains unsolved, I must just submit to the mortification of acknowledging that it is impossible for me to give him satisfaction.

pared, in the smallest degree, to impeach their honesty, or to consider them unworthy of future trust. The errors they held, and which some of them may still hold, they held, he doubts not, in sincerity; and although, believing them to be dangerous errors, it was right, nay, incumbent on the Edinburgh Committee to oppose and correct them; this being accomplished, the very correction of these evils under the influential remonstrance of the Edinburgh Committee, while it ought to have fanned the flame of brotherly love and charity, was calculated, in his humble opinion, to raise up a barrier against a separation, which has annihilated the most powerful check upon the working machinery of the British and Foreign Bible Society. When he looks at the names published in the Committee's statement, as men in whom no trust is to be reposed, his mind revolts from all accession to such a charge. That, amongst such a number, there may not be an individual who is capable of betraying his trust, no man can say. The heart is known only to God; but that these men, as a body,—a body, to the greater number of whom, the public have been accustomed to look up, as the leaders of whatever interested the higher classes in Christian philanthropy,—that they should have thus been held up for the finger of scorn to point at, as men whose solemn word is not to be believed,—who will give a distinct promise one day, and set about on the morrow to defraud the public of its performance,—to him this appears most monstrous. The Committee's Statement, indeed, says, that “they suppose them to be men who will remain firm to their conscientious opinions; and it is very much on that account that they hold them most unfit for the office which was assigned to them;” and that, “under such opinions, it must be held that they remained in office, under the impression that such a resolution should be concocted, as would gain over all those who were discontented, and yet leave an opening for continuing to do that which excited the discontent.” Of all the extraordinary positions in this pamphlet, when he calls to mind from whence it came forth, this appears to him the most extraordinary. Do the Edinburgh Committee hold out to the public, that

a Christian man may be conscientious in holding an error; and when he solemnly engages to depart from it, may yet fraudulently and habitually break that engagement? He had always believed, that to be a conscientious Christian, a man must be conscientious throughout; and that it is a solecism to say, as the Committee's Statement virtually says, "We believe the London Committee will be guilty of fraud and falsehood, *because* they are conscientious men and fond of the Apocrypha." He, on the contrary, believes they *will* perform their promise; and that the resolution of 21st November, 1825, under their management, or that of such of them as shall remain in office, and under the influential inspection of a public now enlightened on the subject, *will* be quite sufficient, not only to prevent the funds of the British and Foreign Bible Society from being employed in printing, or circulating the Apocrypha, but in preventing the Foreign Societies who circulate with their own funds, an adulterated Bible, from adding, with impunity, one copy of the Apocrypha to the ordinary circulation. The resolution excludes the Apocrypha not only as to printing, but also as to circulating; and were a Foreign Society to circulate, in any way, an Apocrypha with a Bible, or part of a Bible supplied by this country, it would be a breach of the rule, and would warrant a suspension of all future grants to that Society.

Even were the London Committee found, on trial, to pursue that conduct which has been anticipated for them, it would, in his opinion, be the duty of the auxiliaries, and correspondents of the Society, to attempt a purification of the Committee before abandoning all connection with the Society itself.

For these reasons, he dissents from the proceedings of the Edinburgh Committee in separating from the London Society; but having thus stated his own views of the matter, so as to prevent any misapprehension as to his opinion or conduct, he considers it his duty, as God may give him grace, still to co-operate, in the spirit of peace and love, with the Edinburgh Committee.

JOHN CAMPBELL.

*Reasons of dissent by the Rev. EDWARD CRAIG, and the
Rev. JOHN BROWN.*

Before detailing the reasons which constrain the undersigned to record their dissent from the resolution of the Committee of the Edinburgh Bible Society of the 16th of January, 1826, "To print, publish, and circulate their Second Statement relative to the Circulation of the Apocrypha, by the Committee of the British and Foreign Bible Society;" they avail themselves of this opportunity of distinctly stating how far they agree with their brethren in the majority.

They are equally convinced with their brethren, that the circulation of the Apocryphal writings, containing as they do, statements false as to fact, and erroneous as to doctrine, is an evil; and that their circulation either avowedly as sacred books, or in such a way as to give apparent sanction to such a claim, is a still greater evil—that the fundamental law of the British and Foreign Bible Society, "That its sole object shall be to encourage a wider circulation of the holy scriptures without note or comment"—prohibits the employment of any of its funds in printing or circulating the Apocrypha—that the Committee of the British and Foreign Bible Society have acted inconsistently with this law, in a variety of instances, by printing editions of the Canonical Scriptures with the Apocryphal books intermingled, and by granting pecuniary aid to editions of the Scriptures, published by Foreign Bible Societies, in which the Apocryphal books were thus intermingled, or to which they were appended—and that the Committee of the Edinburgh Bible Society were not only warranted, but bound to remonstrate with the Committee of the British and Foreign Bible Society on this infringement of the common principle and deviation from the avowed sole object of both institutions, to demand an immediate return to these, and, on the supposition of this demand being resisted, af-

ter due time given for deliberation, to decline farther co-operation with them. Holding these opinions not less firmly than the majority, they, notwithstanding, find themselves under the necessity of dissenting from the resolution of the Committee of the 16th of January, for the following reasons :—

I. Because, though the resolution of the Committee of the British and Foreign Bible Society of the 21st of November, 1825, is not altogether satisfactory,—being deficient, as not containing a distinct acknowledgment that the circulation of the Apocrypha, by means of the funds of the Society, is inconsistent with a fundamental law of its constitution, and being also somewhat vague and ambiguous in its phraseology,—it yet appears to them, that by friendly communications with that Committee, such additions and explanations might probably have been obtained, as would have afforded all reasonable security that the funds of the British and Foreign Bible Society should henceforward be exclusively devoted to their proper object (which was the full extent of the claim of right that the Committee of the Edinburgh Bible Society had on the Committee of the British and Foreign Bible Society, on the ground of the common connecting fundamental principle of the two institutions)—that to break off the negotiation at this point was to hazard the ultimate loss of an important object, the limiting the expenditure of the funds of the British and Foreign Bible Society to the circulation of the pure word of God ; which by the interference of the Edinburgh Committee, had been all but completely gained—and that nothing short of the obstinate refusal of the Committee of the British and Foreign Bible Society to make the necessary additions, and give the necessary explanations, which we were not warranted to anticipate, could have authorized the Committee of the Edinburgh Bible Society to take the step against which this dissent is entered.

II. Because, though it appears that the connection of the British and Foreign Bible Society with societies and individuals in foreign parts, who circulate other books as

sacred besides the holy scriptures, has led to some unhappy results, they are not prepared to say that such connections are a violation of any fundamental law of the institution; or that, *on this ground*, the Committee of the Edinburgh Bible Society had a right to call on the Committee of the British and Foreign Bible Society to dissolve them; and, although it is possible that such evils may be necessarily involved in such connections, as, were the whole facts of the case brought before the Committee of the Edinburgh Bible Society, might make it their duty to expostulate with the Committee of the British and Foreign Bible Society, on the subject of these connections, and even ultimately to suspend the continuance of their co-operation on the condition of the dissolution of these connections, yet they apprehend that we have not yet obtained that extensive and minute information respecting the practicable channels for circulating the holy Scriptures in Foreign countries, especially among the adherents of the Roman Catholic, Greek, and Lutheran churches, which is necessary to the formation of an enlightened judgment on the important questions, how far the evils which have resulted from these connections are *necessarily* involved in them; and if to a certain extent necessarily involved in them, how far they may not be even more than counterbalanced by advantages which may not be otherwise attainable; and, therefore, they are of opinion that if, as they think probable, the Committee of the British and Foreign Bible Society, on being applied to, had made the necessary alterations on the resolution of the 28th November 1825, the Committee of the Edinburgh Bible Society should then have recommenced their friendly co-operation—should have subsequently brought the subject of the evils resulting from connection with Societies or individuals engaged in the circulation of the Apocrypha before the Committee of the British and Foreign Bible Society,—should have solicited from them, and endeavoured to obtain from other quarters full information on the subject, and should then have acted as they found cause. The demand of the

Committee of the Edinburgh Bible Society on the Committee of the British and Foreign Bible Society, to abandon their connection with Societies and individuals abroad who are engaged in circulating the Apocrypha, as the condition of their continued co-operation, thus appears to the subscribers, if grounded on the common principle of the two societies, to be *unwarranted*, and if grounded on general principles, to be *of a doubtful character*, and at any rate to be *premature*.

III. Because even if they were prepared, (which as they have shown they are not) to go substantially into the measure of the Committee of the Edinburgh Bible Society, in breaking up all connection with the British and Foreign Bible Society, for the reasons assigned in the Second Statement, they could not approve of the manner in which this disruption has been effected; nor at all sympathize with that apparent want of equitable allowance for the difficulties, which the Committee of the British and Foreign Bible Society must have experienced in the prosecution of a grand and untried enterprise—that seeming indisposition to trace their mistakes to the least blamable principles, in which they might reasonably be supposed to have originated—that unhesitating denunciation of some of the wisest and best men of our times, as unworthy of the confidence of the Christian public—and that unshrinking readiness to dismember a confederation which, for more than twenty years, has held the whole Christian world together in the bonds of a visible brotherhood,—which form in their opinion, striking features of that very able paper, against the publication of which, as the accredited statement of the Committee of the Edinburgh Bible Society, duty compels them to enter their dissent.

EDWARD CRAIG.
JOHN BROWN.

Edinburgh, 20th March, 1826.

*Adherence to the above dissent, by the Rev. GILBERT
WARDLAW.*

I adhere to this dissent, on the first and third of the grounds stated.*

GILBERT WARDLAW.

* Although my name appears on the list of members present at the Meeting of the 16th January, I was absent during the reading of the latter part of the Committee's Statement, and did not concur in the resolution passed on that occasion.

G. W.

SECOND STATEMENT

OF THE

COMMITTEE

OF THE

EDINBURGH BIBLE SOCIETY,

RELATIVE TO THE

CIRCULATION OF THE APOCRYPHA

BY THE

COMMITTEE

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

EDINBURGH:

PUBLISHED BY WAUGH & INNES, HUNTER SQUARE:

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CHALMERS & COLLINS, GLASGOW; R. M. TIMS, DUBLIN; AND JAMES
DUNCAN, PATERNOSTER ROW; HAMILTON, ADAMS, & CO. PATERNOS-
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1826.

Price Two Shillings.

PRINTED BY A. BALFOUR AND CO. EDINBURGH.

MINUTE OF THE COMMITTEE.

SOCIETY'S DEPOSITORY,

16th January, 1826.

The Committee of the Edinburgh Bible Society met—Present
The Rev. Dr. DAVIDSON, Vice-President, in the Chair.

JOHN CAMPBELL, Esq. Sen. V. P.

ROBT. HEPBURNE, Esq. V. P.

GEORGE ROSS, Esq. V. P.

ROBT. HALDANE, Esq. V. P.

Rev. Dr. DICKSON.

———— G. PAXTON.

———— E. WARDLAW.

———— E. CRAIG.

———— Dr. BUCHANAN.

———— W. INNES.

———— A. LOTHIAN.

———— Dr. CAMPBELL.

———— Dr. LEE.

———— Dr. GORDON.

ADAM FERGUSON, Esq.

WILLIAM ELLIS, Esq.

KENNETH TREASURER, Esq.

J. A. HALDANE, Esq.

ALEXR. DUNLOP, Esq.

WILLIAM BONAR, Esq.

JOHN CADDEL, Esq.

Rev. Dr. PEDDIE, *Secretary*.

Rev. C. ANDERSON, *Secretary*.

Rev. Dr. THOMSON, *Secretary*.

At the request of the Committee, Dr. THOMSON read the draught of a Statement which had been prepared as explanatory of the reasons which had induced the Committee to come to the decision passed on

the 12th Dec. last, finding that the Resolution passed on the 21st of Nov. 1825, by the Committee of the British and Foreign Bible Society, relative to the circulation of the Apocrypha, is unsatisfactory. Thereafter it was moved, by George Ross, Esq., and seconded by the Rev. Dr. Campbell, that this statement be printed, published, and circulated as the Statement of the Committee, with all convenient dispatch. The Rev. Mr. Craig moved that this step should not be taken by the Committee; but Mr. Craig's motion not being seconded, the motion of Mr. Ross was adopted as the Resolution of the Committee; and the following Members, viz., the Rev. Dr. Davidson, Mr. Ross, Mr. R. Haldane, Rev. Dr. Gordon, Rev. Mr. Paxton, Rev. Dr. Dickson, the three Secretaries, and the Sub-Treasurer were appointed a Sub-Committee for the purpose of carrying it into effect. Mr. Craig dissented, and protested against the measure.

Extracted from the Minutes of the Committee of the Edinburgh Bible Society, by

(Signed)

WILLIAM ARNOT, *Clerk.*

ERRATA.

Page 29, line 15 from the bottom—*for* “ recognised ” *read* “ required ”
 — 74, — 16 from the top—*for* “ and ” *read* “ but ”
 — 115, — 12 from the bottom—*for* “ that after all these discussions,
 carried on ” *read* “ that all these discussions have been carried on ”

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SECOND STATEMENT

BY

THE COMMITTEE

OF THE

EDINBURGH BIBLE SOCIETY.

It is with deep and unfeigned regret that the Committee of the Edinburgh Bible Society feel themselves under the necessity of presenting the following Statement to the public. They used their utmost endeavours to prevent the negotiation which they have carried on with the Committee of the British and Foreign Bible Society, from coming to such a crisis. But all the efforts which they made, and all the hopes which, in the face of much discouragement, they ventured to entertain, have been frustrated by the decision which that Committee has ultimately passed, and to which it has been pleased to declare its unqualified adherence. They have, therefore, no alternative but that of keeping fast by the resolution to which they came on the 12th of December last, and of detailing the grounds on which it then did, and still does approve itself to their mind, as equally imperative and just.

We consider the question involved in this painful discussion as important beyond any thing which ever engaged the attention of the Christian world. It refers to something of far greater consequence to the cause of truth and godliness, than the prosperity of any Society whatever. It refers to the purity of God's word, and to the regard in which that is to be held both by those who circulate the Scriptures, and by those among whom they

are circulated. It refers to the principles of action which they inculcate, as contradistinguished from those which a different authority has thought proper to introduce. And it refers to a species of abuse which does not merely touch the fame and influence of a great Institution, but which deeply affects the very vitals of our faith, and the very foundation of our hope, and which, after all the admiration and gratitude with which the British and Foreign Bible Society has been contemplated, leaves it doubtful whether we have not more reason to lament the evil it has committed, than to rejoice at the good it has accomplished.

These considerations, joined with a desire to exonerate ourselves, and to set the community right on this interesting and momentous subject, have determined us to enter into a more minute detail of facts, and a more lengthened train of argument, than at first sight may appear to be requisite. And if our Statement shall only obtain a patient and candid perusal, we doubt not that many of those who have been brought to express satisfaction with the last resolution of the London Committee, will see abundant reason to justify the Edinburgh Committee, as to the judgment which they have formed, and the steps which they have taken, in this distressing controversy.

We are perfectly aware of the commanding influence possessed by that body of men whose conduct we have been obliged to arraign. We are not ignorant of the industry they have employed, by means of private communications, to bespeak the continued attachment of those who might otherwise have withdrawn it. We have been informed of several Auxiliaries that have been already prevailed upon, or induced to express an approbation of their final resolution. We are alive to all the advantages of an extrinsic and adventitious kind, which belong to them as men of rank, and opulence, and literature, and personal reputation, and extensive correspondence. But, contending as we do, not for victory, but for truth, and convinced of the goodness of our cause as much as ever we were convinced of any thing, we enter the lists without fear and without anxiety.

I. The first proposition to which we have to call the public attention is this, that the object of the British and Foreign Bible Society, is to circulate, solely and exclusively, *the Word of God*.

To those who have not seen or heard what has been advanced on the other side of the present controversy, the proof of such a proposition may seem altogether superfluous. But it is not to be concealed or denied, that the practice which has alienated us from the London Institution has been defended openly, on the ground of its being quite competent for that Institution, and strictly consonant to its original design, to circulate the Apocrypha, as well as the Scriptures, wherever it might deem that measure expedient or necessary. If, on the one hand, this be a correct statement, then it cannot be doubted that the country, in general, has been labouring under a grievous mistake as to the true character and purpose of the Society; and all Auxiliaries and individuals who have been supporting it, under the impression that it was purely a Bible, and not in any shape an Apocrypha Society, are not only entitled, but bound in duty, to withdraw from it their countenance and aid. But if, on the other hand, the statement be incorrect, as we firmly believe it to be, then an exposure of it becomes essential, in order to justify the proceedings which the Edinburgh Committee have adopted, from the first moment that they took up the subject, and to throw light on the true meaning of the resolution which the Committee passed on the 21st November last, and on the reasons which have influenced and determined the Edinburgh Committee, in finding as they did, on the 12th December, that "it is unsatisfactory."

1. In proof of the proposition, we appeal to the circular address which preceded the establishment of the Society, and contained the views and sentiments of those by whom it was founded. Its language is as follows:

"Under these impressions, it has been proposed to the individuals referred to above, to institute a Society, entitled, **THE BRITISH AND FOREIGN BIBLE SOCIETY**.

Its object—to promote the circulation of the Scriptures in some of the principal living languages.

“ The sphere of its activity,—First, The united kingdom of Great Britain and Ireland, and the European Continent ; afterwards, remoter regions, as the state of the finances may admit, and the urgency of particular cases may require.

“ The projected Society, not refusing to co-operate on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy ; and presenting *nothing but* THE INSPIRED VOLUME, *would be sure to circulate* TRUTH, AND TRUTH ALONE, hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions.” Owen’s History, I. pp. 34, 35.

2. We appeal to the first of those laws or regulations, which were framed March 7, 1804, for the government of the Society, proposed in the circular address above quoted. It is this :

“ The designation of this Society to be, The British and Foreign Bible Society, of which the sole object shall be, to encourage a wider circulation of *the Holy Scriptures, without note or comment*; the only copies in the languages of the United Kingdom to be circulated by the Society shall be the authorised version.” Owen, I. p. 73, note.

It is clear, beyond all possibility of dispute, that, by the term “ Holy Scriptures,” was meant the Bible, exclusive of the Apocrypha. The persons using this phraseology, were only following out what they had said in their circular about “ the inspired volume.” And they knew well, besides, that the expression, Holy Scriptures, which they employed, was universally understood by those on whose assistance they depended, in the very sense which they themselves had attached to it in their original proposal.

And while the Society is to circulate *the Holy Scriptures*, it is to circulate them “ *without note or comment.*” Now it is clear, that the very same reasons which excluded notes and comments, must necessarily exclude the Apocrypha. These reasons, indeed, must operate with infinitely greater force against the Apocrypha ; for, while notes and comments, even when good, would still wear the character of mere human compositions, the Apocrypha, whether interspersed or separate, would, to those among whom we are told its distribution was indispensable, wear the character of a Divine Revelation. And truly, if the Apocrypha was to be circulated along with the Holy Scriptures, the exclusion of notes and comments, was the exclusion of the only expedient by which the

reader might be guarded against its errors and absurdities.

3. We appeal to the Prospectus issued immediately after the Society was instituted, in order to render it properly known, and to procure for it patronage and support. The following are extracts taken from it.

“The *exclusive object* of this Society is to diffuse the knowledge of the *Holy Scriptures*, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

“The principles upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description, *who profess to regard the Scriptures as THE PROPER STANDARD OF FAITH.*” Owen, I. p. 65.

Here “the Holy Scriptures” are spoken of as they had been before, in accordance with the import attached to them by the projectors of the Institution, which was, and which would unquestionably be, attached to them by the Christian public. And, as if to put the matter beyond all doubt, the Scriptures are held out as the *proper standard of faith*—a character which surely will not be held as descriptive of the Apocrypha. It must either be maintained that, in the judgment of the British and Foreign Bible Society, the Apocrypha is a proper standard of faith, or it must be allowed that the circulation of the Apocrypha was completely at variance with their plan.

4. We appeal to the language of its official men and its accredited agents. What says Lord Teignmouth, the President of the Society?

“The establishment of the British and Foreign Bible Society will, undoubtedly, form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious Institution, (for such the British and Foreign Bible Society may with strict propriety be denominated) the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution, *founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description, who profess to regard the Holy Scriptures as the proper standard of faith, may candidly and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavours*

to promote the glory of God ; an Institution, which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable Associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object ; an Institution *which secures an adherence to the integrity of its principles, by regulations so precise and defined as not to admit of dubious interpretations.*" Owen's History, II. p. 74.

What says the Committee in a circular letter addressed to the Bible Societies of Germany, Prussia, and Switzerland, on the occasion of Dr. Steinkopff's Tour, and dated London, May 15, 1820?

" Sixteen years have now elapsed since the British and Foreign Bible Society commenced its career. *Its object was to disseminate the word of God, as contained in the Scriptures of the Old and New Testaments, without note or comment, &c.*

" A grand total appears of 3,680,000 copies of the *Sacred Records of our Holy Religion, which, as an incorruptible seed, have been disseminated in the vast field of the world.*

" Though the British and Foreign Bible Society cannot but esteem all other religious and benevolent institutions, of whatever description, and in whatever country they may be, which tend to advance the temporal and eternal interests of the human race, and wish them prosperity in the name of the Lord ; yet, as a *Bible Society*, it stands entirely independent of every other Institution," (of course then of Bible and Apocrypha Institutions, if such there be) " nor does it consider itself, in the smallest degree, responsible for any act which may be done by other Societies or individuals ; and it begs leave most distinctly to state, that, with *the only exception* of the historical records of its transactions, (such as its Annual Reports, Extracts of Correspondence, &c. &c.) it confines itself *exclusively* to the translation, printing, and circulation of the *Holy Scriptures.*" Seventeenth Report, Appendix, pp. 79 and 80.

What says Dr. Steinkopff in his letter dated Cologne, July 7, 1823?

" *It will give the Committee pleasure to hear that a Sub-Committee of the Cologne Society meets regularly every Monday evening, and presents a report of its transactions to a monthly meeting of the General Committee ; that its books and accounts are kept in admirable order ; that its depository contains Bibles and Testaments in the German, Dutch, French, English, Spanish, Italian, Latin, Greek, and Hebrew languages ; that its active directors evince a laudable anxiety to embrace every opportunity which the gracious providence of God presents for the dissemination of the incorruptible seed of his Holy Word ; and that they pay a peculiar attention to the wants of Roman Catholic schools and families.*" Twentieth Report, Appendix, p. 49.

What says the Rev. Mr. Henderson? In a letter from Petersburg, dated December 25, 1816, he has the following paragraph.

“ We wait with the most anxious impatience for the appearance of the brightest gem in the imperial crown of Alexander—the translation of the glorious Gospel into the Modern Russian. Through this medium, *the fountain of living waters* will be rendered accessible to upwards of thirty-four millions of our fellow men. The translation is going forward. *Pray that the Divine Spirit, under whose infallible inspiration the sacred writings were originally composed, may rest in an abundant measure upon the translators; that they may be enabled to give their countrymen a faithful and luminous exhibition of the revealed will of God.*” Thirteenth Report, Appendix, p. 298.

What says the Rev. Mr. Pinkerton? He thus speaks in his project of an Austrian Bible Society presented to Prince Metternich in Vienna, August 24, 1816.

“ Such an institution, among so many millions of Christians of different confessions, who have the happiness of living under the benign and paternal government of Francis the Second, promises much, not only for promoting a more general distribution of *the Holy Bible*, and particularly of the New Testament, among the members of the National Catholic Church, but even for extending the same benefit to so many millions of Bohemians, Slovaks, Servians, Poles, Albanians, Croatians, Carniolans, and others of Slavonian origin, the greater proportion of whom belong either to the Greek or Protestant churches, and among all of whom there exists a lamentable scarcity of *the word of God.*” Thirteenth Report, App. p. 96.

What says the Rev. Mr. Paterson? His language is this, when speaking of the foundation of the Bible Society at Petersburg.

“ It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists, and all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern ocean, and from the Frozen ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mahometans, of Lamites and the votaries of Shaman, with many other heathen tribes, *the oracles of the living God.*” Ninth Report, Appendix, p. 75.

And, to name no more, what says Mr. Dudley? In his “ Analysis of the System of the British and Foreign Bible Society,” after quoting a strong passage, which we have already noticed, from the second prospectus of the Society, he goes on to observe, that

“ If the circulation of *any* UNINSPIRED production, however excellent, were included in this object, a difference of opinion must necessarily exist, and doubts and difficulties impede the progress of the Society; but in restricting it to the dissemination of the *sacred volume ALONE*, and embracing the world in its sphere of action, *it asserts no common claim on the support of all* WHO BELIEVE THE BIBLE TO BE A REVELATION FROM GOD. This remark is equally applicable to the last member of the rule, which limits the circulation within the United Kingdom to the authorized version.” Analysis, p. 4.

Now, shall we suppose that the individuals just referred to believe that the *Apocrypha* is a “ revelation from God ”—an “ inspired production ”—the “ oracles of God ”—“ the word of God ”—“ composed by the infallible inspiration of the Divine Spirit ”—the “ incorruptible seed of God’s holy word ”—“ the Holy Scriptures ”—“ the sacred records of our holy religion, an incorruptible seed ”—“ the proper standard of faith ? ” Before we suppose this, we must have it from themselves, in undisguised acknowledgment. Or shall we suppose that their creed on the subject of the Bible varies with circumstances?—that they have one creed for themselves, and another for their fellow-men?—one for British Christians, and another for Continental Christians?—one for giving popularity to their Institution at home, and another for getting popularity to it abroad? This supposition is harder than the one we have already rejected. And we can make no other than this, that in their purpose and conviction the British and Foreign Bible Society never was intended, and has it not in its object or its constitution, to circulate or to promote the circulation, either of the *Apocrypha*, or of any thing else but the pure word of God.

5. We appeal to the sentiments expressed and the phraseology employed in the Annual Reports of the Society. Every unbiassed reader of these must infer from the perusal, that the Society was employed in disseminating the word of God, free of all admixture and addition—that it gloried in this as its peculiar distinction from all other religious institutions—and that to this it attributed, under God, that distinguished success which, from year to year, attended its benevolent labours. There is not a

single Report almost from which quotations to this effect might not be produced. The following are given as a few examples.

“ If the British and Foreign Bible Society had never existed, a large portion of the millions who, it may be presumed, have been benefited by its exertions, might have lived and died without possessing a copy of *the sacred volume*; to whom, therefore, *the charter of salvation* would have been as if it had never been revealed.”

“ That it has pleased the Almighty, in his gracious providence, to awaken mankind in so remarkable a degree to a sense of *the supreme importance of his holy word*,” &c.

“ This, in addition to the awful considerations already stated, appeals most powerfully to the feelings and principles, the benevolence and piety, of every believer in the Scriptures, to lose no opportunity in communicating to all who want it, the blessing of that *Divine Revelation* which an all-merciful God designed for the whole human race.” Thirteenth Report, p. cii. and ciii.

“ And they would lose sight of an important duty, if they did not begin by inviting the members of the Society to concur with them in acknowledging their renewed obligations to *that God whose word it is their professed and EXCLUSIVE object to circulate.*”

“ The nations of Christendom are as yet but partially supplied with *the oracles of the religion which they profess*, while, to by much the largest proportion of mankind, *the truths of divine revelation* are but beginning to be made known through some of the numerous languages and dialects which have hitherto been employed to *propagate systems of error the most insulting to God*, and the most degrading to human nature. ‘To force these strong holds of *imposture and superstition*—to impart to the bond slaves of Satan and of sin the emancipating knowledge of ‘the only true God, and Jesus whom he hath sent,’—*such are the high commission and glorious object of the members and friends of the British and Foreign Bible Society.*” Sixteenth Report, p. xcvi. and xcvi.

“ And here we cannot but recognize and devoutly admire that signal providence which, during so many centuries, *has preserved the sacred volume uncorrupted*, ‘that we, through patience and comfort of the Scriptures, might have hope.’”

“ *The oracles of God* have not only survived the varying fortunes of the people to whom they were originally committed,” &c.

“ In dispensing the treasures of *divine truth and wisdom*, the British and Foreign Bible Society may then confidently hope, that it is furthering the benevolent purposes of a gracious God, for the happiness of his creatures.”

“ The members of this institution may indulge the gratifying assurance, that it has operated most opportunely and beneficially in repelling these aggressions on human happiness. It has opposed to

them the united testimony of a host of witnesses, *proclaiming their belief in the divine authority and inspiration of the Holy Scriptures.*" Eighteenth Report, p. xcii. *et seq.*

"The British and Foreign Bible Society, in its endeavours to demolish the strong holds of idolatry and superstition, can employ only the *Sword of the Spirit.*"—"With such co-adjutors, your Committee trust that the cause of truth and charity will finally prevail, and that the word of God, which was graciously revealed for the illumination of the whole human race, will have free course and be glorified."—"The labours of the Society are exclusively directed to one object, to communicate in the widest extent possible that which is the common property of all, the code of *Divine Inspiration.*" Nineteenth Report, pp. lxxx. and lxxxi.

6. We appeal to the speeches made at the Anniversary meetings of the British and Foreign Bible Society, and its auxiliaries throughout the empire. Every person that delivered his sentiments on those occasions, showed by the language he made use of, how impressed his mind was with the reality and importance of the principle, that nothing was circulated by the Institution but the Holy Scriptures. Had there been even a suspicion that the Apocrypha went along with these, it was impossible that they could have expressed themselves in such terms as those which they actually and freely employed. They would not have spoken of the book which was dispersed throughout the world as "the torch of revelation to the bewildered nations, and the guide of their feet to truth and happiness;" as "the revelation of God, and expressly intended to make us wise unto salvation,"—as "the pure word of God,"—as "the pure and uncorrupted word of God,"—as "the words of the blessed God,"—as "the unsophisticated word of God,"—as "the word of God, without the opinions of men,"—as "the sacred volume that contains the unadulterated word of God." Such phrases as these, which were used as often as an association was formed, or a meeting held, and used by clergymen and laymen—by churchmen and dissenters—by the very office-bearers of the parent society, when explaining its principles, and recommending its example, were not only utterly inconsistent with any knowledge of the Apocryphal books being comprehended in the volume which it under-

took to distribute, but as distinct an avowal of their exclusion, as if they had been expressly mentioned by name.

7. We appeal to the History of the Rise and Progress of the Society by the Reverend Mr. Owen, one of its secretaries. From the beginning to the end of his work, he uniformly conveys the idea that the Society had nothing in view but the dissemination of the Holy Scriptures, in the ordinary acceptation of that term, and seems to take pleasure in dwelling on that feature of its constitution, as forming both its peculiarity and its glory. He speaks of the various persons who assembled at the first anniversary as "agreeing in the truth of God's holy word;" of the Institution "disseminating the Christian Scriptures," and the "blessings of divine revelation;" of the Scriptures which it circulates as "a revelation from heaven;" of the Bible from which it takes its name as "the only book which contains the revealed will of God;" of its promoting the distribution of a book which has 'God for its author, salvation for its end, and truth without any mixture of error for its matter.'" Could Mr. Owen have been so disingenuous as to indulge in such a style, if aware that the Institution, whose object and operations he was delineating, considered the Apocrypha as forming any part of the Bible which it was dispersing over the world for the salvation and happiness of mankind? And on the supposition of his perfect integrity in the matter, must we not consider his language, of which the above is but a specimen, as bearing an unequivocal and decisive testimony to our position, that the Apocrypha was altogether out of the contemplation of the British and Foreign Bible Society?

8. We appeal to the conduct of the London Committee itself. If it be really true that they were not bound by the laws of the Society to abstain from circulating the apocrypha; and if it be really true that its circulation is so necessary as they allege for the circulation of the Holy Scriptures on the Continent, have they done right in agreeing to relinquish the practice, so far as they have agreed to relinquish it in some of their resolutions? They

have not indeed gone all the length which we desiderated; but they have proceeded such a length, we apprehend, as to involve an acknowledgment that the constitution of the Society, whose affairs they manage, does not authorise the circulation of the Apocrypha. If, on the one hand, they hold that it does authorise this, let them say so explicitly, and then the Christian public will decide whether they are qualified with such views to continue in the direction, or whether a new Society should not be formed, whose management shall be entrusted to such as have no doubt of what is, and what is not *the Bible*. And if on the other hand, they allow that the constitution of the Society gives no warrant for the circulation of the Apocrypha, but strictly prohibits it, then there is an end of the controversy on this point, and nothing remains but to avow it, and to act accordingly.

9. We appeal to the ground on which the circulation of the Apocrypha has been defended; namely, that it is useful or requisite as an *auxiliary* in circulating the Holy Scriptures. Whether that or any thing else affords a justification of the practice, shall be considered afterwards; but it is referred to at present, for the purpose of showing that the London Committee, by urging such a plea, by putting the printing and circulating of the Apocrypha on a similar footing with the printing and circulating of the Society's Reports, and regarding it as only a means of advancing the grand and exclusive object for which the Society was established, abandon the position which they seemed to occupy, and permit us to infer that in their own opinion, the Society is purely and solely a *Bible Society*.

10. We appeal, finally, to the general sense and understanding of the country. We will venture to assert that it never once entered into the imaginations of the people, when they were attending Bible Society meetings, and forming Bible Associations, and contributing their money for the circulation of the Bible, they were all the while lending their pecuniary and personal aid to the circulation of the Apocrypha. They heard nothing, they saw nothing,

they read nothing, that could suggest to them such a notion. All the information conveyed to them, tended to strengthen the impression which they had originally received, and which they had all along fondly cherished, that it was the word of God, and the word of God alone, which was obtaining such an extensive spread. We put it to the multitudes who attend the anniversaries, if they would not have been struck with astonishment, had the President or Secretary plainly told them that they were in the practice of distributing the Apocrypha as well as the Bible, and if something like indignation would not have been added to astonishment, had it been asserted at the same time that this practice was adopted, because the fundamental rule of the Society, though it prohibited notes and comments, however short and innocent these might be, was never intended, and should not be so interpreted as to prohibit the circulation of the Apocrypha. Were there any persons of any description who believed that this was, either in purpose or in fact, a part of the plan by which the world was to be filled with the oracles of truth? If there be any such, we should like to know who they are, and to learn the grounds of their opinion. But as yet, of nothing in the whole history of the business under consideration are we more certain, than that every where, and among all classes of the people, as often as the British and Foreign Bible Society was mentioned, just as often was it regarded in the light of an Institution having this for its *characteristic*, that it disseminated the word of God, and nothing but the word of God.

II. The second proposition we advance is, that the Apocrypha was not only excluded by the law of the British and Foreign Bible Society, but that it was *justly and necessarily* excluded.

Those who formed the Institution, wished to have it on such a simple, yet comprehensive principle, as to procure for it the countenance and co-operation of all who appealed to the Holy Scriptures, as the standard of faith; and in this they could only succeed, they themselves were

sensible, by confining their object to the circulation of the Holy Scriptures, and abstaining from the circulation of every thing else. Had they proposed to combine the circulation of the Apocrypha with that of the Bible, how few, comparatively speaking, could they have hoped to associate with them in their undertaking ! A Bible and Homily Society—a Bible and Liturgy Society—a Bible and Tract Society,—any one of these would have secured a far greater number of adherents than a Bible and Apocrypha Society. And nothing could have gained for the British and Foreign Bible Society, that extensive and universal assistance which it primarily wished for, and subsequently obtained, but the happy and sublime thought of making it different from all these, and limiting its labours to the diffusion of the Inspired Records.*

But this is only a consideration of expediency. We rest incalculably more on the essential merit of the case, which is paramount to all arrangements of policy, and independent of them all. Although the purpose of circulating the Apocrypha had been instrumental in attracting as many as we believe it to be instrumental in repelling, still we could not have approved of any scheme which embraced that as one of its objects. We must have condemned it, and refused it our support, for reasons which we conceive to be irresistible with every right-thinking, and sound-hearted Protestant.

It is far from our wish to say any thing offensive to the members of any communion. But we are compelled to speak of the Apocrypha without reserve ; and if blame is due on account of the introduction of such matter into

* The following extract from one of the Society's Reports, affords a wonderful proof of the facility with which some men can give good instruction to others, at the very moment that they are disregarding it themselves. " To the simplicity of its design, and the conscientious fidelity with which that design has been pursued, the Institution is, under Divine Providence, indebted for silencing hostility, conciliating prejudice, and generating attachment and confidence both at home and abroad ; and it must be by a perseverance in the same line of conduct, that it shall continue to maintain its present high and unimpeachable character, diminish the number and opposition of its enemies, and strengthen itself by fresh accessions of friends and adherents in every quarter of the world."—Seventeenth Report, p. lxxxix.

the present discussion, let the blame fall upon those who, by their ultroneous and obstinate perversion of what was so precise as, according to the venerable President, "not to admit of dubious interpretations," have rendered it absolutely necessary for us to express an opinion of what we should never have made the subject of animadversion in a Bible Society. And it is not merely the Committee that have rendered it imperative on us to speak freely of the Apocrypha. Others who have mingled in the dispute, have thought proper to claim for it the weight which it derives from the Ecclesiastical Establishment of England giving it a place in her services. Mr. Simeon of Cambridge pleads thus in its behalf, and so does Mr. Venn of the same university. The latter indeed goes so far as to refer us to that Homily which is entitled "The Misery of Man," and which in so many words asserts that the Holy Ghost is the author of the books of "Judith," and the "Wisdom of Solomon!"

1. In the *first* place, then, the Apocrypha is no part of the word of God. We are aware that it may be quite lawful for us to propagate many things which are not inspired. But to these, however unexceptionable in themselves, as well as to the Apocryphal books, we should make the same objection, and hold it good; because when we send them interspersed with the Bible, or in company with it, so as to arrogate the same authority which it possesses, and claim the same submission which it demands, we corrupt the holy communication of heaven,—we put the wisdom, or it may be the folly, of man on a level with the unerring counsels of God,—and we so far endeavour to counteract the effect, as well as degrade the character, of divine revelation. This maxim applies to the ablest and the purest of mere human productions; and to say the least of it, we see nothing in the Apocrypha which should entitle it to any special indulgence. It is enough for us to know that it is not the word of God, to satisfy us that we do wrong, and commit sin, when we give it to any of our fellow-creatures, under the designation, or wearing on it the appearance, of the word of God.

2. But in the *second* place, the Apocrypha is not only not the word of God ; it is, in several most important points, inconsistent with, or directly opposed to, the word of God. It teaches prayers for the dead. It teaches the intercession of saints. It teaches the heroism of suicide. It teaches the doctrine of purgatory. It teaches the tenet of sinless perfection in this life. It teaches atonement by almsgiving, and justification by the works of the law. It contains many idle, absurd, and lying stories : and altogether, it cannot be viewed in any other light than that of a work which is unworthy of being allied to the Bible, and which strikes at the root of some of the fundamental truths which God has revealed for the instruction and salvation of men. Now, if it would have been blameable to place it on a level with the inspired writings, even though it had been as agreeable as it is repugnant to them, how much more blameable must it be to honour it with such a passport to human faith, pregnant as it is with all the heresies and abominations which have been alluded to ! This is not only to stultify our own views in giving the Scriptures, by pulling down with the one hand what we have been building up with the other, but it is palming upon the world the gross and destructive falsehoods of lying men, for the holy and saving truths of the only wise God, and helping to delude and ruin our brethren, by putting into their hands, under the guise of revelation, what we know and believe to be, as to its admission into the Sacred Canon, nothing better than a wicked artifice of the Man of Sin. And is it possible, when we regard the Apocrypha in this light, that we can assist in distributing it, and yet reconcile our conduct to the duty which we owe to the God of the Bible, to our own Christian profession, and to the souls of those whom we profess to care for ?

3. But the evil of the case does not rest here. Not only is the Apocrypha not the word of God—and not only does it contradict the word of God in essential articles of belief—but with all this it *pretends* to be the word of

God, and will be received as the word of God by the people among whom we have been told it is indispensable to disseminate it. Great indeed is the demerit of that book which contradicts the revealed will of God; but its demerit is unspeakably aggravated when, to this impiety, it adds the blasphemous assumption of being itself a revelation of God's will. Now such is the Apocrypha. It pretends to a divine original. Some, it is true, have denied this, and published their denial. No one, however, who has read the Apocrypha can fail to perceive that the denial is founded in ignorance or inattention. So plainly does it affect to have the sanction of heaven, that it actually apes the phraseology of inspiration. It contains messages to mankind which are sometimes represented as proceeding immediately from God himself, and sometimes as conveyed through the medium of angels. And frequently its declarations are introduced with that most awful and authoritative of all sanctions, "*Thus saith the Lord.*"

Besides this, it is to be remembered that the people to whom the Apocrypha is said to be chiefly necessary, will receive it in the character of Holy Writ. So far as they submit to the authority of the Council of Trent, they must of course accept of it, and treat it as a divine communication; for that Council solemnly decreed, that the Apocryphal books were a part of the word of God, and pronounced a curse on all who should not receive them as sacred and canonical. And whatever liberty many Roman Catholics may assert for themselves as to matters of *discipline*, it is well known that, in matters of *faith*, the decrees of the Trentine Council are strictly binding on every Romanist. So that by sending them the Apocrypha, we are, in fact, abetting the church of Rome in an impious attempt to establish the inspiration of that spurious document, and seconding her efforts to compel those who acknowledge her spiritual dominion, to listen to its lying wonders as to the voice of the Almighty.

Again, if they are Protestants among whom the Apocrypha is to be dispersed, it does not on that account lose

its qualities of falsehood, absurdity, and blasphemy. As proceeding from us who believe it to be justly described by these terms, it is an acknowledgment, that we account it no sin to be instrumental in deliberately circulating that, which endangers the souls of men and insults the honour of God: And as sent to those who have been emancipated from the darkness and superstition of Popery, it implies an endeavour on our part, not to perfect and perpetuate their emancipation, but to continue them in the errors that still envelope their minds, or to send them back to the thralldom from which they had happily escaped.

And if both classes have such a belief in the Apocrypha, and such a reverence for its contents that they are desirous to have it, this only intimates the certainty that when we gratify their wishes, we are not merely supplying them with what is intrinsically false, and pernicious in its tendency, but with what they are immediately to employ for building themselves up in the faith of false doctrines, and in the practice of superstitious rites. Instead of endeavouring to preserve the purity of divine revelation, and lifting up, in the face of Protestants and Papists, a standard for the truth, we are giving the weight of our testimony in the most emphatic manner to the excellence or to the innocence of what, in spite of all the attempts which have been made to explain away its errors and defects, we must ever deem to be nothing better than a profane and mischievous imposture: We are sending forth from a great Bible Society of British Protestants what comes under the curse which the God of the Bible has denounced against every addition that is made to his word, and against every one that is guilty of making such addition: We are propagating a book which, let it not be forgotten, is not only not the word of God, but is contrary to that word,—which is not only contrary to that word, but pretends to be a portion of it,—and which not only itself pretends to be a portion of it, but from the very showing of its supporters, and from the circumstances in which it goes forth, and from the influence and reputation of the British

and Foreign Bible Society, will be received, and read, and obeyed, as such, by the thousands and tens of thousands among whom it is dispersed.

III. Our third proposition is, that the idea of circulating the Apocrypha, being a necessary means of getting the Bible circulated, is most erroneous and mischievous in principle, and not even supported by fact.

1. *It is unsupported in point of fact.* It does not appear that the London Committee made any accurate or diligent inquiries on this subject. Even granting, what we by no means admit, that the reason which they plead were a good one, they could only plead it on the ground of what they allege being properly and fully substantiated. Considering the departure which the practice of circulating the Apocrypha implies, from the fundamental rule of the Society, and the offence it was likely to give, if made known to the great body of subscribers, surely it was to be expected that the most thorough investigation would have taken place, and the fullest and most satisfactory information been obtained. Nothing short of this could have justified them for sending out, or encouraging the printing of, a single copy of a false canon of Scripture, in whatever form it might be published.

Now, we cannot discover that the London Committee bestowed any adequate care and attention on this most material scrutiny; nor do we see that they had any evidence of what it was so indispensable to have in the shape of demonstration. On the contrary, it is clear to us, that the difficulties which they anticipated were in a great measure imaginary; that a few queries, and a little consideration, would have placed this in a satisfactory light; that neither Catholics nor Protestants would have presented such obstinate prejudices as they supposed; and that they had a field ample enough for all the operations of which their funds admitted, without any call whatever to sacrifice a single iota of the principle and character of the Institution.

We do not mean to say that, in the matter referred to, the Committee met with no obstacles, or would meet

with none. Having to do with Roman Catholics, it must have been expected from the beginning, that these would not take the Scriptures without the Apocrypha, as generally and frankly as the Protestants of Great Britain. It was to be expected that a very large proportion of them would reject what the Council of Trent found to be a mutilated Bible. Let this proportion be supposed to be a third, a half, or three-fourths. Still, it is exactly what could not fail to be contemplated, when the Society was instituted. And really, it is too much to argue for the practice we complain of, as rendered necessary by a sort of wonderful discovery, that the Roman Catholics must have their own Bible or none. We maintain, that there could be no disappointment in the case to any one who was capable of judging, and had spent a moment's reflection on the subject. And we maintain further, that if there be any thing surprising, it is the facility with which even the unadulterated Bible can find its way among the victims of Romish superstition. One would say beforehand that there must be a general aversion to it, and that, in many instances, it will be strenuously and determinedly opposed. But still the London Committee, in our opinion, had no facts to discourage them from attempting the pure procedure which was dictated by the laws of the Institution. There were many openings within their reach for a copious communication of the unsophisticated word of God. The knowledge which they actually had, and the knowledge which they might have easily acquired on this important topic, was sufficient to satisfy them, that though their funds had been much larger than they were, they had room enough for the expenditure of them all, without trenching on the grand principle of the Society, or giving countenance and diffusion to Apocryphal error.

Although the Roman Catholics, to whom the Scriptures were to be given, were of course capable of reading them, yet it is notorious that their ignorance of them was deplorably great. They could not have discovered whether the Apocrypha was combined with them or not. Even though they had perceived a deficiency, this would not

have hindered them from perusing what they got, any more than the practice of their getting only the New Testament, or the book of Extracts comprising Psalms, Proverbs, Ecclesiastes, and Isaiah, which has been circulated among them to a large extent, and read by them without challenge or offence. No great obstruction could have been experienced on this ground, except where the priests, or others equally jealous and bigotted, took the trouble of pointing out the absence of the Apocrypha, and denouncing it as a heretical measure. And really if there be such a thirst for the Scriptures, as is alleged among the Roman Catholics, we should humbly submit, that if they read the New Testament by itself, and if they read the book of Extracts above alluded to by itself, and if they read the Pentateuch, as we believe they are allowed to do, by itself, there does not seem to be any good reason for their not reading the Old Testament, exclusive of the Apocrypha, by itself, with equal freedom. This at least must be true in a very great number of instances.

It is not unworthy of remark that, in 1811, the London Committee, or rather a Sub-Committee with their sanction, "agreed to omit the Apocrypha" in reprinting the German Bible from the Halle edition;* and that, in 1812, the Committee, in consequence of learning from the Foreign Secretary that the Bohemian and other editions of the German Bible contained prefaces and glossaries, with the *Apocrypha*, it was resolved to intimate by a circular letter, to the different Secretaries on the continent, "the necessity of carrying into effect the *fundamental law* of the Society relative to the printing and publishing the Scriptures without *note or comment*."† This shows that,

* We may here mention, once for all, that we are indebted for much information, as accurate, we believe, as it is valuable, to the Pamphlet by the Rev. G. C. Gorham, of Queen's College, Cambridge, entitled "A statement submitted to the Members of the British and Foreign Bible Society, on the unlawfulness of circulating the Apocryphal Books, indiscriminately mingled with the Inspired Writings. 2d Ed."

† This resolution, by the way, plainly shows that, in the estimation of the Committee in 1812, the Apocrypha was either no part of the Scriptures, or that it was classified under the head of Notes and Comments.

up to the year 1812, there was no danger to the interests of the Society, or the dispersion of the Bible, either felt or apprehended by the London Committee; and it must not be forgotten, that there had been several years' experience, which could not fail, had the alleged fact existed in any great degree, to have brought it to their knowledge in some tangible and impressive shape.

And after it did come to their knowledge, so as to influence their actings, to what did it amount? Let this be well attended to. Those from whom remonstrances or objections were received, did not hold decided language—did not speak of the thing as of unquestionable certainty—did not at once set their face against the refusal to give the Apocrypha—did not state the impracticability of succeeding to any extent, unless the regulation, dictating that refusal, were dispensed with or altered. No such thing.

The Rev. C. Cunow of Königsburg stated in his letter of April 1, 1812, that if the Königsburg Committee “were to omit the Apocrypha, it would render their edition *unacceptable*.” Had he said, *useless*, there would have been some force in it: but it is only *unacceptable*; and we know that a thing may be unacceptable to those to whom it is sent, and yet received by them, and prove beneficial to them after all. And such seems to have been the meaning attached to the expression by the Committee themselves; for, at their next meeting, “it was understood that M. Steinkopff would urge the omission of the Apocrypha,” during the tour on the Continent that he was then commissioned to undertake.

The Rev. J. Jœnické, in a letter, dated Berlin, Feb. 1812, acknowledges the receipt of L.300, granted for the Bohemian Bibles, and adds that, “*on consideration*,” the society there did “not deem it *expedient* to omit the Apocrypha.” The Berlin Society, in a situation which favoured their intimate acquaintance with the feelings and prejudices of the Roman Catholics, were not so sure about the matter as many are who live at a distance from them, but took time to inquire and deliberate, and came to their

conclusion after *consideration* ; but the result of this consideration was, not that the omission of the Apocrypha would defeat the object of the grant made by the British and Foreign Bible Society, which is the statement insisted on in certain quarters, but only that it was not deemed *expedient* to omit the Apocrypha—thus using a word which may only mean that the Bible could not circulate so rapidly in that country without as with the Apocrypha ; or that only 500 Bibles could be distributed in the one case, whereas 1000 might have been distributed in the other.

The Reverend Dr. Brunmarck mentions, in a letter, dated Stockholm, April 19, 1813, that “ the Evangelical Society at Stockholm was *in difficulties* relative to the omission of the Apocrypha.” And the Rev. Mr. Paterson, in a letter of his to the Committee about the same period, informs them that “ *considerable difficulties* have occurred in the circulation of the Bibles from the Stockholm and Petersburg Bible Societies, on account of the copies issued by them not containing the Apocrypha.” *Difficulties*—*considerable difficulties*—constituted the most emphatic part of that experience which determined the Committee to give a direct sanction to the circulation of the Apocrypha ; and every one must see that nothing could well be more vague and unsatisfactory, because the difficulty might go no farther than this, that the *whole* object of the Society could not be accomplished if they adhered strictly to their rule ; or, in other words, that they could not get so many to take the Bible *without* the Apocrypha, as they could get to take the Bible *with* the Apocrypha. *Difficulty* attaches more or less to the execution of every great scheme. The term, therefore, is quite indefinite as to degree ; and the epithet *considerable*, by which it is here qualified, to intimate its degree, weakens instead of strengthening its import.

Such are the grounds, as far as we can ascertain them, on which the London Committee determined that it was necessary to circulate the Apocrypha as a means of circulating the Bible.

We are aware, that M. Steinkopff, as mentioned above, was instructed to attend to this matter in his continental tour. And it is not improbable that he reported in a way similar to the statements previously transmitted by the Society's correspondents already quoted. But the Report of 1813, which gives the substance of his information, takes no notice of what he said on this particular topic—a circumstance to be afterwards adverted to, and only mentioned at present, to show that we are not ignorant of, or inattentive to what the Committee might have had before them. We wish it to be distinctly observed and remembered, that we have stated the grounds on which they professedly and apparently proceeded on the 7th June, 1813.

Let us now look at the facts which have been adduced at later periods to justify the circulation of the Apocrypha. Leander Van Ess powerfully and pathetically supplicated permission to employ the Society's grant, in printing his Bible with an Apocrypha interspersed, and urged his prayer by stating many things both respecting his personal convenience and the public good.* The truth is, that he had involved himself in such a way as to render it difficult to pursue that course which, so far as he depended on the British and Foreign Bible Society, he ought to have pursued from the beginning. But with whatever embarrassments he was individually surrounded, it does not follow that no one besides could circulate the word of God in Germany, free from the gross contaminations which it received in passing through his hands. We complain not of his conduct, and rather pity and sympathize with him, than condemn him, though his letter contains some extraordinary sentiments. We only deny that he has made out a good case; for, while he speaks strongly of the evils to be apprehended from checking him in his apocryphal career, it is curious to observe what limits he affixes to these. His publishing a Bible,

* See his letter as given along with those of Professor Keiffer, and Mr. Monod, Jun., in the Remarks by Mr. Venn of Cambridge.

without having the apocryphal and canonical books mixed and arranged according to popish custom, "would cause," he says, "a very strong sensation;" but he adds, "and *most probably* irritate many *weak-minded* Roman Catholics," and "would have the effect of preventing its being read by the majority of *weaker* Roman Catholics, and of causing it, moreover, to be immediately denounced and burnt by *the zealots* of Rome, and of course proscribed by the bishops and vicar of Germany." There is more to the same purpose; but all that Leander Van Ess holds out to frighten the London Committee into compliance is—no actual threatening directed against him by the Romish hierarchy, and far less any actual obstruction or prohibition that he has been subjected to,—but merely certain speculative hindrances, and undefined difficulties, which it was natural enough for him to fear, and of which it was equally natural for him to wish the removal, by the mode least offensive to his popish brethren. And then he inadvertently lets out a secret, which the author of the Cambridge Remarks most disingenuously suppresses when publishing his letter, but which goes far to neutralize his account of the aversion that he anticipates to his edition of the Bible, if unaccompanied or unmixed with the Apocrypha. Speaking of the mischief that he dreaded from "the circulation of his translation of the Old Testament, separate from the apocryphal books," he adds, "notwithstanding, it is but candid to say, that, individually, I, like *many other enlightened Roman Catholics, feel disposed to take no umbrage whatsoever at such a separation.*" There are many Roman Catholics who will take no umbrage at the Bible without the Apocrypha; and they are "enlightened,"—precisely of that description who are most likely both to have influence with their "weaker" brethren of the Romish faith, and to be zealous in spreading among them that pure word of God by which their own minds have been impressed, and edified, and made strong.

But Leander Van Ess gives a still more decided testimony against himself. Besides saying, in the letter already quoted, "the desire of the Roman Catholic popu-

lation to obtain possession of the whole Bible, was never so strong and so vehement as at present," he says, in a letter of a prior date, "The inquiry after my translation of the Old Testament exceeds belief, from clergymen as well as from laity; since there are no other translations in the German language, excepting such as are filled with notes and comments, and in general sell at a very high price, which cannot be paid by either clergy or laity in these times of distress. The demand for my version, when fully completed, will be so considerable, that 100,000 copies will be required. Wherever my New Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek him also in the prophecies and types of the Old Testament. I receive letters by every mail containing applications for copies." The inquiry after his translation *exceeds belief*—100,000 copies will be required to satisfy the demand—letters applying for copies are received by every mail—and it cannot be obtained by clergy or laity any where else—wherever the author's New Testament has had access, the people are anxious to seek Christ in the Old. Nay let us hear what Mr. Van Ess says in a letter published by the Committee in Report XXI. (App. p. 79.) "That eternal love is well able to chain the foe, and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God be praised! *his attempts are ineffectual* to banish from the Christian's breast a hunger after the bread of life; nay, *the longing after it is stronger and livelier than ever among Catholics, in proportion as it is attempted to be put down by ecclesiastical interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.*" Such is the state of things in Germany; and is it possible that all this vehement longing for the Bible, and determination to have it, can be suppressed by the mere circumstance of the Bible not containing a few of those books which are not supposed to have any special reference to Christ, and whose absence would not prevent the volume from being re-

spectable in bulk and useful, as well as interesting, in its contents? The supposition is quite incredible and absurd.

Dr. Naudi, a physician at Malta, and originally a Roman Catholic, acted as secretary to the Bible Society there, and he speaks thus in a letter of date August 29, 1825. "The vulgar, in general, in Papal countries, know very little about the Scriptures, much less about the controverted parts of them. And the Malta Bible Society did not experience a sensible loss in circulating the Italian Bible without the Apocryphal writings." And about two years ago, that Society, after deliberating maturely on the subject, sent a remonstrance to the Parent Society in London against the Apocrypha, and intimated that they would no longer be instrumental in circulating what was spurious and uncanonical, along with the word of God. So that a Bible Society situated and operating in the very midst of a Roman Catholic population, not only felt indignant at the idea of such a profane intermixture, but testified, in the clearest and most distinct manner, that it was in no sense necessary to advance the purposes of their Institution; that the people willingly accepted of the Holy Scriptures unadulterated with the Apocrypha; and that this was not merely a fond fancy, but a fact, ascertained and proved by a lengthened experiment.

Professor Keiffer of Paris wrote a letter about the end of the year 1824, in which he makes strong averments on the point at issue; but his averments are rendered incredible by some other statements that he offers, and completely nullified by the testimony of others, much more competent to give evidence. We mean nothing disrespectful to him; but what loose notions must that man entertain on the subject of religion, and how little is he entitled to the credit of accuracy in a case like the present, who can gravely say, when speaking of France, that, in that country there are "*twenty-nine millions of souls earnestly seeking salvation!*" Part of his letter is occupied like the letters of some other correspondents, in merely speculating on the probable consequences of the measure which he deprecates: and all that he has given in the

form of what has really occurred, is contradicted by the most competent and unexceptionable witnesses.

In speaking of the French Bible, printed at Toulouse, by the funds of the British and Foreign Bible Society, for the Protestants in the South of France, he alleges that its distribution began before the Apocrypha was added to it; and yet, as the London Committee must have known, it was not allowed to be issued till that addition was made ! He then adds, that “ soon there was a protest on all sides against the omission of the Apocryphal books ;” yet M. Chabrand, who was entrusted with the superintendence of the publication, who was living in the very midst of the people for whom it was intended, and who was infinitely better acquainted with their opinions, and prejudices, and wishes, than Professor Keiffer could possibly be, says, “ I have never heard one, neither church nor individual, in France, complain of the absence of the Apocryphal books ; but I have known a great many pastors disapprove of their insertion in the volume of the Bible !”

Then again, as to the Montauban edition of the Scriptures, in the *first* place, more than three thousand copies were disposed of before the Apocrypha was added to it.* In the *second* place, Mr. Haldane of Edinburgh, who was at Montauban while the work was printing, and who had been chiefly instrumental in getting it undertaken, and subscribed liberally to it, on the condition that it should be without the Apocrypha, declares that he never heard, during the time of the printing, a syllable uttered about adding the Apocrypha, nor of the least complaint being made on the subject of its omission by any of the French churches, or by any individual. In the *third* place, the most respectable and serious Christians at Montauban remonstrated against the addition of the Apocrypha, because they thought the measure wrong in itself, and because they knew, from experience, that the Bible would

* See “ Review of the conduct of the Directors of the British and Foreign Bible Society, relative to the Apocrypha, and to their administration on the Continent ; with an answer to the Rev. Mr. Simeon, and Observations on the Cambridge Remarks. By Robert Haldane, Esq.” Pp. 75, 76, &c.

circulate freely in France without the Apocrypha. In the *fourth* place, M. Marzials, the first minister of Montauban, and president of the Consistory, says, in a letter dated August 30, 1825, "I have heard it said that some persons complained that the Apocrypha was wanting in our Bible ; but, as to myself personally, no one has made that complaint to me, although in this church, and in some others, I have distributed very many copies. Before the printing of the Apocrypha, about 3000 copies of the Montauban Bible had been already sold." And, in the *last* place, the only evidence is from Professor Keiffer at Paris, whose recklessness and inaccuracy of statement should have prevented his information from having any weight, especially when opposed by such powerful and hostile testimony as it had to contend with.

And, as to Martin's Pocket Bible, Professor Keiffer says, that "though this edition was advertised in the Annual Reports, and in several of the Society's circulars, and though it was offered at a very low price, nobody asked for it." "*Nobody asked for it!*" Who could give credence to such a statement? What says M. Marzials? "A very great number of the small Bible of Paris have been distributed in this city," (Montauban.) What says M. Chabrand? "What proves that the people would never have recognised the Apocrypha, is, that the pocket Bible of Paris, which has it not, any more than the edition of Drummond's Bible, also in 18mo., printed at Geneva, both *sold most promptly* ; and the edition of the Montauban Bible had not the Apocrypha added to it till a long time after the circulation of a great number of these Bibles. The Committee of Paris peremptorily insisted (*exigé*) that they should print the Apocryphal books upon the same paper, and with the same types!" And what is the account lately received by Mr. Haldane from the South of France? "A great number of this Bible was sent to the South of France, where it circulated *freely*, and sold *better* than the Bibles to which the Apocrypha was joined."

There is a letter of Mr. Monod, Jun. of Paris, which

is relied on as evidence of the alleged fact, that the Bible will not circulate in France without the Apocrypha. This letter contains as little to the purpose as can well be imagined. The writer seems to be ignorant of fact—he is mistaken as to principles—he is at variance with himself—he sometimes agrees with Professor Keiffer, while at other times he contradicts him. He agrees with Professor Keiffer in saying, that the Montauban edition of the Bible had only sold since the Apocryphal books were added to it; but in this statement they are both equally wrong, and have shown themselves unacquainted with what they should have known, if they knew any thing at all on the subject. He says distinctly, that “the reformed churches” in France “might perhaps be brought to give up the ‘Apocrypha altogether, which they regard merely as a human composition:’” but Professor Keiffer flatters himself he has more than proved the aversion which French Protestants have for Bibles without the Apocrypha, and the *impossibility* of introducing them into their churches. “Never” says M. Monod, “as long as they remain Catholics, will they receive the Bible as the word of God without these books, which are pronounced inspired by the Council which they most highly revere.” In the very next sentence comes this question and answer: “What will your Society do with De Sacy’s stereotype Bible? If the Apocrypha is taken away, I am convinced *it will no longer be so favourably received.*” And then comes this appeal: “Can you indeed resolve so greatly *to lessen* the benefit which this Bible every year conveys to Catholic brethren?” Here is a witness who declares that the Catholics will *never* receive the Bible without the Apocrypha; and then that they *will* receive it, though not *so* favourably; and, last of all, that the benefit would be greatly *lessened*! There is no occasion for cross-examination here. But the principles appear to be as incomprehensible as the facts. Take the following as specimens. “If the Bible Societies wish to maintain that sublime elevation which shelters them from all controversy and all party spirit; if they do not wish to abandon

this holy, grand, and blessed station, the only one in the world on which Christians of all denominations may meet in closest union, they ought not, it appears to me, to make themselves judges and critics of the versions or arrangements of the Bibles they distribute, but *they should give to every one the word of God, in the version and language, and form which he prefers, and to which he has been accustomed.*”—“Facts contradict the principles on which these books are attacked: certainly for 300 years, Bibles with the Apocrypha have produced, at least, as many Christians as there are in our own days.”—“In principle I agree with the enemies of the Apocrypha in wishing to see it separated from our own Bibles; and *I often sigh when I think of the time and money spent in reprinting writings which, though some few of them may contain good lessons of morality, are for the most part absurd,* and are not, after all, the inspired word of God, any more than any other pious book which might be joined to our Sacred Scriptures.” We feel irresistibly impelled to distrust the information which comes to us associated with so many incongruities, and exhibiting at every step such traces of confused thinking and inaccurate observation. The whole secret, we believe, will be found in this short sentence, which, after all, is of no earthly consequence or weight. “The Paris Society is bound by the primary article of its regulation, not to distribute any Bibles but those read in our churches,” which, it seems, are all inclusive of the Apocrypha.

Other authorities might be quoted, such as Mr. Empey, who is well acquainted with Germany, and who says that it is a gross misrepresentation to assert that the Bible would not be received there without the Apocrypha, and Mr. Malan of Geneva, who affirms that a Bible without the Apocrypha would be received everywhere on the Continent, and expressly mentions that the Bible which Mr. Drummond printed, and which has not the Apocrypha, has a great sale.* But we forbear, and refer to other quar-

* Haldane's Review, p. 81, 83.

ters of the world in which, without any difficulty, the unadulterated scriptures will be received to such an extent as to exhaust much more than all the funds that the British and Foreign Bible Society have to dispose of. We ask if South America is not open to the reception of the pure word of God, and if the London Committee did not some time ago get information to this effect from the Rev. Mr. Thomson, whom they themselves consulted on the subject? We ask if there is not a great demand for Bibles from our countrymen and fellow-subjects, in the British colonies of America? We ask if there is not a want of money for carrying on the translations in India, liberal as the grants have been which the brethren at Serampore have, from time to time, received? We ask if Ireland is not in need of Bibles and New Testaments, and if even the Catholics, as well as Protestants in that country, will not cheerfully take them unaccompanied with the Apocrypha? We ask if the Naval and Military Bible Society is not at this moment soliciting aid from the Christian public? We ask if there be not such a deficiency still of the Sacred scriptures in Great Britain itself, as would require a great proportion of the Society's income to supply it in an adequate measure? We ask—returning again to the Continent—if all that is usually expended in Bibles in that field of the Society's labours, might not be expended in furnishing its inhabitants with copies of the New Testament, and of those extracts consisting of the Psalms, &c., which it has been in the practice of circulating in the French, Spanish, Portuguese, and Italian languages? And, finally, we ask if it can be questioned or denied, that in the various ways now enumerated, and others that will readily occur to every reader, the Society would be able to disburse all that it annually draws from the contributors, without any compromise of its laws, or of its character—never forgetting, at the same time, that it would have still remaining the satisfaction of disseminating to a considerable extent, though not to all the extent that is desirable, the whole word of God, in its pure and uncorrupted form, among the people on the Continent, to whom it is so important to

send that blessed book? We see not the shadow of a difficulty in doing all the good which the Society can wish to do with the pecuniary means entrusted to it, and yet to avoid the circulation of the Apocryphal books—it being always understood that one soul is just as precious as another, and that it is of as much consequence to send a Bible to an Irishman, or a Highlander, as to a German, a Spaniard, or a Portuguese.

2. But although we could not have made out such a case as has now been presented, on the point of fact, we should have felt ourselves constrained to oppose the practice of circulating the Apocrypha, on the ground of its being a requisite or useful aid in circulating the Holy Scriptures, because we hold this plea to be *most erroneous and mischievous in respect of principle*.

We are far from being hostile to the doctrine of expediency, when it is kept within proper and legitimate bounds. A good end should always be pursued by the most expedient means; but these means must be characterised by the same purity which characterises the end. Nothing is truly and ultimately expedient which implies a violation of the divine law; and even though it were to be attended with no injurious consequences, still we hold that no man is entitled, and that no enlightened Christian will feel himself at liberty, to adopt a method of accomplishing his object, which violates what is sacred, just, and true. To circulate the Bible is an aim of the highest and the noblest kind, and justifies all the sacrifices that we can make for it, except one—the sacrifice of moral obligation. The best possible plan may be proposed to us, but if it involve in it disobedience to the will of God or an affront to his honour, we know of no ground on which we can innocently and safely accede to it, even though the universal diffusion of the Scriptures were to be the certain and immediate result. Our first and paramount duty is to hold fast our personal integrity, and not to let it go. If we deliberately renounce this, in vain have we read the Bible for ourselves, and in vain are we zealous to secure the perusal of it among others. To make a com-

promise with sin, whatever be the advantage we may gain by it, is to throw discredit on all our pretensions to be guided by the lessons of that Book which we attempt to propagate, and to deprive that Book, so far as we are concerned with its circulation, of all its claim to be the rule of holy living, and the regenerator of the moral world.

The principle for which we contend is clearly and emphatically taught in those very Scriptures which we send over the earth, as a revelation from heaven for directing the faith and the practice of mankind. Job reproves his friends in these words; "Will ye speak wickedly for God, and talk deceitfully for him?" The Psalmist prays thus—"Let integrity and uprightness preserve me; for I wait on thee." And the Apostle Paul, when speaking of the report which alleged that he and his fellow-labourers held the maxim of "doing evil that good may come," calls it a "slandrous" report, and adds these emphatic and alarming words, "whose damnation is just." There is not to be found in the whole compass of the inspired volume a saying uttered for our instruction, or an example propounded for our guidance, which countenances, even in the remotest manner, such a practice as that of doing what is morally wrong, in order to attain an accession either of glory to God, or of happiness to man. On the contrary, we are taught, by all that it exhibits to us of the divine will respecting our conduct, and of the character of Christ which it holds up for our imitation, that on no account whatever is it allowable for us to do what is inherently a transgression of piety or rectitude. And, indeed, if such transgression is more aggravated in one case than in another, it must be in that case, in which we profess to be working for the advancement of religious truth, and for the prevalence of practical holiness.

It must not be answered that all this is granted, but that it does not apply to the question under discussion. We hold its application to be not only just, but almost self-evident. Can it be denied that the contributions of the public to the British and Foreign Bible Society were intended by those who made them—not to be consumed

on printing and circulating the fable of Bel and the Dragon, or the story of Tobit and his Dog,—but to be expended on printing and circulating “the Holy Scriptures,”—the “Inspired Volume,”—the “proper Standard of Faith?” And if the London Committee have been employing their money in giving currency to the Apocrypha as well as the Bible, have not the contributors been deceived?—have not their donations and subscriptions been used for a purpose which they never contemplated, and had no reason to suspect?—and have not they themselves, without their knowledge, and without their consent, been made instrumental in propagating error when they intended only to propagate truth? Of the motives of those by whom all this was done, we are not at present speaking. We speak of the merits of the practice itself; and nothing we think can be clearer than that, to spread the Bible corrupted by the intermixture of the Apocrypha, with money that was given for a different and a purer purpose, is not keeping faith with those who gave it, and, in this respect, is just “doing evil that good may come.” The argument, however, we may safely leave to the conscience and feeling of nine-tenths of all who have imparted of their substance to the British and Foreign Bible Society.

But what has now been stated is the least important view of the subject. Let it be considered what the Apocrypha is. After what has already been advanced upon this point, it is useless to be particular or minute. But when it is recollected that the Apocrypha assumes to be a divine revelation; that, fraught with errors and falsehoods though it be, it is presented as a constituent part of the word of God, and will be received as such by those to whom it is so presented; and that it is one of those impositions on the credulity of the people by which the Council of Trent attempted to bolster up “the mystery of iniquity;”—when these things are recollected, will it indeed be urged on the one hand, or believed on the other, that there is here no dishonour done to the author of the Bible; no fraud practised on the souls of men; no help given to the “Son of perdition,” to that “wicked

one whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish?" Is there no sin in teaching men as true, under the arrogated sanction of divine authority, what, by the real sanction of divine authority, is condemned as false? Is there no sin in directing them, in the name of God, to the mediation of angels and saints, when God has declared that there is but "one mediator," the Lord Jesus Christ? Is there no sin in inculcating upon them as a sacred truth, that there are individuals, or may be individuals, of the human race without sin, while he whose eyes are as a flame of fire has announced to us that "there is not a just man upon earth that doeth good, and sinneth not?" Is there no sin in representing the Almighty as instructing his guilty creatures in the atoning power, and propitiatory merit, of almsgiving and righteousness, when he has told us explicitly in that gospel which he has given for our salvation, that Jesus Christ is "the propitiation for our sins;" that it is by him "we have received the atonement;" that we are "justified freely by the grace of God through the redemption" which is in his Son? Is there no sin in putting into the hands of the ignorant,—and either telling them, or leading them to believe, that it is the lively oracles of God,—that which contradicts these oracles, and yet professes to have God for its author? If this be not sin, we are at a loss to know what is the meaning of that term. We are aware of nothing which is more fitly described by "speaking wickedly and deceitfully for God." We are aware of nothing more remote from the idea of being "preserved by integrity and uprightness." We are aware of nothing which more undeniably comes under the designation of "doing evil that good may come." Let the advocates of the Apocrypha put upon it what glosses their ingenuity may contrive to hide its errors and deformities; let them talk as they will of what a Swedish nobleman calls its "affecting histories and beautiful moral precepts;" let them bring forth all their stores of learning, and exercise all their powers of criticism and exposition; they cannot

get quit of this fact, that the Apocrypha is not the word of God, though it pretends to be so; and that the Council of Trent pronounced it sacred and canonical for the very purpose of upholding the unrighteous dominion of the Church of Rome, and giving a divine sanction to the very worst of her peculiar tenets. And after this, will it be maintained, that Christians and Protestants are free to circulate the Apocryphal books, and may do so without incurring blame, or exposing themselves to the charge of sacrificing truth and duty, at the shrine of short-sighted expediency and mistaken philanthropy?

It is a curious and instructive circumstance that the practice we are reprobating should be adopted in endeavouring to enlighten the Roman Catholics by means of the Scriptures. The Scriptures which we bestow forbid us to “do evil that good may come;” but we do the evil by adulterating the word of God with the word of man; and the very first lesson that we exhibit before the Roman Catholics, to whom we profess to do the good, is one of those *pious frauds* which they are so frequently accused of committing upon system, and defending with the same obstinacy, and on the same grounds, that are now resorted to by their Apocryphal friends among British Protestants. Strange! that by the latter, as well as by the former, it should be held that “the end sanctifies the means!”

And, then, if the principle we are combating be admitted in one case, what limits shall be assigned to its application in other cases? None on the part of the Society. The indulgence they grant to any particular sect of people, they must, in consistency, be prepared to grant to all classes that demand it. Whatever is required to be combined with the Holy Scriptures as a condition of receiving them, must necessarily be conceded, or the argument must be abandoned as altogether untenable. Why should the Roman Catholics in Germany or the Protestants in France be gratified, while men of other countries and of other creeds are to have no respect paid to their prejudices and their wishes? Will the Society give the Koran along with the Bible, if the Mahometans

refuse it without that accompaniment? Will they annex the Shasters to it at the request of the Hindoos? Will they keep out certain alleged interpolations and errors from its pages, and insert the gospel of the Ebionites, in order to meet the more moderate cravings of the Unitarians? And why was there such a controversy with the original opponents of the Society about the separation of the Liturgy from the object of the Society, when many respectable and influential men might have been gained over to the cause, by admitting the Liturgy into the situation which is less worthily filled by the Apocrypha? We do not know where to stop: but we see well enough that this would make the British and Foreign Bible Society the most mongrel and heterogeneous Institution that imagination has ever conceived. It would affect to circulate the pure word of God, and yet along with that, and in subserviency to it, would busy itself with providing nourishment to all the heresies, and superstitions, and idolatries, that prevail throughout the world. There is no avoiding this inference, unless it can be affirmed that the Apocrypha is part and parcel of the inspired volume. And it may serve to show the danger of following the dictates of expediency at the expense of what is alike enacted by the positive regulations of the Bible Society, and enjoined by the eternal laws of rectitude and truth.

The view which we have taken is not in the least degree influenced or modified by the consideration so much insisted on, that the excellence and power of the Scriptures will speedily overcome all that is bad and corrupt in the Apocrypha. We should scarcely have expected such an inconclusive and dangerous argument to be urged by any one who had looked seriously to the present question. What! Because we believe that finally the truths of God will triumph over the errors of men, are we not only to be indifferent to the prevalence of error, but even to mix it up with truth, that they may go forth together, and afford an opportunity of demonstrating more signally, than could otherwise be done, his guardianship of sound doctrine, and his might to conquer the efforts and devices of lying prophets? Is it held that the great Ruler of the

universe does not work by means in the accomplishment of that purpose; or that those who are enlightened to see and know the influence of true religion, are to have no concern in the agency by which it is to become victorious? Is it to be tolerated that, as Christian believers, we are to make experiments as it were on the souls of our brethren, by administering to them spiritual poison along with its antidote, that we may see how the virulence of the one shall be subdued by the sanative or remedial qualities of the other? On this ground a minister need not much care what he preaches from the pulpit, if there be only a proportionate quantity of scripture in it; for that will provide against the tendency which all the other parts of his discourse may have to mislead the people. And it need not be a subject of any anxiety what corruptions creep into the sacred text, for the sacred text itself will be, as we are told in the instance of the Apocrypha, sufficient to drive out these corruptions, “as the rising sun eclipses and extinguishes the stars.” And in this way we may not merely see with indifference, but even lend our helping hand to the mixture or combination of the delusions of Mahomet, and of the maxims of Confucius, and of the dogmas of Socinus, and of all sorts of heresies, with the Holy Scriptures as given by inspiration, and sit down with comfort and composure in the perfect assurance, that in the end,—some how or other, clearly not by our instrumentality, but in spite of it,—the chaff shall be separated from the wheat, and all our labours to spread a corrupt Bible over-ruled for attaining a pure one. In the face of all such sophistry we recur again to the obligation under which we lie to do nothing *against* the truth, and every thing *for* the truth, and to the unassailable position that the Apocrypha, while it is the production of fallible and sinful creatures, impiously pretends to be a portion of God’s holy word, and is employed by the Church of Rome to support the delusions of him “who opposeth and exalteth himself above all that is called God.”

With respect to the circumcision of Timothy by Paul,

which has been adduced as a parallel case to the circulation of the Apocrypha, and pressed upon us in a tone of dogmatism and triumph which might well have been spared, even in a better cause, we wonder how any person could have thought of propounding it with the hope that it would satisfy the simplest understanding.* The two things between which the analogy is predicated, are wholly dissimilar; and to reason from the one to the other, is a violation of all the rules of logic both at Cambridge and at Edinburgh. In the *first* place, circumcision was, at that period, a matter of indifference in itself, and allowed to the Jews as a ceremony which they might observe or not observe as they pleased; and as their prejudices were in favour of circumcision, Paul circumcised Timothy, as he would have conformed in any other innocent respect, in order that his ministry might not be hindered among them. But who will say that the *Apocrypha* is a matter of indifference—that we may innocently call that the word of God which is not the word of God—that any permission is granted by the great Lord of all to circulate impious falsehood for any end whatever? And, in the *second* place, Paul acted in this case of expediency under the direction of the Holy Spirit, and circumcised Timothy because God willed it to be so for the success of the gospel. But where is the Divine warrant that we have to circulate the Apocrypha? How, indeed, can we have a warrant to impose upon men and delude them with a deliberate and mischievous forgery in the name of God, unless God can deny himself? And, so far as we have any express injunction on the subject, it runneth in this wise, “Ye shall not add unto the word which I command you.”—“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”—“I testify unto every man that heareth the words of the pro-

* “A letter to the Right Honourable Lord Teignmouth, President of the British and Foreign Bible Society, in Vindication of the Proceedings of that Society against “The statement of the Edinburgh Bible Society, relative to the circulation of the Apocrypha.” By the Rev. C. Simeon, M. A., Fellow of King's College, Cambridge.” P. 9.

phesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.”

As to any other instances of Paul's accommodation to the prejudices of his countrymen and others, we have this short but decisive answer to give, that with all his zeal for their spiritual welfare, and for the propagation of Christianity among them, he never on any one occasion uttered a falsehood to them, or mixed up agreeable fancies or palatable errors with the discourses which he delivered or the Epistles which he wrote, under the direction of the Spirit, for their instruction in the way everlasting; whereas they who circulate the Apocrypha along with the Bible are guilty of disseminating what is contrary to God's word and will, and of disregarding the warning which this very apostle has given, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

We cannot proceed farther on this part of the subject, without adverting to the alleged distinction between an *interspersed* Apocrypha and an *annexed* Apocrypha. We have hitherto spoken of them as pretty much on a level in respect to the case of circulating them along with the Bible. On the whole, we should certainly consider the former as more profane and dangerous than the latter. But we do not see them so different in the present question as to warrant any difference of treatment. We deem it as inexpedient and as sinful to disseminate the one as to disseminate the other, if the character of being canonical is, in point of fact, attached to them in both forms. Mr. Gorham says, that “while we should liberally accommodate ourselves to the prejudices of those who merely *annex* the Apocrypha to the word of God, we should neither openly tolerate, nor indirectly countenance, the pernicious error of those who, by an *indiscriminate mixture* of human and divine writings, VIOLATE THE CANON OF HOLY SCRIPTURE.” Now it appears to us, that though there is a distinction between the two modes of circulating the Apocrypha, mentioned by Mr. Gorham, yet as to the

effect produced, it is very much like what is called a distinction without a difference, and that the principle of expediency, or the sentiment of liberality, as he terms it, is as much misplaced on the one supposition as on the other.

The Apocrypha being kept separate from the Scriptures in the way proposed, is an arrangement which does not necessarily infer that it is uncanonical. For the New Testament is canonical, though connected only by juxta-position with the Old, and frequently produced in a volume by itself,—and in like manner any single book, or any definite number of books, of the Old Testament, are as much canonical when published by themselves, which is often done, as they are when holding their ordinary status in the sacred record. There must, therefore, be something more determinate and descriptive, in order to have any chance of preventing the Apocrypha from being confounded by the reader with the Scriptures, to which it is annexed.

Now, if the Apocrypha, while kept separate, is also so marked by title, or by preface, or by notices, as to indicate clearly to every reader that it forms no part of the Bible, though decreed to be a part of it by the Council of Trent, will not the Roman Catholics be as unwilling to take the copies of the Scriptures in which the Apocrypha is thus distinguished, as they would be to take the Scriptures wanting it altogether? And will not the priesthood be more jealous of it, and more resolute against it in this form than in the other, since, in this form, instead of being merely kept out of view, it is brought forward only to be anathematized and degraded by the sentence of heretics? But even granting that it were allowed to be circulated among the Romanists with such stamps of its want of canonical authority, yet, if the people either did not understand these, or did not attend to them, would not the effect be the very same as if the Bible had been put into their hands without any thing to distinguish the canonical from the uncanonical books? And is it not evident that, since the Priests de-

mand the Apocrypha, notwithstanding the stigma put upon it, by its being not only appended merely, but also denominated the Apocrypha, they must be aware of some method by which it may be made to maintain in the belief of the people, that sacred character which it has derived from the decree of their Church? And, indeed, is it not well known that the people in general are so ignorant, as to be unable to make any discrimination, even though there were no interference on the part of their clergy to prevent them from doing so?

Again, as to Protestants, if they have no wish to see the Apocrypha invested with divine authority, and are satisfied to have it merely as a human composition, curious and interesting to them, is it to be supposed that, holding it in such common-place esteem as this implies, they will be so absurd as to reject any edition of the Word of God to which it is not appended? Or rather may not they be expected to bear their disappointment with patience, since they have obtained that which is infinitely the most valuable, and to be gradually weaned from an attachment which may do them much harm, without conferring upon them any proportionate advantage?

But if they do insist upon having it in the same volume with the Holy Scriptures, and are so strong in their reverence or affection for it, that they will not take the Scriptures without it,—the only hypothesis on which its circulation can be at all pleaded for,—does not this clearly prove that it possesses, in the estimation of those who are so attached to it, a worth and authority similar to what they recognise in the Scriptures themselves? It is of no consequence whether this attachment arises from one cause, or from another: its existence is sufficient to show, that those who feel it in the degree, and are actuated by it in the manner, which Mr. Gorham must take for granted before he can make out his case at all, will peruse it with a deference little if any thing short of that which they cherish for the canonical books. They may be capable of perceiving a line of demarcation between the canonical books, and the uncanonical. But the very pre-

judice, or opinion in which their desire for having both in the same volume originates, must imply a sentiment of respect of which both speculatively partake, as if there were no essential difference between the two; and this sentiment of respect will get a practical and strong confirmation by the habitual perusal of both, as forming one volume, clothed in the same technical forms, and constituting in their united state what is always denominated the Bible. We shall have occasion to make a few additional remarks on this topic afterwards (see p. 51.) In the mean time we refer Mr. Gorham to what he himself has said in his "Statement," (p. 58) on the danger of having "*even an annexed Apocrypha*," as certified by Mr. Chabrand. Can Mr. Gorham possibly agree to such an arrangement of the Biblical volume including the Apocrypha, or expose the Protestants of France, or Protestants any where, to the hazard of becoming believers in Purgatory, and similar heresies? Before he does this, he must either consent to be at variance with himself, or he must retract the confidence he has expressed in Mr. Chabrand's most instructive and alarming statement.

It also deserves serious consideration, whether, if the Apocrypha is allowed to be *affixed* to the Bibles that are circulated by the Society, though marked in that way as bearing no canonical authority, it be not a palpable breach of the Society's law, which, according to Mr. Gorham, "so far from enjoining, forbids its circulation," and which must certainly mean that prohibition to apply, not only to its own operations in Britain, but to the operations of other Societies abroad, which it assists with funds in circulating "the Holy Scriptures." Mr. Gorham says, (p. 38,) "If we are 'enjoined' to adopt the Apocrypha, or any 'addition' which 'can be proved' to 'ENCOURAGE a wider circulation of the Holy Scriptures,' (as Mr. Venn asserts,) then the law directs us to employ the funds of the Institution in the distribution of Prayer-books, or Metrical Psalms, or any other volumes, which would make the grant of Bibles more acceptable to the members of particular churches. In short, there is scarcely a limit to the manner in which our money

might be laid out in *encouraging* Societies to distribute, or individuals to receive the Word of God." And again, (p. 40,) "If the Bible Society was founded on so liberal a plan as to encourage the circulation of ~~OF~~ A FALSE CANON OF SCRIPTURE, *where its own will not be received*, it is unsettled and unstable in its very foundation."—"In adhering to this principle," (an agreement in the truth of God's Holy Word, and a desire to circulate nothing *but* that word,) "we do not 'interfere with the private regulations of any body of Christians;' but before we can *effectually* co-operate with them, *we must be united by this common bond, a recognition of the same canon of Scripture.*" This is exactly our view, and is both clearly and strongly stated. We ask nothing more, and can be contented with nothing less. There must be both in theory and in practice, *a recognition of the same Canon of Scripture.* The Scriptures to be circulated by those bodies of Christians with whom we co-operate, whether at home or in foreign parts, must have no Apocrypha. And after this, what becomes of Mr. Gorham's proposal to allow such co-operative Societies or individuals to "*annex* the Apocrypha to the Word of God?" There is no propriety—no expediency in this: for, as we have already stated, the Roman Catholics will not have the Bible out of whose canon the Apocrypha is banished, though it be appended; and the Protestants cannot and will not insist upon having it, if they must look upon it as a mere collection of unauthorized statements. So that the *annexation* of the Apocrypha will either be a piece of expensive and useless complaisance, or it will prove a snare to ignorant and unwary readers, and be canonical in its effects, though uncanonical in its name.

But granting that the matter could be so managed as to impress every reader with the conviction, that while the Scriptures were canonical, the Apocrypha was uncanonical, would not the printing and circulating it be away from the purpose of the Society, and an abuse of its funds? In replying to those who have proposed one fund for the Bible and another for the Apocrypha, Mr. Gorham urges, (p. 61) that this would be "contrary to its first law, which declares that this Society

has a ‘*sole object*.’” So it has; and, according to Mr. Gorham, that *sole* object is the circulation of “The Holy Scriptures.” But surely he must at once perceive, that the *singleness* of the object is not observed any more by a conjoined or appended than by an intermixed Apocrypha. In both cases equally, something else than the Bible is circulated. The truth is, that this inconsistency in Mr. Gorham’s speculation arises from attempting to compromise what does not admit of compromise. The path is clear before us. There must be no Apocrypha intermingled, annexed, or disjoined;—there must be no Apocrypha at all. There must be solely and exclusively the pure Canon of Scripture, for which this respectable author so ably and strenuously contends. There must be just “the truth—the whole truth—and nothing but the truth.”

Nor, when speaking to the point of expediency, are we entitled to lose sight of the pecuniary considerations which enter into this branch of the discussion. It will be found that, for every 100 copies of the Apocrypha, as it is circulated on the Continent, there might be produced 14 copies of the whole Bible, or 18 copies of the Old Testament, or about 60 copies of the New Testament. But we are entitled to state the case more strongly. We hold that the *whole* money expended in printing Bibles with the Apocrypha, has been misapplied, inasmuch as it has been laid out in producing an *adulterated* Bible; and the amount of the evil, therefore, is not fairly estimated, unless we consider how many *pure* copies of the word of God might have been printed for the same sum. Now the sum required to print 100 copies of the Bible with the Apocrypha, would produce 114 copies of the pure Bible, or 150 copies of the pure Old Testament, or about 500 New Testaments. Or, suppose the British and Foreign Bible Society gives a grant of such a sum of money as will enable a Foreign Society to print an edition of the adulterated Bible, amounting to 10,000 copies,—then that Foreign Society is enabled to waste the sum it has received on 10,000 copies of an adulterated Bible, in place of expending it

properly on 11,400 copies of a pure Bible, or 15,000 copies of the Old Testament, or 50,000 copies of the New Testament. But there is still another view of the subject which may render it more palpable. In printing the whole Bible with the Apocrypha, 12 per cent. has gone to the latter, and in printing the Old Testament with the Apocrypha, 15 per cent. has gone to the latter; so that, if L.100,000 has been laid out on editions of the whole *Bible* containing the Apocrypha, L.12,000 has been thrown away on the Apocrypha; and if L.100,000 has been laid out on editions of the *Old Testament*, containing the Apocrypha, L.15,000 has been thrown away on the Apocrypha. And of the L.1,259,000 already expended by the Society, how much has been laid out on this principle, though we may make a shrewd conjecture, it is impossible for us, or perhaps for any person exactly to ascertain.

These calculations may convince many, that when the Apocrypha is circulated at the expense of the Society, there must be no small subtraction from those funds which the people have contributed for the distribution of “the Holy Scriptures;” and that, for example, in order to provide *sixty* Roman Catholics in Germany with that which is *not* the pure Word of God, we are withholding from nearly *seventy* human beings, in some other quarter of the globe, that which *is* the pure word of God.

When considering the maxim of expediency as operating *in favour* of Apocryphal circulation, we wonder that the London Committee did not also consider that maxim as operating *against* Apocryphal circulation. The maxim should not have weighed with them at all. But if it is to be admitted, it may serve to render their departure from the strict line of duty more lamentable, when we look at its effects on Jews, Roman Catholics, Protestants, and Infidels.

What effect must it have on the Jews? What effect but that of rendering them more distrustful and hostile than ever? Had their ancestors done what is now doing by the London Committee—had they allowed the Canon to be tampered with—or had they been known to use freedoms with its integrity by adding to it, for the purpose.

of conciliating prejudice,—where would have been the use and authority of their Scriptures, on which we now rely with so much confidence, by which we are so much confirmed in our own faith, and through which we expect to bring the descendants of Abraham to the obedience of Christ? If there is any thing more admirable than another in the history of that singular people, it is the pious, scrupulous, and unceasing care with which they watched over the purity of the sacred text. They have been, by this means, the faithful depositaries of those oracles of God which were committed to them for the sake of his Church. And when we reason with them for the truth of the Christian dispensation, we appeal without reserve to those documents, which they and we unite in acknowledging to be an infallible record of that revelation which the Almighty gave respecting Him, who was promised to their fathers, predicted by their prophets, and expected by their whole nation as a Deliverer. But the London Committee have been doing what they could to prevent us from meeting on that common ground which we formerly occupied. They have shown a disregard to the purity of the ancient and inspired Scriptures, and mixed with them other writings which have no place in the Jewish canon, and no title to hold any place in it. And the Jews have it in their power to point to the Protestant Christians of Britain, as now denying what they formerly admitted, and not merely setting at nought all the scrupulous care that had been employed by the children of Israel to guard the Scriptures against every species and every degree of corruption, but treating the Scriptural Canon as a matter of perfect indifference, and as that which may be innocently made to assume as many forms as there are religious tastes and opinions in the world. With this fact in their view, how bitterly must they sneer at the inconsistent language employed by the Committee in their Report for the year 1822, (p. xcii.) when, amidst their rejoicings and thanksgivings for more than usual prosperity, they break out in the following strain: “And here we cannot but recognize and devoutly admire that signal Providence which, during so

many centuries, has preserved *the sacred volume uncorrupted*, ‘that we, through patience and comfort of the Scriptures, might have hope.’ The oracles of God have not only survived the varying fortunes of the people to whom they were originally committed, but *that very people has been made His instrument for preserving* the prophecies relating to that Saviour whom they despised, rejected, and crucified, and exhibit in their present state, an awful and instructive proof of the truth of the prophetic word.” True; but that which the Jews had been made instrumental in preserving pure, the London Committee have laboured to mix and contaminate; and at the very moment they were penning and publishing these triumphant sentences, they had lying in their stores ready for distribution, or they had in active circulation over the Continent, tens of thousands of copies of the *Sacred Volume*—the *Oracles of God*, wilfully corrupted, through their agency or with their consent, by a plentiful intermixture of fiction and falsehood! Is not this to lay an additional and gratuitous stumbling-block in the way of the Jews? What defence can be set up, and what explanation can be given, to satisfy them that this is not an act of profaneness and unbelief? And how can it be expected that they should listen with any patience to the arguments and pleadings of those who, contrary to their own convictions and their own professions, trifle in this manner with the very records of their faith, and vitiate them by idle and impious additions? This is a most serious and interesting consideration; and we do not suppose that there can be a heart among us which longs for the bringing in of the Jews, and which will not feel indignant at such a barrier being so wantonly thrown in their way—a barrier which nothing can remove but the members of the British and Foreign Bible Society denouncing, as with one voice, the practice of the Committee, and laying a total, and explicit, and unqualified interdiction on the circulation of the Apocrypha.

If expediency is to be attended to, let it also be considered how the practice we have been condemning must affect the Roman Catholics. It is said to be principally

for their sake that the practice has been indulged in; and yet the policy of it with regard even to them, is not only questionable but clearly injurious. In the *first* place, it provides them with that which is called the Word of God, when it is not so; which contains several gross and pernicious errors; and which is so constructed that it is difficult for the learned, and impossible for the illiterate, to separate the false from the true. In the *second* place, it is countenancing and supporting the church of Rome in her system of imposition. She, by her decree, has made that canonical which is uncanonical, and compelled the people to receive as the Word of God what is only the word of man. And the London Committee, *in name of the British and Foreign Bible Society, and of all who have contributed to its funds*, instead of resisting that act of spiritual despotism and delusion by which she props up her power, helps and encourages her to persist in it. She can, perhaps, check the circulation and the perusal of the Bible, but she can tell the people at the same time, and they will have too good reason to believe her, that the Protestants themselves believe in the divinity of those passages which she brings from the Apocrypha to establish the doctrine of purgatory and of the saving merit of good works. And she will plead from what has been done, as far as Protestant authority can be of any weight, that her decrees can make any sayings or doctrines which she chooses to fix upon, tantamount to a revelation from heaven. And *thirdly*, when Protestants give the Apocrypha intermixed with the Scriptures, they excite the contempt of the Papists, instead of securing either their respect or their gratitude. The Papists must conclude either that the Protestants are altogether indifferent to the Canon of Scripture, which would be discreditable both to their piety and their judgment, or that, believing the Apocrypha to be a mere human composition, they yet are guilty of so much duplicity as to give it under the form and appearance of having a divine original. In a long paper relative to the Bible Society, supposed to be written by the Bishop of Bagdad, and from which there is an extract in Dr. Naudi's letter, formerly quoted, the author accuses

the Society “*of much deceit in printing the books of the Apocrypha, which the Protestants, the members of the said Society must deem to be uninspired.*” And the deceit is not confined to the Society, but naturally runs through the whole system, as we may see from the continuation of the paper, which mentions the circumstance just now stated. The writer says, “so instead of defending the Society for not publishing the Apocryphal writings, as we had to do in the answer to the (Maronite) Patriarch, we must now take its part (as far as conscience will allow us to do) in having printed these said books in certain instances, but which, since they are uninspired, we must hope will never be done so again (*to please the Pope, or any man*) in accordance to the principles of the Society.” There can be no doubt, as Dr. Naudi remarks in a tone of regret, that “the circulation of the Bible with the Apocrypha, in some circumstances, was *most hurtful to the cause, and obliged good men to dissemble.* And whether the *deceivers* and *dissemblers* be Committees or individuals, their conduct can beget in those against whom they are “contending for the faith once delivered to the saints,” nothing but aversion and disdain, and must deprive themselves of that commanding influence which the friends of truth must always possess when they propagate it with unfaltering courage, and uncompromising honesty. In this respect, the London Committee have, we fear, inflicted a wound on the good cause which it will require far more than the virtue of a hundred of their best Resolutions to heal.

With respect to the Protestants also, the circulation of the Apocrypha is inexpedient. Such of them in France, for example, as get it to read along with the Scriptures,—as get it in the same volume,—and as get it holding that local association habitually with it, cannot fail, even though they were better informed on the subject than nine-tenths of them are known to be, to peruse it with some portion of those reverent impressions with which they peruse the inspired books; and, of course, not only to imbibe the erroneous notions which it inculcates, but to lose that *exclusive* submission to the word

of God which is so dutiful and so becoming. An example of this is to be found in Mr. Chabrand's correspondence relative to the Toulouse edition of the Bible. He objected to the addition of the Apocrypha, because "there was danger of the Protestants confounding the Apocryphal with the canonical books; and of their being thus led to adopt some of the errors of Popery, (particularly that of PURGATORY,) 'to which they were already too much inclined.'"* This is the natural, and will be the frequent, effect of circulating the Bible containing the Apocrypha; and is that practice judicious or wise, which, instead of confirming and improving the principles of those who have, in a Catholic country, embraced or been educated in the Protestant faith, threatens to darken what had been made light, to corrupt what had been reformed, and in any measure to pave the way for backsliding or apostasy? In this point of view, we cannot conceive any thing more wantonly injurious than the transactions that took place respecting the Toulouse and Montauban editions of the Bible, by the direction of the Paris Society, acting as it did in these very instances, under the sanction and authority of the London Committee. But the evil of circulating the Apocrypha as a part of the Scriptural volume is not limited to those Protestants who get the book to peruse; it is also injurious to the minds of Protestants, who merely see or know that such a union and such a circulation are permitted. These things are permitted, —nay, they are actually done by the agents of a Society which is of no ordinary magnitude in the eyes of the people, which is believed to comprise more of the wisdom, the learning, the piety, and virtue of this land than any Institution that ever existed, and all whose proceedings must, therefore, be viewed with great acquiescence and submission. And when the ignorant and illiterate, and when even those to whom such epithets can not be justly applied, find that it gives its countenance to the Apocryphal books; that it circulates these in foreign countries as extensively as it circulates the lively oracles

* Gorham's Statement, p. 30. See also Haldane's Review, p. 72.

of God ; that it appends them or intersperses them in accommodation to the wishes of those among whom it thus disseminates them ; and that it affixes no intimation of their being in its regard, either false or suspicious, more than the other writings which they accompany ;—what can they conclude, so far as the Society influences their judgment, but that there is not much difference if any in point of excellence and authority, between the Apocrypha and what they were wont to believe in as exclusively the word of God, or that the latter being reduced to the same low level in which the former used to stand, they need not cherish any profound deference for either the one or the other ?

And then as to Infidels, they gain an advantage over us which we cannot easily take from them. 'They may say, "you need not speak to us on the subject of Christianity, for you are not yet agreed on what Christianity is, and cannot be so till you have agreed on what the Christian canon is. This it would appear is not yet settled, for even you who profess to be more pure and more enlightened than all other sects in Christendom, have different Bibles that you circulate, and so long as this is the case the whole question with us is as vague and undefined as are your own views of what is the Bible. And though you may tell us that you yourselves reject the Apocrypha, and hold by that which remains after it is cast away, we cannot think you sincere when we see you giving the Apocrypha, as a part of Divine Revelation, to those whom you wish to embrace your faith, as to all the doctrines and statements which Revelation comprises. When we have some better proof of your sincerity and earnestness in the matter, but not till then, we shall feel ourselves bound in propriety and in duty to listen to your arguments." What would the London Committee reply to this ? For our part we see no safety, we see nothing but evil, in that pliable compromising policy, which forsakes the plain, onward path of truth and duty, and seeks to attain its object by means which seem to promise the speediest success, but are, as to their moral nature, either doubtful, or clearly inconsistent with the maxims of the

Bible. Expediency, rightly understood, is all against the circulation of the Apocrypha.

We cannot help noticing how much the principle of expediency, as bearing *against* the circulation of the Apocrypha, has, in another most important view, been neglected on this occasion. We have seen the pernicious influence which that circulation is calculated to exercise on various classes of men. But we would call the attention of our readers, in a particular manner, to the fine opportunity afforded by the British and Foreign Bible Society, constituted as it is, for introducing a more exclusive, and decided, and general attachment to the pure Canon of Scripture. It was a great step when the Apocryphal books were taken out of the Bible, and placed by themselves, with the Apocryphal title. But it was only a step; and it still remained a desideratum to get quit of them altogether, and to keep the pure word of God detached in every respect from their contaminating fellowship. This we believe to have been an object of anxious desire with many good and enlightened men at the time of the Reformation, though circumstances discouraged them from attempting to accomplish it. The Synod of Dort wished that the Apocryphal books had never been joined to the sacred Scriptures—would have evidently discarded and cut them off from the volume of the Bible, had it not been from the fear of giving occasion of offence and calumny—and, by the cautions with which the arrangement was observed, showed how anxious they were to prevent them from being looked on with any portion of that reverence and submission which were claimed for the canonical writings. Nothing has ever occurred that could follow out efficiently what was the obvious wish of the Synod of Dort, till the establishment of the British and Foreign Bible Society. And we cannot conceive an instrument more completely or more admirably fitted for the purpose. It is a union of all denominations of Christians, appealing to the Bible as the common standard of their faith, associated with the view of sending that unadulterated source of saving knowledge over the whole world, supported by myriads of the best and the wisest of their fellow Christians in almost

all quarters of the globe, and commanding resources which enabled them to communicate the word of life to every region where there was capacity to read it, and ignorance to be cured by it. And all this without trenching on the authority, or on the forms and usages of any established church, or provoking the hostility, by attacking the peculiarities of any religious sect, but rather breaking down the barriers of separation which should never have been raised, and rekindling those brotherly affections which should never have been extinguished. Add to all this the consideration of the scarcity of Bibles that existed when the Society began its operations. There were few copies of any kind in the hands of the people, and with these they were but imperfectly acquainted. Every annual Report of the Society presses this fact on our attention, in language the most explicit and emphatic. One of them has this sentence,—“There is such a want of the Scriptures in this country, that a copy of the Bible is scarcely to be obtained for almost any money.” In Catholic countries this was almost universally the case; and among those professing to be Protestants the state of things was not much more favourable. All this was most propitious to a pure and canonical supply being admitted with facility and with effect. Instead of waiting for a reformation of the Canon of Scripture till the difficulties attending it should be multiplied by every country, and town, and village, and habitation being filled with a false canon, under the authority and by the assistance of a great British Protestant Institution, they had it in their power to pre-occupy the field with the pure Word of God, and thus in the most quiet, and inoffensive, and efficient manner, prepare the nations of the continent for that emancipation from error as to the very standards of faith which was so devoutly to be wished for. What a glorious opportunity of making God’s word free from all the corruptions which had beset it, and rendering it triumphant over the enemies of the truth! What a responsibility rests upon those to whom this opportunity has been offered, but who have neglected and lost it by obeying the suggestions of an unwise and unlawful expediency, and de-

parting from the laws of "an Institution which secures an adherence to the integrity of its principles by regulations so precise and defined, as not to admit of dubious interpretations!" And what apology can they make, if, instead of being careful to sow upon the field thus open for their labours, the pure and incorruptible seed of God's Holy Word, they have with their own hands and with their eyes open, planted beside it, and in the very midst of it, the noxious weeds of error and falsehood, which tend only to choke it, and which it may require the efforts of ages and generations to eradicate!

It is impossible to conclude the illustration of our third Proposition, without adverting to what seems to have been either entirely forgotten or strangely misunderstood by the London Committee. It is not common, we believe, to open the meetings of Bible Societies or Bible Committees with prayer. But it is nevertheless true, that for the success of their measures they must depend upon the divine aid, and that it is the duty of all Christians to supplicate that aid at a throne of grace. Now can it be consistently asked or warrantably expected for the circulation of the Apocrypha? Is not the Apocrypha an addition to the Word of God? Has not God guarded his word from all additions, by the denunciation of awful threatenings? And has any man who believes these things courage enough to look up to Him, and intreat him to countenance and assist the dissemination of that which provokes him to jealousy and anger? Is it not impious to implore his blessing on a work against which he has directed his curse? And, may we not fear, that when we present for his acceptance such services as that of spreading his word by methods which imply its wilful contamination with error, he will look on them, as he anciently did on the unbidden and unhallowed services of his degenerate people, and reject them as vain oblations, which he "cannot away with," and which "his soul hateth?" This is a solemn consideration, both as it affects the piety of those who circulate spurious editions of the Scriptures, and as it bears upon the result which may be anticipated from their operations. We cannot recon-

cile it with the exercise of an enlightened devotion, to pray for God's assistance to that which God has expressly prohibited: And though he may be pleased to bring good out of evil, and to overrule our unwise and most reprehensible doings, for ultimately accomplishing the prevalence of Christianity, we cannot but regard it as unholy presumption to count upon a prosperous issue to endeavours which involve disobedience to his will, and therefore lie under the burden of his displeasure. This view of the subject has not perhaps occurred to the London Committee. But we confess that it presses strongly on our mind; and we are confident that every one who is in the habit of piously tracing the success of even our most skilful and best intentioned plans to the providence and grace of God, will condemn, as the most inexpedient of all possible devices, that of corrupting his Word for the purpose of disseminating it.

IV. We now proceed to our fourth proposition, which is, that the Committee of the British and Foreign Bible Society have actually been in the habit of circulating by themselves and by others, the Apocrypha along with the Bible, for a long period,—to a great extent,—in the most offensive forms,—with more than ordinary zeal,—and with studied concealment of this part of their procedure.

1. They have done so *for a long period*.—It does not occur to us as of very great moment to ascertain the precise period at which the Committee began the practice objected to. Were we to adopt the opinion of some of their apologists, we should say that they have been addicted to it from the very commencement of the Institution. This, indeed, has been alleged for the purpose of giving such an interpretation of the law as to justify their conduct, by showing that the law was so understood from first to last by those to whom the execution of it was entrusted. But the demonstration we gave under our first head of the real meaning of that law, cannot possibly be weakened by any such consideration. The demonstration remains entire and irrefragable. And the only effect of the assertion or the acknowledgment,

that the Committee have been accustomed from the commencement of their official existence to circulate the Apocrypha, is to aggravate our statement of the length of time during which they have violated the fundamental statute of the Society.

Of this very unguarded and we rather think unfounded averment, we have no disposition to take any advantage. Only if it be pressed and insisted upon, we have nothing for it but to conclude that the Committee have, from the first formation of the establishment which they were appointed to manage, set at defiance what was expressly enacted as its essential and governing principle, what the whole Christian world believed to be its peculiar character and grand recommendation, and what they themselves, as comprehending some of the original projectors of the scheme, must have known to be so, without the shadow of a doubt, and without the possibility of a mistake.

The truth seems to be, though extreme accuracy here is of no great consequence, that for some years the Committee only occasionally sanctioned or countenanced the Apocryphal circulation, and perhaps they did so inadvertently, and without any distinct consciousness of what they were about. But there can be no question that so far back as 1812 they did wittingly connive at the retention of the Apocrypha in some foreign editions of the Bible. And on June 7th 1813, they agreed by an express resolution, framed in reference to the Apocrypha,

“ That the manner of printing the Holy Scriptures by the foreign societies, be left to their discretion, provided they be printed without note or comment.”

We say that this resolution was framed in reference to the Apocrypha. For though it does not contain within itself any intimation to that effect, it is the proceeding adopted avowedly in consequence of Dr. Brunmarck's and Mr. Paterson's letters about the difficulties that related to the omission of the Apocrypha, and for the consideration of which particular point, the meeting of Committee that adopted it was specially summoned.

It is undeniable then that the Committee did knowingly and advisedly begin the practice of giving countenance

and help to the circulation of the Apocrypha, from the 7th June 1813.

We do not find that they actually *printed* Bibles including the Apocrypha till a considerably later period. The earliest date that we are aware of is the 9th September 1819. But their printing of Bibles with the Apocrypha *themselves*, and their bestowing grants of money to enable *others* to print it, we conceive to be one and the same thing. So that besides doing this in various instances, before their attention was called to it as a matter of expediency, *they have done it for nearly TWELVE YEARS*, regularly and systematically, and after giving to the subject their grave and mature deliberation.

2. The Committee have circulated the Apocrypha, interspersed with the Bible or appended, *to a great extent*. It would require considerable research and calculation to ascertain, with perfect accuracy, the extent to which they have carried the practice. But we have data enough to satisfy us that it goes far beyond what most people would be apt to suspect. Combining what the Society itself has printed, with what, by pecuniary grants, it has enabled or encouraged Foreign Societies to print, we are keeping greatly within limits when we state that there are at least 400,000 copies of the Apocrypha which have gone forth under its patronage. If we had added another 100,000, we should perhaps have been nearer the truth.

Now, let it be observed, that it is not merely 400,000 copies of the Apocrypha which have thus found their way into circulation. Had it been published in a separate book, and dispersed in that detached shape, though it would have been a dereliction of the fundamental principle of the Institution, yet we should have accounted it a trifle compared with what has been actually done. It is not 400,000 copies of the Apocrypha merely that the Society has been the means of printing and circulating. It is 400,000 copies of the Bible, debased and corrupted with Apocryphal compositions. And that we may be more sensible of the extent to which the Society has pushed this matter, let it be considered that the evil we complain of has been effected in place of the opposite good.

We mean to say that, if the Society had walked according to the law by which its measures ought to have been strictly governed, instead of 400,000 copies of a false canon of Scripture, it might have circulated to the amount of 456,000 copies of the unadulterated Bible,—or 600,000 copies of the Old Testament,—or 2,000,000 copies of the New Testament. And, supposing that one copy has been given to a family, and that each family consists of four individuals, we have 400,000 families, or 1,600,000 individuals provided by the British and Foreign Bible Society with a book which pretends to be the oracles of divine truth, while it is *not* the oracles of divine truth, instead of 456,000 families, consisting of 1,824,000 individuals, getting the true and pure word of God,—or 600,000 families, consisting of 2,400,000 individuals, getting the Old Testament,—or 2,000,000 families, consisting of 8,000,000 individuals, getting the New Testament!

The extent of the evil is thus greatly increased by the circumstance of the false canon of Scripture being so much larger than the true. Even though it had been otherwise—though the corruption had diminished instead of augmenting the bulk of the volume, and consequently the expense of printing it—we should still have dwelt on the extent of the injury inflicted by the Society. Because, next to the act of corrupting the word of God, is, in our opinion, the act of giving currency to the corruption, just as the guilt of him who vends a forged note is reckoned almost equivalent to the guilt of him by whom the note is forged. And we would much rather be the instrument of putting forth one pure copy, than any given number of falsified and corrupted copies, of the Bible. But the mischief becomes much more extensive and inexcusable in the case under consideration, when we remember that the Apocrypha is an addition to the size of the Bible, and that, while we circulate a certain number of what is bad in itself, bad in its effects, bad in every point of view, we thereby hinder ourselves from circulating a far greater number of that which is as right as the other is wrong, and which is the pure and unsophisticated word of God.

Under this particular, it is necessary to remark that, in distributing the Apocrypha, the Committee have not confined themselves to any particular district or to any particular denomination. They have given it to members of the Protestant, the Roman Catholic, and the Greek churches; to the people of South America, as well as to the people of Europe. They have printed editions of the Bible containing it, in Italian, in Spanish, in Portuguese, in French, in German. And they have afforded aid to those Foreign Societies that were printing it in other tongues, such as the Swedish and the Slavonian. In short, they have introduced this spurious addition to the word of God into every corner of the earth where it was desired or admissible. And we question if there be a single portion of the Continent in which some of the inhabitants may not say, "Here are Tobit, and Susannah, and Judith, and Esdras, and Bel and the Dragon, and the Maccabees, and all the other inspired books of God's Holy Word, which have been sent to us by the British and Foreign Bible Society as the rule of our faith and conduct, and for which we can never be sufficiently grateful to that great and enlightened association of our fellow Christians."

3. The Committee of the British and Foreign Bible Society have circulated the Apocrypha along with the Bible, *in its most offensive forms*.—The least offensive form in which they could have presented it to mankind would have been that of a separate volume. We by no means think that even this would have been a lawful use of the Society's funds, or an expression of wise regard to the interests of religion; but it would have been less obnoxious than any other mode of giving currency to such a production. This, however, is the only way in which they have not chosen to send it abroad into the world.

(1.) They have *appended* it to the Holy Scriptures—putting it into the same volume—and thus giving the whole as a copy of the Bible, and giving it as a book provided by a Society which professes to disseminate nothing but the Bible, fixing upon it in the estimation of those who receive it some portion of the character and authority of a Divine Revelation.

(2.) In the case of the Toulouse edition of the Bible which they printed, not only was the Apocrypha appended, but the preface to it, in which David Martin gives its history and exposes its errors, was rejected, and its place supplied by a short and feeble advertisement—thus lessening the chance of its being discovered by the reader to be destitute of all claim to Christian faith and submission.

(3.) Besides doing this disservice to the Bible, as published for the use of French Protestants, they have given the Apocrypha to the Roman Catholics, *intermingled* with the Holy Scriptures; and thus represented it to them as pure and canonical. The following is the title page of the Spanish Bible printed at London for the use of the British and Foreign Bible Society. “*The Bible, or the Old and New Testament, translated into Spanish, from the Latin Vulgate, by the most Reverend Father, Philip Scio of St. Michael, a Member of the Religious Schools, Bishop Elect of Segovia, London, Printed by B. Bensley, Bolt Court, Fleet Street, 1821.*” A list of the books is put down at the beginning, which it may not be improper to exhibit here, that it may be more clearly seen what sort of profane mixture the London Society has been propagating.

“ Order of the Books of the Old Testament, with the Number of their Chapters.”

	Chap.		Chap.
Genesis	50	II. Kings	24
Exodus	40	III. Kings	22
Leviticus	27	IV. Kings	25
Numbers	36	I. Chronicles	29
Deuteronomy	34	II. Chronicles	36
Joshua	24	I. Esdras*	10
Judges	21	II. Esdras†	13
Ruth	4	Tobit	14
I. Kings	31	Judith	16

* This is the same as Ezra. The word in the Hebrew is עזרא and in the Greek *Esdras*.

† This is the Book of Nehemiah.

	Chap.		Chap.
Esther	16	Hosea	14
Job	42	Joel	3
Psalms	150	Amos	9
Proverbs	31	Obadiah	1
Ecclesiastes	12	Jonah	4
Song of Solomon	8	Micah	7
Wisdom	19	Nahum	3
Ecclesiasticus	51	Habakkuk	3
Isaiah	66	Zephaniah	3
Jeremiah	52	Haggai	2
Lamentations of Jeremiah	5	Zachariah	14
Baruch	6	Malachi	4
Ezekiel	48	I. Maccabees	16
Daniel	14	II. Maccabees	16"

Now, in the above catalogue, there is, as formerly stated, more than a sixth part of spurious matter. And it is not only scattered up and down indiscriminately, but it lurks in passages which are not announced as containing it. Thus Esther has an uncanonical addition under the same general title, extending from chapter x. verse 4. to the end of the book, and consisting of more than six chapters. And Daniel has three interpolations of this kind, viz. *The Song of the Three Children*, forming chapter iii. 24—90 inclusive. *Susannah and the Elders*, forming chapter xiii.; and *Bel and the Dragon*, forming chapter xiv. It is true, some of the prologues and monitory notes of St. Jerome are retained, which are intended to guard the reader in some measure against considering the books or passages to which they are prefixed, as equally authoritative with the rest of the volume. But these notes can have no good effect on ninety-nine out of the hundred of those whom they are professedly designed to caution. For what can it avail with the illiterate to tell them that such a chapter, or such a book, or such a passage, is not found in the Hebrew text, or in the Septuagint translation? And especially how useless must the warning be, when the ignorant reader may be told, that if he disbelieves these portions of the Bible, he is under the solemn ban of the church, and when he finds that the British and Foreign Bible Society has printed and published, and perhaps gifted it for his spiritual instruction! And, be-

sides, these notes and prologues are frequently omitted where they are most essential. For instance, the Italian Bible has them not in Esther; the French has them not in Daniel; and the Portuguese has them not either in Daniel or Esther. So that the British and Foreign Bible Society have circulated among multitudes of ignorant Catholics, the word of God interlarded with idle and impious fictions, and given them no hint or intimation what parts they ought to reject or what they ought to retain; what they ought to believe as coming from God, and what they ought to disbelieve as the cunning and crafty devices of man.

(4.) But the worst is yet to be told. The Society has not been contented with seconding the church of Rome in establishing a false canon of Holy Writ; it has gone beyond what that antichristian power had attempted to establish with respect to Apocryphal writings. Through its means, and by its help, the Slavonian Bible was printed at Moscow in 1815, and circulated to a large extent in the Russian dominions; and that Bible not only contains the Apocrypha, but contains it *interspersed*; and not only contains the Apocrypha interspersed, but actually contains two books—the third of Esdras,* and the third of Maccabees, which the Council of Trent would not admit into the canon!† And not only so, but a note formerly annexed to the third of Maccabees, throwing discredit on it, has been omitted in the edition which has issued under the patronage of the British and Foreign Bible So-

* This is the Esdras found in the Septuagint. The Apocrypha, bound up with the large English Bibles, contains besides another book called Esdras II., but which, according to the enumeration in the Spanish Bible, formerly quoted, would be Esdras IV. There is, however, considerable variety as to this in different editions of the Apocrypha Bible.

† Of course, the Slavonian edition, containing two Apocryphal books more than the Vulgate edition, must waste still more of the Society's funds on what is no part of the Word of God. According to the last Report of the British and Foreign Bible Society, that Society had helped the Russian Bible Society to undertake the printing of no fewer than 118,788 copies of this ultra-Apocryphal edition of the Scriptures!

ciety! And it was getting a Bible thus corrupted beyond all that ever the Trentine Council had ventured to think expedient or practicable, put into circulation among millions of people, which secured for the Rev. Mr. Pinkerton “the public thanks of the Archbishop Vicarius of Moscow, Augustine,” and which occasioned the following triumphant sentence in Mr. Owen’s History, when he is giving an account of the formation of the Moscow Committee; “This latter clause of the statute (viz. But this Committee shall, in particular, strive to disseminate *our own* Bibles among our fellow *Russian subjects*, as published by the Holy Synod, according to the manner already determined, and *partly executed* by the St. Petersburg Committee)—gave the last finish to the constitution of the St. Petersburg Bible Society; by authorising *the dissemination of the Slavonian Scriptures, a deficiency was supplied which would have greatly abridged its usefulness*; the entire population of the empire, both native and foreign, was now brought within the scope of its benevolent provisions; and it became in effect, what it was afterwards in designation, ‘The Russian Bible Society!’ (vol. ii. 412.) We can conceive few things more frightful than to see the Committee of the grandest institution in point of object, and the purest in point of principle, that ever existed in the world, thus applying its funds in aid of a falsification of the Scriptural canon, greater by a fifth than that which even the Church of Rome decreed,—to see one of its foreign agents busying himself in forming an Auxiliary for the very purpose of accomplishing this excessive adulteration of the pure word of God,—and to see the historian of its proceedings, and one of its own Secretaries, recording that as an achievement which should give joy to the hearts of those, one of whose sacred distinctions it is that they *protest* against all such abuses and corruptions of divine Revelation.

Keeping in mind what has now been stated, and looking to the various Societies, whose operations are approved of, or helped forward by the London Committee, what a strange spectacle is presented to our contemplation! The American Institutions print and circulate the Holy Scrip-

tures, without the Apocrypha, without heads of chapters or marginal references, without note or comment, or addition of any description;* and they call these, because they believe them to be, the word of God. The Protestants in France print and circulate the Holy Scriptures with the Apocrypha appended; and these two collections of books thus united, they dignify with the title of the word of God. The Societies in Germany print and circulate the Holy Scriptures, having false and spurious writings interspersed with them; and this unholy mixture is given to the people, and received by them, in good faith, as the word of God. The Petersburg and Moscow Societies print and circulate the Holy Scriptures in a form so far gone from their native purity, as to contain, interwoven with their divine matter, not only the Apocrypha, but also two other books of human invention, which even the Council of Trent had not courage enough to take into the canon; and these they conscientiously denominate the word of God.

And amidst these varied and discordant editions of the Holy Scriptures, how do the London Committee manage? Why, they publish Reports, embracing communications from all the different Institutions now mentioned, or about them all; and they treat them all with the same profound respect, and talk of them all with the same unmeasured applause. In the vocabulary of the Committee, they are all *Bible Societies* like their own; they are all disseminating "*the Holy Scriptures without note or comment*;" they are all sowing "*the incorruptible seed of God's word*;" they are all zealous and successful in multiplying copies of "*the proper standard of Faith*." This is the language of those who represent the myriads of enlightened Protestants that constitute the British and Foreign Bible Society. They sit in the metropolis of Britain—of Britain, which is the bulwark of the Reformation, the emporium of Bibles, the renowned seat of religious knowledge, and heavenly truth,—and speaking for the multitudes of

* This is the fact; and we mention it to the distinguishing honour of our Transatlantic brethren.

people who have there associated for making known to all nations what the mouth of the Lord hath spoken, and who have intrusted them with the execution of this great and beneficent purpose, they call that the Bible, which *is* the Bible, and they call that the Bible, which is *not* the Bible, just according as men's opinions or convictions happen to be. Their standard of faith is the Bible, but it is any sort of Bible which the sects and churches, for the regulation of whose faith the standard is intended, may choose to require. They have one kind of Bible for America; they have another for France; a third for Germany; and a fourth for Muscovy. If the standard of faith, as revealed from heaven, and contained in a written record, was anywhere ascertained and fixed beyond the reach of "dubious interpretations," we should have thought it was in the Committee of the British and Foreign Bible Society, whose professed design was to promulgate such a standard. And yet it seems to be there, and there alone, that the matter is still in a state of grievous and hopeless uncertainty. The American Committees have *their one* Bible; the French Committees have *their one* Bible; the German Committees have *their one* Bible; the Russian Committees have *their one* Bible. But the London Committee have *their four* Bibles; and they act upon a principle which allows them, and which at some future period may necessitate them, to have their *forty-four* Bibles, all differing from one another in literal contents, and doctrinal statements; and yet each of them proclaimed from Earl Street to be "the oracles of God," the "volume of Inspiration," the "proper standard of faith." Such a nomenclature as this, would in any secular science whatever, be deemed intolerable; as applied to the canon of the Bible, it involves that topic in a complete chaos, and is disastrous to the cause of revelation. If notions so vague and latitudinarian are to be admitted on the canon of Scripture, the believer has no longer a solid spot on which to plant his foot. In that case we may well ask, "what then is Christianity, and where shall we find it?" And if we follow the London Committee as our guide, the question gets as many answers as there are theories on the subject, and Christendom

is farther behind in this most momentous of all points of human belief, than it was two hundred years ago !

4. The Committee have circulated the Apocrypha with *more than ordinary zeal*. This appears pretty evident from the facts already stated. It could be no common ardour in the cause which made them go so readily into the proposal for Apocryphal adjunction and intermixtures,—a proposal enforced by the feeblest reasons that could possibly be adduced for doing a questionable act; and it could be no common ardour which dictated the sanction and encouragement that was given to the printing the ultra Apocryphal additions found in the Slavonian Scriptures. But we see their zeal in various other particulars. We see it in their commissioning agents, to traverse the continent for the purpose of getting Societies established which were to circulate little else than corrupt editions of the Bible, and in their imparting liberal grants of money, to assist in defraying the expense of producing these corrupt editions, for distribution by sale and otherwise among the people. We see it in their giving orders *within the short space of six weeks*, to print for the use of Roman Catholics, editions of the Italian, Portuguese, Spanish, and French Bibles, each edition consisting of 5000 copies. We see it in the eagerness with which they compelled the Apocrypha to be added to the Toulouse edition of the Bible in 1819, (consisting of 10,000 copies) in spite of the remonstrance of M. Chabrand, who stated to them that it was both unnecessary, because the people did not require it, and dangerous, because the people were already too much inclined to some of the errors which it inculcated, and who, they must have known, while his character for honour and veracity was unimpeachable, had better opportunities by far than the Paris Committee, of being acquainted with the feelings of the Protestants for whom it was intended, and was the very person intrusted by them with the superintendence of the work. We see it in their countenancing the same thing in the edition of the Bible, printed at Montauban in 1817; to which the Apocrypha was added notwithstanding the strong representations of the Christians at that place, and after the sale or distribution of 3000 copies,

which were no less than a half of the impression, had demonstrated that the Apocrypha was not at all requisite to the success of the publication. We see it in the manner in which they acted, when the Maltese Bible Society protested against being made the instruments of disseminating a spurious and uncanonical Bible; when they did not content themselves with recalling the obnoxious book from that body of their fellow labourers, or with cancelling the exceptionable parts of it, or with expressing some measure of dissatisfaction at the circumstance which had taken place, but gave orders that the corrupted copies of the Scriptures, which a Society more likely to know the state of opinion and of feeling among Catholics than they could possibly be, had refused to distribute, should be sent to another station, there to get that "free course" which was so happily, and at the same time so instructively, denied to them at Malta. And we see it in the perseverance with which they clung to the practice we have been contending against, after they were entreated to abandon it on grounds which ought to have been irresistible—a fact to which we shall afterwards advert, but which we mention at present as a proof of their warm and decided attachment to Apocryphal distribution.

5. We also accuse the Committee of *a studied concealment of this part of their procedure*. They had for many years been employed in circulating the Apocrypha, or of encouraging and assisting its circulation; and yet, when this was announced to the public, certainly not by them, there was scarcely an individual upon whom the information did not come by surprise, and by whom it was not heard as a thing of which there had not previously been the slightest suspicion. Nothing can show more clearly that it had been intentionally kept back; for during the whole time, they had frequent opportunities of giving it publicity without abandoning or altering their ordinary course of management. They had their annual reports, through the medium of which they might have regularly conveyed the intelligence or given the hint. They had their Anniversary meetings, in which they might have allotted it a cor-

ner in one or more of the speeches which they addressed to the assembled multitude, and thus have avoided the inconvenience of putting it in a printed and published record. They had a friendly and constant intercourse with their auxiliaries throughout all districts of the empire, which gave them facilities for alluding to it with all possible brevity, and with the most convenient obscurity. They had their Secretaries travelling occasionally through the country to form societies and attend meetings, who had skill enough to bring it out in the most pleasant and least alarming manner. And yet, of none of these vehicles did they take advantage to tell even their friends, of whom they had many that were tried and steady, how they had been prevailed upon, from their love to the Bible, and their zeal for its dissemination, to send it abroad over a population of millions upon millions, intermixed and debased with the Apocrypha, which is different from it, opposed to it, and yet pretends to be a constituent part of it. In vain did we read their Reports—in vain did we listen to their speeches—in vain did we peruse their manifold communications. They took our money; they applauded our exertions; they enforced our perseverance; they told us a thousand things about their operations all over the world;—but not one syllable did they utter; not one insinuation did they allow to escape from them; not one faint whisper did they breathe in our ear respecting the intrusion of the Apocrypha into their scheme. On this subject, and, for any thing we know, on this subject alone, they were silent as the grave. And all the while they wrote, and spoke, and proceeded, as if they were most rigorously and conscientiously adhering to the original purpose of circulating the Holy Scriptures, and the Holy Scriptures alone.

There is something very extraordinary and unaccountable in all this. But it is more extraordinary and unaccountable still, when we recollect that they withheld every kind and every degree of information, though they were aware that to circulate the Apocrypha was to introduce an innovation on the established rule and regular usage of the Society, and though they themselves felt and vir-

tually acknowledged that it was so. On various occasions they were called upon, in giving a faithful and detailed account of their actings, to mention the Apocryphal part of the business: but, no; on that topic they were mute. They did not permit a single expression concerning it to pass from their depositories into the volumes of interesting matter with which, from year to year, they edified and delighted the Christian world.

The letter from the Rev. Mr. Cunow, Königsburg, referred to in a previous part of this statement, intimates concerning the Lithuanian Bible, for which the British and Foreign Bible Society had given a grant of money, that if the Königsburg Committee “were to omit the Apocrypha, it would render their edition unacceptable.” The Committee did not adopt any resolution in consequence of this communication; so that the Apocrypha was of course published with the help of their money. Now, not only is this not taken notice of in the Report for the year when it happened, but while Mr. Cunow’s letter is published in the Annual Report (for 1813,) *the passage about the Apocrypha is carefully left out.*

The sum of L.300 had been granted for the Bohemian Bible; and, in acknowledging the grant, the Rev. J. Jøenické stated that, “on consideration, it was not deemed expedient by the Berlin Society to omit the Apocrypha.” This was also allowed to take effect: but *the Report makes no mention of such a circumstance having ever occurred.*

In consequence of the letters from Dr. Brunmark and Mr. Paterson, formerly alluded to, (see p. 23) respecting considerable difficulties that had occurred in the circulation of the Bibles from the Stockholm and Petersburg Societies, on account of the copies issued by them not having the Apocrypha, a *special* meeting of the Committee was summoned; and this special meeting of Committee came to a Resolution, *which was unquestionably new in its history*, and which was as follows:—“Resolved that the manner of printing the Holy Scriptures by the Foreign Societies be left to their discretion, provided they be printed without note or comment.” In the Report for

that year (1814,) there is abundance of praise bestowed upon Dr. Brunmark and Mr. Paterson; there are intimated a donation of L.200 to the Stockholm Evangelical Society, about whose Apocryphal difficulties the one had written, and a donation of L.500 to the Petersburg Bible Society, about whose Apocryphal difficulties the other had written; there are many letters in the Appendix from both of these correspondents; and there are numerous minute details of various kinds, not one of which is half so important as the subject of a spurious Bible. And yet throughout the whole there is not a word concerning the topic on which the Committee was specially summoned; not a word on the difficulties experienced by Bible institutions abroad in circulating the pure Scriptures; not a word about the novel resolution adopted with a view to remove these, and leaving it optional to foreign societies to print with the money of the British and Foreign Bible Society adulterated editions of the word of God, or not, as they might find it expedient.

We have already seen that the adding of the Apocrypha to the editions of the French Bible printed at Toulouse and Montauban, gave rise to a good deal of correspondence. There were remonstrances against that act—there was discussion respecting the grounds and reasons of it—M. Chabrand, and others, were at variance with the Paris Society on the subject—the London Committee were applied to, because the books were printed chiefly at their expense, and they finally issued instructions which ended the controversy. But where is there any thing of all this in the communications of the Committee to their constituents? The Report for the year 1821 speaks of the Toulouse and Montauban editions, and of the grants made on their account; of the “activity, prudence, and integrity” of the Paris Committee, and (in that Committee’s Report to which it refers) of “the enlightened zeal, and indefatigable attention” of M. Chabrand. But it does not even glance at the Apocrypha dispute. All that relates to this is passed over as if it had never been. So far as the London Committee are concerned in

the disclosure, the public eye has never seen it—the public ear has never heard it.

Mr. Steinkopff, the foreign Secretary, was instructed by the Committee in 1812, *to urge the omission of the Apocrypha* during his tour on the continent; and the Committee, after his return, printed his official statement of what he had done. But though many things of very inferior moment are made known to the friends of the Bible Society in that statement, neither the commission with which the Secretary was charged on the subject of the Apocrypha, nor the result of the endeavours which he was expected to employ, is alluded to in the most distant manner.* The same profound silence is observed in the little printed volume of Letters addressed by Mr. Steinkopff on that occasion to his brother Secretaries.† This silence is the more extraordinary, that in the course of his peregrinations he happened to be both at Stockholm and Königsburg, from which complaints about the omission of the Apocrypha are particularly said to have proceeded. And Mr. Owen, in his history of this transaction, ‡ while he states the *particular* import of the instructions given to Mr. Steinkopff, and notices the manner in which he had executed them, most cautiously abstains from all reference to the Apocrypha question, writes as if no such question had ever been agitated, and gives us instead the following suspicious, though unanimous determination of the Committee, “that the various communications made by Mr. Steinkopff to Societies, and individuals, respecting the *nature, object, and operations* of the British and Foreign Bible Society, had contributed materially to increase their attachment to the Institution, *strengthen their confidence in its wisdom and liberality*, and animate their exertions for extending the circulation of the Holy Scriptures;” and “that the proceedings of Mr. Steinkopff had been conducted with a zeal and discre-

* Report for 1813.

† Letters Relative to a Tour on the Continent, by the Rev. Charles Fr. A. Steinkopff, A.M.

‡ History of Bible Society, II. 212.

tion eminently calculated to give the most favourable impression of the British and Foreign Bible Society; to *enlarge and strengthen* its external relations; and thus to facilitate the accomplishment of its object, the distribution of the Holy Scriptures *in the widest possible extent.*"

Nay, we are told by Mr. Gorham (p. 31, Note †,) that "the practice was introduced even without the observation of some of the regular members of the Committee; and so little was it known, that, at the close of 1824, not a few among *themselves* discredited it, as far as regards having made grants for printing *intermingled* Apocryphas." We know that several of the Committee were ignorant of what was going on in the year 1821, though at that period the Committee had not only granted money to foreign Societies for printing intermingled Apocryphas down from the year 1813, and had also under their own inspection, printed at home, large editions of the Italian, Spanish, Portuguese, and French Bibles in the very worst form of intermixture. And now it appears that not a few of their number were unaware of the fact at so late a period of the Apocryphal distribution as 1824, that is to say, *eleven* years after such distribution began, and *three* years after the subject had been actually discussed at the meetings of Committee. There is here either an instance of most infatuated blindness, or, what is far more probable, an example of *réticence* the most dexterous and successful that we ever recollect to have witnessed or heard of.

In short, never did treason shroud her plans in deeper secrecy, than that with which the London Committee have covered their proceedings about the Apocrypha. And this we cannot help regarding as one of the worst features of the case. For not only has it been the cause of perpetuating a mischief which an early and frank disclosure might have enabled us to check and to cure, before it had established itself, but it shakes our confidence even in the fairest promises that may be made of a change of measures, seeing that while the plainest laws, as we learn from our sad experience in the very instance before us, afford no security for correct management, the system of concealment may be again resorted to, and, as soon as public

vigilance is lulled asleep, the evil revived with all its aggravations. It is with difficulty we can be brought to rely as we were wont to do, on those who, situated as the Committee of the British and Foreign Bible Society were, have acted as they have done in respect of printing and circulating a spurious Bible, under the profession, and appearance, and obligation of printing and circulating the pure and unadulterated word of God, and in this manner striking a blow at the very vitals of that glorious Institution, whose business they had undertaken to conduct, and spreading far and wide the evils, the impieties, and the grievances of a false canon of Scripture.

But these views and feelings are strengthened greatly by looking at the proceedings of the Committee after the long-kept secret was revealed ; and this forms the next stage of our argument.

V. The proposition which we now lay down is, that the Committee of the British and Foreign Bible Society have shown the utmost unwillingness to relinquish the practice of circulating the Apocrypha, and to return to any thing that resembles a conformity to the spirit, and principle, and laws of the Institution.

We can easily conceive a case in which a long-continued deviation from rule would be compatible with a renewal of confidence in those who had been guilty of it. For instance, had the London Committee, as soon as their error was detected, and their conduct arraigned, freely and frankly acknowledged that they had been wrong, that they had acted inadvertently, that they had been misled by mistaken notions of the constitution of the Society, and by a belief that to circulate the Apocrypha was one of the best means of circulating the Holy Scriptures, but that being now convinced of their mistake, and as zealous as ever in the Bible cause, they would instantly follow a new course, retrace their steps, labour to undo the evil which had been inflicted through their instrumentality, and henceforth act up strictly to the principles and laws of the Institution ;—then though we might not have altogether exculpated them from the charge of remissness and

inattention, we should at least have overlooked it, and welcomed their return to the right path. But during the whole progress of the negotiation which has been carried on, we have seen no such feelings manifested; we have heard of no such language being uttered; we observe no symptoms of any such reformation having been effected. The very reverse has been exhibited; and we are under the painful necessity of preferring this charge against the Committee, and of substantiating it, both for the purpose of vindicating our own character, and doing justice to the merits of the great question in which we have engaged.

For *our own vindication* we say; because we are not at all ignorant of the railing accusations which have been brought against us on account of bad motives, bigotry, intemperance, and precipitancy. The imputation of bad motives we spurn away from us as equally untrue in the consciousness of our own minds, and incredible in the estimation of every competent judge. Such as have accompanied us during the previous part of our discussion, and will attend to what is yet to be advanced, will find it difficult to believe that there is any need for ascribing to bigotry, what can be so justly accounted for on the grounds of truth and reason. Zeal for the purity of God's word, and determined opposition to that which would systematically corrupt it, may be easily mistaken for intemperance by those who look on Apocryphal additions and intermixtures, with indifference or complacency. And the short statement which we are now to submit to our readers, will be sufficient to convince every unprejudiced mind, that so far from being precipitate, we have been forbearing; while some may be rather disposed to conclude that we have carried our forbearance a great deal too far, and that had we been more decided at first, we should not have been so unsuccessful at last.*

So long ago as the end of the year 1817, the Edinburgh

* See a Pamphlet by an Anonymous Author, well entitled to a careful perusal for its able discussion, and to our gratitude for its friendly and valuable support. It is entitled, "A Vindication of the Proceedings of the Edinburgh Bible Society, relative to the Apocrypha, against the aspersions of 'the Eclectic Review,' in a Letter to the Members of the Committee of the Parent Institution."

Committee were told by one of their Secretaries, (the Rev. Mr. Anderson) that he had received two Bibles from the British and Foreign Bible Society containing the Apocrypha; and they immediately instructed Mr. A. to procure an explanation of this occurrence from the Society in London. He informed the meeting (Jan. 19th, 1818,) that he had not found it necessary to correspond with the London Society, in consequence of having received a letter on the subject from that Society, stating, "that on re-consideration, the Committee had determined to leave out the Apocrypha, Index, and Translator's Preface."*

Shortly after (16th March, 1818) the Edinburgh Committee had their attention called to the answer given by the Committee of the British and Foreign Bible Society, when asked by the Rev. Mr. Milne to explain the meaning of their motto, "without note or comment." This answer appeared to us to involve a departure from the original and sole object of the Bible Society, by authorising translations of the Scriptures with marginal references and renderings, and introductions to the several chapters; and we accordingly remonstrated against the interpretation given by the Parent Society, in consequence of which the resolution containing it was without hesitation rescinded.†

These two facts clearly show that, on the subject of the Apocrypha, we are not actuated by a rash and new-born zeal—that we have had some little experience in this question—that we have resisted, before this, the attempts of the London Committee, to add to the word of God what does not belong to it, and what they were precluded from adding to it by their essential laws—that we entertained, years ago, the very sentiments and views which we have more lately been obliged to press on their attention—and that, with these, they could not fail to be perfectly acquainted, though, from the readiness with which they retreated from the forbidden ground, there was no occasion for making a public appeal. And this being the case, if ever the dispute should be again revived in consequence of any mistake committed as to circu-

* See Appendix.

† Ibid.

lating the Apocrypha, or making any addition whatever to the Sacred Scriptures, the Edinburgh Committee might have been expected to step forward with their remonstrance, and the London Committee might have been expected as certainly to redress the grievance. At any rate, we had made such an advance in our opposition to the circulation of a spurious Bible, that, if we detected the London Society acting as before, *we* were entitled to complain of our former resistance being set at nought, and *they* were not entitled to plead that we should treat the matter as a first and hitherto unchallenged offence.

Now, while this correspondence was going on, the very practice which caused it, prevailed in quarters, and to an extent of which we had not entertained the slightest suspicion. We did not know, for it had been carefully and industriously concealed from us, that thousands and tens of thousands of adulterated Bibles were poured over the face of the earth by the Parent Society; and for years after, we believed, because they were at great pains to give the impression, that nothing went forth under their sanction, and by their assistance, but the pure word of God. At last, however, in 1821,* it came to the knowledge of some gentlemen who are members of the London General Committee, and they made it a subject of remark and discussion. Every one must see at once what was the duty of the Committee, when their conduct was thus challenged. But it did not seem good to them either to desist from the practice, or to adopt any resolution to that purpose. They debated for the best part of two years, and evinced their opinion and determination by continuing all the while to circulate Bibles with the Apocrypha appended or interspersed. How can they allege that they were ignorant of the light in which the matter was viewed by others who were well qualified to judge of its merits? For, on the 6th October, 1821, Mr. Haldane addressed to one of the Secretaries a letter which was read to the Committee, and in which the author entered very fully into the subject, pointed out the inconsistency of their conduct,

* Mr. Gorham says it was about 1820. If so, it strengthens our argument.

and warned them of the evil consequences that would follow.* The resolution to which at length they were driven was as follows:—

August 19, 1822, “Resolved, that when grants shall be made to any of the Bible Societies in connection with this Institution, which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to *the fundamental rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures*; and it appearing that this view of the said rule has been taken from the beginning by the great body of its members; the Committee, anxious on the one hand, to keep entire good faith with all the members of the Society, and, on the other, to maintain unimpaired, the friendly intercourse which it has had the happiness so long to hold with Bible Societies which circulate books esteemed Apocryphal in this country, request of those Societies that they will appropriate all future grants which they may receive from the British and Foreign Bible Society exclusively to the printing of the books of the Old and New Testament, as generally received in this country, such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, it may seem good to them.”

Now, let it be recollected that the Committee’s attention had been called to this topic in the year 1821, and that it had been considered by them frequently, and argued at great length—and then let any man say, if it be possible, that the conclusion to which they came at length does not evince an utter repugnancy to the idea of abstaining from the circulation of the Apocrypha. After all their deliberation, they have no settled conviction themselves that the fundamental rule of the Society limits the application of its funds to the circulation of the Bible—for if such had been their conviction they would surely have stated it to be so—they only admit, or at least “*it appears*,” they say, “that this view of the said rule has been taken from the beginning by the great body of its members.” That the majority of their own number thought otherwise, and did not much heed what was the opinion of their Christian brethren, is evident, not only from their being careful to withhold any declaration of their concurrence in the general view, but from the mode in which they proceeded to give effect to that deference which they professed to have for the subscribers at large. They are anxious to “keep

* Haldane’s Review, p. 11.

entire good faith with all the members of the Society ;” but then they are as anxious to continue their friendly intercourse with the Societies which circulate the Apocrypha with the Bible ; and in attempting to serve both parties, they fall into the very natural blunder of serving only one of them, and that one the worst of the two. They lean to the side of the *Apocrypha* Societies, and do not “*keep entire good faith,*” or any thing like it, “with all the members of the Society.” Those Societies are to “appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country ;” but they are to be “at full liberty to apply their own funds in whatever way as to the printing and circulation of the Apocrypha, it may seem good to them.” That is to say, they formerly mixed their own funds—say L.200, with the grants of the British and Foreign Bible Society—say L.400, and expended the cumulative sum of L.600 on spurious Bibles ; but now they are to change their mode of management ; to spend the L.400 on the canonical books, and the L.200 on the uncanonical books, or on the canonical and uncanonical books together, and thus bring out the same number of Bibles and Apocryphas in the same spurious form ! And even this they are not obliged to do by any express and peremptory stipulation, but in the kindest and most polite manner possible they are “*requested*” to be thus exact, on the one hand, in keeping the monies distinct, and thus free, on the other hand, in confounding, if they please, the false with the true Scriptures ! Altogether, this resolution, the fruit of such a lengthened disquisition, presents the Committee in a strange point of view, and brings them into this odd dilemma. If they were persuaded, which they certainly were not, that the fundamental rule of the Society *limits* the application of its funds to the circulation of “the Holy Scriptures,” then they contradicted their own views by allowing Foreign Societies to apply a portion of their funds to the circulation of a volume containing both the Holy Scriptures

and the Apocrypha. And if they were only persuaded that this was the opinion of the great body of subscribers, then they were disobeying and deceiving those whose stewards they were, by applying their money to a purpose essentially different from that for which it was put into their hands.

The Resolution, on which we have been commenting, passed in August 1822. It took effect just in the way which might have been anticipated. Individual members of the Committee were dissatisfied with it, not deeming it sufficiently explicit, but conceiving that it left the evil pretty much where it was before. They were in the right. But the favourers of Apocryphal distribution prevailed. The resolution remained in force for two years—the Continental Societies pursuing their former course, and the Committee, from time to time, debating its merits at their meetings. At length, in June or July 1824, a letter was received from Leander Van Ess, entreating the Committee to allow the Apocrypha to be intermingled with the canonical books in 8000 copies of the Old Testament, which it seems they had, in a letter to him of June 1, agreed to purchase, if the Apocrypha was left out: And in August following he renewed his application, and supplicated permission to arrange the books of his Bible according to the Roman Catholic order, as the only way by which he could secure its reception. One would have thought that, if they were serious in the Resolution of August 1822, and intended to “keep entire good faith with the members of the Society,” they would have answered Van Ess with an assurance of the impossibility of acceding to his request. But what did they do? Why, they replied, by unanimously voting him a grant of L.500—clearly and unquestionably for printing an adulterated Bible, because he told them, as his reason for enforcing the matter upon them, that his Bible would be of no use unless the Apocrypha were intermixed! And with singular simplicity they added this formal reservation, “that the money of the British and Foreign Bible Society should be applied exclusively to the paying for the canonical books;”—thus giving the very interpretation to their

resolution of August 1822, which we asserted above, to be the only rational one which can be put upon it. As many of the identical pounds sterling which they transmitted to him as were requisite, were to be expended on printing Daniel (we shall say) from the beginning of the first chapter down to the 23d verse of the 3d chapter; but there the outlay of the British money was to cease, and from the 24th verse to the 90th verse of the said 3d chapter, which happens to be "The Song of the Three Children," the compositors and pressmen were to be paid, we suppose, in the currency of Marburg!

At the next meeting of the Committee they were about to confirm the vote of L.500, but, upon a protest being offered by a clerical member, and a representation made by Lord Teignmouth, the consideration of the business was deferred to a subsequent meeting, at which it was thought expedient not to confirm the grant made *unanimously* to Leander Van Ess; and, accordingly, it was *unanimously* rescinded! The unanimity of the Committee may be thought somewhat inexplicable; but what we wish to press upon our readers is, not this inconsistency, which, of itself, would be deemed discreditable in ordinary men, but these two facts—that the first unanimous vote gives the import of the Resolution of August 1822, and lets us see how a Foreign Society may manage, under the disagreeable pressure of all similar restrictions, and that the second unanimous vote was the effect of fear rather than of conviction, and may shew us the kind of security that we have for the adherence of those by whom it was passed, to their strongest and most harmonious determinations.

Previous to the vote of L.500 to Leander Van Ess, the Edinburgh Bible Society Committee were ignorant of what had been going on. Some individuals, indeed, were aware of it: but they knew that certain persons in London were labouring with the Committee there to get the matter properly settled; and so long as any hope of this remained, they thought it imprudent to bring the subject forward in a public manner. The grant to Van Ess, however, put an end to this delicacy, and our Committee were informed of what had taken place. Much uneasiness and

alarm were felt; and immediately one of our Secretaries was instructed to address the Committee of the British and Foreign Bible Society on this important point,—which he did in a letter, dated 21st September 1824, expostulating with them on this violation of the fundamental rule of the Institution, protesting against the circulation, under its patronage, either of an intermingled or an appended Apocrypha, and requesting copies of the resolution of 1822, of Van Ess's letter, and of the resolutions respecting the grant of L.500. The first and last of these papers they did not think proper to communicate to us,—why, we were not informed; but a copy of Van Ess's letter was transmitted. And then the grant became the subject of serious deliberation. But we did not instantly and rashly come to any hostile decision. There were materials before us sufficient, we apprehend, to have then justified a very grave and severe protest. We took no immediate steps however,—resting contented for the present with the communication of our sentiments that had been made by one of our Secretaries, and still flattering ourselves that the London Committee would be brought to see their error, and effectually to correct it.

These expectations were not realised. The London Committee met 20th December 1824. They again solemnly deliberated on the question. They debated it in full assembly, about ninety being present, and at great length, and finally came to this conclusion.

“ Resolved, That no pecuniary grants be made by the Committee of this Society, for the purpose of aiding the printing or publishing of any edition of the Bible in which the Apocrypha shall be mixed and interspersed with the canonical books of the Holy Scriptures; and that grants of money to Foreign Societies, which are accustomed to publish Bibles containing the Apocrypha, but separate and distinct from the canonical books, be made under an express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the canonical books only.”

Now, it must not be forgotten, that the resolution just quoted, was not passed till after discussions, deliberations, and debates carried on for *more than three years*; that it was formed by one of the most crowded meetings of the Com-

mittee: that it was suggested by the noble President himself; and that it was adopted without an opposing or dissenting voice. And after all, to what did it amount? Why, in the *first* place, its whole subject seems to have been to regulate the *money* grants of the Society; it says nothing at all about the Bibles printed and circulated by themselves; and if this was to be the only rule of their proceeding, they left themselves at liberty to disseminate as many as they pleased of the Spanish, Italian, Portuguese, and French Bibles, containing the Apocrypha interspersed, which they printed in 1819. And then, in the *second* place, it evidently denied its money-grants for such Bibles only as have the *Apocrypha mixed and interspersed with the canonical books*; it allowed the funds of the Institution to be spent in aiding the circulation of the Apocrypha, by allowing Foreign Societies to spend all their own in printing the Apocryphal books, and then to bind them up in the same volume with the canonical books for sale or distribution; and what is still more, these Societies might thus append the Apocrypha, without being obliged to tell the reader by any mark, or any intimation, or by any thing but the very distinction which obtains between the Old and New Testaments in our own Bibles, that the counterfeit, heretical, and blasphemous document was lurking in the middle or at the end of the volume, which they sent forth under the denomination of the word of God. What proof then have we that the Committee had even then acquired any decided views against the Apocrypha, or that they had made any progress at all towards a real and unqualified rejection of it from the Books to be issued by the British and Foreign Bible Society? Or rather, do not we discover the same leaning towards it, and the same inclination to make use of it as an auxiliary for spreading the Scriptures, which, during the space of eleven years, had led them to mix it, or to conjoin it with Bibles in spite of a fundamental law of the Society, and in defiance of one of the most important of all those principles which distinguish Protestants from Roman Catholics?

The Edinburgh Committee, dissatisfied as they were with this resolution, still felt unwilling to come to any

open rupture with the London Society. After what had taken place, indeed, we had not much ground to hope that the affair would assume a much more favourable aspect. The Committee at London had been so long accustomed to the practice objected to, they seemed so reluctant to allow its contrariety to the first principles of the Institution, and showed such a determination to have the Apocrypha circulated in some shape or other, that we could scarcely anticipate a satisfactory issue to our negotiation. Yet we did strive to cherish the anticipation of such an issue, and persevered in our endeavours to bring it about. We formed, on January 17, 1825, such resolutions as we thought warranted by the merits and circumstances of the case; we inserted in these the arguments that occurred to us as conclusive of the question,—we added an appendix pointing out some specimens of the errors with which the Apocrypha abounds, and all these we transmitted to London, on the 24th of February, 1825, as our “respectful but firm remonstrance against the evil of which we complained.”

Those who are not already acquainted with the fact, would scarcely conjecture what effect our remonstrance produced. Little as we had reason to look for from a Committee which had hitherto gone so far wrong, and been so obstinate in their errors, we certainly never imagined such a complete extinction to every glimmering of hope that yet remained among our number, as is to be found in the following communication from Mr. Brandram to Dr. Peddie:—

“*British and Foreign Bible Society, March 23, 1825.*”

“DEAR SIR—On Monday, March 7, I had the honour of submitting your letter to the Committee, together with another from Cambridge on the same subject. These communications gave rise to a long and important discussion, which ended in passing the Resolution annexed. On Monday last the Resolution was confirmed after another ample discussion of the subject. What may be the future line of proceedings adopted by the Committee, is by no means at present determined. With sentiments of respect I am, dear Sir,

“Your obedient servant,

(Signed)

“A. BRANDRAM, *Secretary.*”

“*Rev. Dr. Peddie, Secretary of the
Edinburgh Bible Society.*”

" March 7, 1825.

" At a Meeting of the Committee of the British and Foreign Bible Society, the Right Hon. Lord BEXLEY, Vice-President, in the Chair,

" Resolved, That all the Resolutions of the Committee relative to the Apocrypha be rescinded.

" Confirmed at the next Meeting, March 21.

" Extracted from the Minutes.

(Signed)

" JOS. TARN, Assistant Sec."

This was the result of all the long, and important, and ample discussions in which the Committee had engaged meeting after meeting, and year after year, since the 1821. And it was in this manner that the reasonings and expostulations which we had repeatedly urged upon them were disposed of. What little approximation they were thought by some to have made towards a just and legal procedure seemed to have been heartily repented of. All the concessions which they had apparently made, if not to the public voice, at least to private entreaty, were at once recalled and cancelled. And they re-asserted their liberty to deal as much as ever in circulating the abominations of the Apocrypha in connexion with the truths of Divine revelation, and in applying the funds of the Bible Society to that illegitimate and unhallowed purpose. Could this rescissory act be reasonably viewed in any other light than that of a piece of mockery? Did it not intimate that whatever might afterwards be done, we were not at least to be favoured with any thing better, or even so good as those Resolutions which had thus been formally and deliberately blotted out from their record? And having said all, and more than all that was necessary to show the Committee what were our explicit and unchangeable requisitions as to the circulation of the Apocrypha, and having met with such an utter disappointment as to every thing that could have been expected, by the least sanguine, from the Directors of the British and Foreign Bible Society,—who could have justly blamed us had we instantly resolved to have no more connexion whatever with that Institution, and instantly laid our grievances before the country? Instead, however, of having recourse to this extremity, we made yet

another experiment; and on the 4th of April adopted and transmitted a Resolution suiting the exigencies of the case, and particularly calling on the London Committee “*to transmit to us a direct answer to the question, whether they considered themselves warranted, by the original and fundamental rule, to AID IN ANY WAY WHATEVER the circulation of the Apocrypha.*” And in order that we might act consistently, and evince the sincerity of what we declared, we annexed an intimation, that “till a satisfactory answer to our question should be received from London, all remittances to the Parent Society would be suspended.”*

But this is not all that we have to say respecting the Resolution of the London Committee on the 7th of March. Mr. Brandram, in his letter, mentions that there was on that day laid before them a letter from Cambridge on the same subject to which ours referred. It is right that our readers should see it—should read its contents, and be aware of its authors. We give it as published by one of their own number. It is as follows:—

“At a meeting of several Members of the University of Cambridge, subscribers to the British and Foreign Bible Society, or its Auxiliaries, held at the Lodge of Corpus Christi College, 11th February 1825; the Master of Corpus Christi College in the Chair; it was agreed to submit the following representation to the Committee of that Society.

“We, the undersigned Members of the University of Cambridge, having taken into consideration a resolution which was passed on the 20th of December last—‘that no pecuniary grants should be made by the Committee of this Society, for the purpose of aiding the printing, or publishing any edition of the Bible, in which the Apocrypha shall be mixed and interspersed with the Canonical Books of the Holy Scriptures’—beg leave, on so grave and important a subject, to present our unanimous request, that the propriety of the above resolution may be reconsidered.

* This part of the Resolution was not transmitted at the time along with the preceding part, lest, as some thought, it might have the appearance of a threat. But it was afterwards inserted in the printed statement, and known to the London Committee about the end of May last.

“ We wish it to be considered, whether that resolution is not in fact a violation of one of the grand and fundamental principles of the Society ; namely, that of uniting, in one common work, the efforts of all Christian communities ; and whether it will not cut off some of the largest and most promising branches of the Society’s labour, by giving up, in some quarters, the only way in which *any part* of the word of God can be circulated, and in other quarters, the only way in which the Old Testament can be circulated with the New.

“ We conceive that the very terms in which the designs and character of the Society are declared, in the body of rules and regulations, do fully admit of the circulation of the Scriptures, as they are received by different established Churches throughout the world ; and we wish it to be considered whether the whole spirit of the Society, as breathing love to mankind, and a desire for the salvation of the world, be not contravened by the resolution in question.

“ We have no desire whatever that the Apocrypha should be circulated where the canonical Scriptures *will be* received without it ; but we earnestly wish that the circulation of *these* may not be impeded, by any determination which will excite direct opposition from the very churches that most need to be supplied with them.

(Signed) “ J. LAMB, Master of Corpus Christi College.

SAMUEL LEE, M.A. Professor of Arabic.

FREDERICK THACKERAY, M.D. Eman. Coll.

W. FARISH, Magd. Coll. B.D. Jacksonian Professor.

A. SEDGWICK, Trin. Coll. Woodwardian Professor.

C. SIMEON, King’s College.

G. KING, M.A. Prebendary of Ely.

JAMES SCHOLEFIELD, A.M. Fellow of Trin. Coll. and
Secretary to the Cambridge Auxiliary.

LEGH RICHMOND, A.M. Trin. Coll. (Turvey, Beds.)

W. CLARK, A.M. Corp. Ch. Coll.

W. MANDELL, Fellow of Queen’s Coll.

H. V. ELLIOT, A.M. Fellow of Trin. Coll.

GEORGE MILNER, A.M. St. John’s Coll.

J. LODGE, A.M. Magd. Coll. Librarian of the University.

BAPTIST W. NOEL, A.M. Trin. Coll.

T. P. PLATT, M.A. Fellow of Trin. Coll.

G. E. CORRIE, M.A. Fellow and Tutor of Catharine Hall.

W. TWIGG, M.A. Trin. Coll.

EDW. EDWARDS, M.A. Corp. Ch. Coll. (Lynn Norf.)

SAMUEL HAWKES, M.A. Fellow of Trin. Coll.

HENRY VENN, M.A. Fellow of Queen’s Coll.

H. J. SPERLING, M.A. Trin. Coll.

W. H. MARKBY, B.D. Corp. Ch. Coll.

SAMUEL CARR, M.A. Fellow of Queen’s Coll.

W. CECIL, M.A. Fellow of Magd. Coll.

H. GODFREY, D.D. President of Queen’s Coll.”

That such names should have been appended to such a protest, will, we doubt not, be matter of wonder and regret to many. The catalogue is indeed formidable when considered in itself; but when taken in connexion with the paper to which it is annexed, it just shows us the extent of the danger to which the Bible Society is exposed, and the necessity we are under of being particularly on our guard against every step that may be taken by those who manage its affairs. Every thing which it contains, with even the show of argument, we have anticipated in our previous discussion; and not a few, we believe, who have the same general object in view with them, are now lamenting that the Cambridge protesters, or Mr. Venn, their annotator, ever thought of venturing into the controversy. What we are desirous of, at present, is to fix it on the attention of our readers, that these gentlemen maintain explicitly, that the rules and regulations of the British and Foreign Bible Society, do fully admit of their printing and publishing any edition of the Bible, in which the Apocrypha is mixed and interspersed with the canonical books; that they consider "the spirit of the Society, as breathing love to mankind, and desire for the salvation of the world," to be "contravened by the resolution" of the Committee not to circulate Bibles so mixed up with the Apocrypha; that their remonstrance was laid before the Committee on the 7th March, along with that from our Committee, in which the very opposite doctrine was maintained; and that though it might not be fair to allege that the Committee were unduly influenced by such a host of learned members of the University, yet it is too evident, that deference to their judgment, and acquiescence in their principles, and encouragement from their countenance, were the chief causes of the rescissory decision to which they ultimately came, and by which they recurred to that precise course of management which, according to the language of the protest, they ought never to have abandoned. So that the London Committee declare themselves to be exactly in theory on 21st of March 1825, what they had been in practice so far back as the year 1819,

and that too in spite of manifold discussions on the subject, and repeated demonstrations and promises of returning to a purer management.

In consequence, we presume, of the communication that we sent them on the 4th April (1825) a meeting of the special Committee appointed to consider the subject of the Apocrypha was held on the 9th of that month, and after a very full discussion, the following resolution was agreed to, viz.

“ That it be recommended to the General Committee not to print or circulate the Apocryphal Books ; and at the same time to use their best endeavours to aid the circulation of the inspired volume in all foreign countries, by grants of the canonical books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal books.”

At a meeting of the General Committee, specially summoned to receive the Report of the Special Committee, the above resolution was considered and adopted.

By the resolution of the 7th of March all previous resolutions were swept away ; and now a new one is presented to our contemplation. But really if the London Committee did not consist of so many grave and respectable individuals, we should be apt to conclude that they were amusing themselves with the subject, and trying in how many different ridiculous attitudes they could place it. Every special meeting produces a special resolution ; and every special resolution is more unsatisfactory than another. Surely the one now quoted has nothing to recommend it as preferable to any that had gone before it. In one point it is remarkably defective. It must be regarded as a sort of reply to the resolution of the Edinburgh Committee ; but it condescends not to take the slightest notice of the simple, intelligible, and all-important question which we had put, and upon the satisfying answer to which as a condition, depended our taking off the suspension of pecuniary remittances. Even this, though not distinguished by its courtesy, we could have overlooked, had there been any thing in the body of their

resolution tantamount to it. But the whole resolution is pervaded by two capital faults, which seem to combine all that was bad in all the previous resolutions with which from time to time we had been favoured. In the *first* place, it gives grants of canonical books only, but then it gives the Foreign Societies permission in the plainest manner to bind up the Apocryphal books in the same volume, and thus to circulate a corrupted Bible in the name of the British and Foreign Bible Society. And in the *second* place, it lays no restriction at all on grants of *money*, so that the Committee retain the power of sending thousands of pounds to the Foreign Societies, for the purpose of printing and circulating the Apocrypha, mixed up with the Canonical books, and they may even go so far as to repeat their donations, for adding to these the third of Esdras and the third of Maccabees, as in the case of the Slavonian Scriptures, to which we have already adverted.

After all that had passed, our readers cannot be astonished that the Edinburgh Committee should have resolved to discontinue their remittances. The evil against which they had invariably remonstrated was persisted in with a degree of pertinacity which can only be explained by the hypothesis, that the London Committee thought themselves justified in principle and bound in duty to circulate the Apocrypha. And our convictions being so diametrically opposite,—having given our views and reasons in more than ordinary detail, and receiving nothing in return but evasive answers and contradictory resolutions, it was impossible for us to avoid coming to the determination which we adopted on the 16th of May last. Experience, indeed, had taught us that, as the London Committee had successively formed five different resolutions, they might on another application have indulged us with a sixth, different from all its predecessors: but experience had taught us another lesson, namely, that there was no chance of the sixth being better, and some chance of its being worse than any of the rest; for amidst all the teasing and unworthy vacillations of that Committee, there was one thing

in which they never vacillated,—they adhered with unwavering steadfastness to the circulation of the Apocrypha. Disagreeing, as they did, we may almost say avowedly, with the great body of the Society upon this momentous subject, and interpreting its fundamental law in such a way as flatly to contradict the interpretation put upon it by those whose law it was, they would yet persevere in administering it according to their own notions, and set at defiance every attempt that was made to reclaim them. Had we deemed it a matter of local interest merely, or of inferior moment, we might have allowed them to proceed as they listed without hindrance or molestation. But being embarked in the same great cause, having contributed largely to the funds which they had so grossly misapplied, and feeling deeply concerned in the untainted purity, as well as in the wide dissemination, of the holy word of God, we conceived ourselves not only possessed of a good title, but under a powerful obligation to intermit the alliance that we had formed with the Parent Institution, and to make known the grounds on which we had withdrawn our support.

We have been blamed for giving so much publicity to the measure. This we were quite prepared for; but had there been more publicity on the part of the London Committee in the early stages of their procedure respecting the Apocrypha, they would have felt less temptation to court concealment now. The country was labouring under a great and pernicious delusion. A practice, implying dishonour to the God of the Bible, and injury to the souls of men, was prevailing to a wide extent. After being long but unwittingly an instrument in promoting it, we discovered its existence. We did our best to put a stop to it, without sacrificing any of those courtesies and brotherly feelings which one body of Christians owes to another. But those with whom we had to do were so wedded to what appeared to us demonstrably and incalculably wrong, that we had no alternative but that of suspending a connection which we had maintained for many years, and from which we had derived the highest gratification. And we should have reckoned it neither

just to ourselves, nor fair to the Christian public, had we not made the friends of the Bible and of Bible Societies throughout the kingdom, acquainted with what we felt to be so important to the high and holy object to which they were so ardently devoted.

Having transmitted our resolutions to the London Committee, and published our Statement in conformity to the last of them, we took no farther steps, but anxiously waited the result. Our statement, it is well known, produced a strong sensation. Nothing, however, was done by the London Committee till the 1st of August; and by that time they found it necessary to resume the business, and to say or do something which would quiet the alarm which they had excited, and regain the confidence which they had lost. Accordingly, they appointed a special Committee, to which they referred the whole subject of the Apocrypha, and by which it was to undergo "a careful and deliberate consideration"—as they informed the public in a printed circular sent to all their Auxiliaries. The special Committee gave in their report on the 21st of November last. A resolution was adopted that day, and confirmed on the 28th, and transmitted to the Edinburgh Committee, who resolved that it was "unsatisfactory." And their resolution having been transmitted to the London Committee, an answer has been received, stating that they adhere to their decision of the 21st of November.

VI. This brings us to our sixth and last proposition, which is, that the resolution passed by the Committee of the British and Foreign Bible Society on the 21st November, affords no adequate security against the circulation of the Apocrypha by means of the funds committed to them for the purpose of promoting the circulation exclusively of the Holy Scriptures; and, moreover, conveys impressions to our minds, respecting the sentiments and views of the Committee, inconsistent with due confidence in the propriety of their future procedure.

It is but fair to acknowledge, and our readers, after the facts which have been laid before them, will not be sur-

prised that, amidst all the hopes which we allowed ourselves to entertain, we had great misgivings and distrust beforehand, as to the satisfactory nature of this resolution. Had it been the first, we should have expected it to be in all respects unexceptionable, for the case was perfectly plain and simple; and instead of fearing that the Committee would speak ambiguously or undecidedly, we should have had no doubt, that the consciousness of having been in fault would have secured a most ample explanation and a most unequivocal decision. But as it happens to be the last of rather a voluminous series, every one of which disappointed and mocked our most reasonable hopes, it would have been utter imbecillity to look forward to it without some serious suspicions that it would bear a strong resemblance to the rest—might be more cautiously worded, perhaps, than they were, but would have certain qualities, forbidding us to receive it, as in its spirit, and meaning, and character, entitled to our cordial acceptance.

Our experience of the Committee's previous conduct on this point acquired additional force from the prodigious care and anxiety that were shown to produce what would be conclusive of the business. We, for our part, could see nothing intricate or perplexing in the whole affair. The deviation from the Society's rule with which the Committee were chargeable was clearly pointed out—the correction of the error was an attainment of no theoretical difficulty at all—a very plain and direct question had been put by us on the subject, to which a very plain and direct answer was all that we required—and we are at a loss to conjecture what mighty apparatus or what long delay was necessary to come to a peremptory decision, and to give it a simple announcement. Yet, after our communication was sent to them, months were allowed to elapse before they even ventured to take any definite step. And then they had recourse to the old expedient of a Special Committee. This Committee, which was appointed on 2d August, had repeated meetings and serious discussions. But it was not till a quarter of a year and

more had passed away, that their report was given in, or at least that it was taken up by the ordinary Committee. There it received a full consideration. Motions and amendments were made and argued—received or rejected. And on the 21st of November, that is to say, *six months* after our resolutions were conveyed to the London Committee, they gave their decision on a point of management which is level to the very lowest capacity, and needs no minute inquiry or protracted deliberation. It was impossible not to have many sad forebodings of a result, the preparation for which was accompanied with so much pomp and circumstance, when the only thing requiring an effort is, to ascertain whether the question is more simple, or the solution of it more easy.

Another very unpropitious indication of what was coming we perceived in the nomination of the Special Committee. We were well aware of the sentiments of almost all the individuals who had taken any share in this controversy. And it did strike us as very strange, that so many of those who were favourable to the circulation of the Apocrypha had a place in that portion of the Directors which was intrusted with the task of preparing a resolution for ultimate adoption. If a steward has been annoyed by a number of his servants sowing tares along with the wheat,* and thus injuring the harvest and displeasing

* This we conceive to be a much more legitimate application of the parable of the tares, than that which is made of it by Professor Keiffer, and which is not objected to by Mr. Venn, who quotes the letter containing it. (See Venn's Remarks.) The Paris Professor, who seems to be a sort of oracle with the Cambridge annotator, supposes the wheat to be the Bible, and the tares the Apocrypha! Be it so; but then it follows that we may say of those who have mixed the Apocrypha with the Bible, "*An enemy hath done this.*" And the London Committee is that enemy! What we wish is, that the enemy shall no more sow tares among the wheat, and not only so, but that the enemy shall no longer have the power of doing a thing so wicked and so pernicious. This is the issue of the Professor's illustration of the point taken from the parable of the tares, according to his view of the passage. And if he chooses to give the just interpretation of the passage, he will find it not in the least degree more suitable to his purpose. It may not be amiss to shew our readers, in the Professor's own words, the use that he makes of the parable. "The precept contained in this parable," he says with the greatest gravity, "may, I think, be applied to the

the landlord, and if he wishes to have some plan devised for preventing a repetition of the evil, would he commit the formation of that plan to those of his servants who had acted in this unfaithful manner with the greatest zeal and obstinacy, who had been frequently admonished, and as frequently evaded and disregarded the admonition, and who seemed to believe that the tares were about as essential for obtaining a good crop as the wheat itself? We rather imagine that, if he did not dismiss the greatest part of them for the sake of his interest, he would at least select such of them as were known to be advocates for putting pure seed into the ground, and for resisting the enemy that might attempt to mix it, and commission these to devise efficient regulations for securing his fields against that unseemly and injurious vegetation which had so long disfigured them. But the London Committee judged otherwise in the instance before us. They professed to be anxious for a resolution which would do away the offence that had been given to the Christian public on the subject of the Apocrypha—which would assure us of the offence being no more intended—and which would convey their assurance in language the most satisfactory. And yet, with this profession, the persons whom they chiefly employ for the delicate work of imagining

discussion which is now carried on concerning the Apocryphal books. Ought we not, with perfect confidence, to leave to the Almighty the means and the time, which in his incomprehensible wisdom he shall consider the most fit and proper for separating these books from the Inspired writings? Is it not to be feared that, in endeavouring to make this separation before the proper time, we may gather up the good seed with the tares, and thus cause irreparable mischief?" As to the first of these questions, we consider the maxim which it implies as sanctioning the perpetuity of every abuse that exists in the world, and as teaching us, with equal absurdity and impiety, to wait till God shall be pleased to remove the moral evils which all the time of our waiting for their removal we are multiplying, and spreading, and accumulating as industriously as we can! And as to the second question, there is no danger apprehended by us, who are as much convinced as we ever can be of the distinction between the canonical and the Apocryphal books, and have already separated the one from the other; though we must confess there are some of no mean note both *in* the London Committee and *out* of it, who might run the risk of pulling up the wheat with the tares, seeing they have plainly declared their ignorance or their scepticism as to what may be regarded as tares, and what may be regarded as wheat!

and expressing the resolution, are the very persons who thought that no just offence had been given—whose opinion is, that perseverance in the practice to be abandoned, is both lawful and expedient—and whose language, in debating on the point, has been explicit and keen as to the impropriety of yielding to our remonstrance. Mr. Gorham, the correctness of whose information on the whole subject cannot be disputed, says on this point; “It must not be disguised, that both the General and the Special Committee contain *a very large proportion* of individuals, whose views are known to be favourable to an *unfettered discretion* as to the circulation of Bibles, in the form above objected to;” *i.e.* with the Apocrypha *intermixed*. Is it possible that such a fact should not rouse the friends of the Bible and the Bible Society to jealousy and alarm? Of the twenty-one members comprising the Special Committee, there are at least *sixteen* who were known at the time to be favourable to Apocryphal distribution in any form that circumstances might suggest. The following is a list of the Committee.

Lord TEIGNMOUTH, *President*.

The BISHOP of LICHFIELD and COVENTRY,
Lord CALTHORPE,
Lord BEXLEY,
Sir R. H. INGLIS, Bart. M. P.
WILLIAM WILBERFORCE, Esq.

} *Vice-Presidents.*

Rev. J. W. Cunningham.
Rev. William Dealtry.
Rev. William Orme.
Rev. Josiah Pratt.
Rev. Charles Simeon.
Rev. Dr. Thorpe.

Thomas Allan, Esq.
Joseph Butterworth, Esq. M. P.
Zachary Macaulay, Esq.
Richard Phillips, Esq.
Robert Steven, Esq.
Joseph Trueman, Esq.

Rev. Andrew Brandram,
Rev. Joseph Hughes,
Rev. C. F. A. Steinkopff,

} *Secretaries.*

We suppose these to be men who will remain firm to their conscientious opinions; and it is very much on that account that we hold them most unfit for the office which

was assigned to them. Because, if they were really convinced that the circulation of the Apocrypha was innocent in itself, and essential to the success of the Bible Society abroad, they could not be conceived capable of relinquishing that practice for the purpose of satisfying any body of complainers, or for answering any inferior end whatever. And remaining in the direction, and agreeing to perform the duty committed to them, we are entitled to conclude, that it was under the impression that such a resolution could be concocted as would gain over the great bulk of those who were discontented, and yet leave an opening for continuing to do that which created the discontent, and which cannot be done avowedly, without exciting universal opposition.

Of such a description exactly is the resolution passed by the London Committee, on the 21st of November. Whether it will be successful in imposing on the many whom it is intended and expected to satisfy, we pretend not to divine; but sure we are that it ought not to have this effect; and if it has, it shall not be for want of our endeavour to expose its utter insufficiency to check the London Committee in their Apocryphal career. To those who are not familiar with the controversy—who have not watched and followed the London Committee through all their windings—who are contemplating at a distance, instead of taking a near and scrutinizing survey of the modes of their procedure—and, above all, who are not under the strong impression of the sinfulness and evil of adding to the word and will of God,—to such persons, we doubt not, that the resolution will bear an aspect of conciliation, and explicitness, and abundant concession, so that they will be disinclined to take any more trouble in the business, and will just presume upon a perfect compliance hereafter, in the conduct of the Committee, with the fundamental law and principle of the Institution. But to those who regard it with the wholesome jealousy which the Committee itself has taught them to cherish,—who sift it thoroughly and strictly in all its bearings,—and who are resolved to be satisfied in such a case with no half-

measure—with no equivocal language—with no proceeding which requires a stretch of charity to make it good—with nothing short of a fair surrender of the principle, and an undisguised, unmeasured, uncompromising avowal of the practice, by which the Apocrypha, as well as all notes and comments, are entirely excluded from the operations of the British and Foreign Bible Society, we have no doubt that the resolution of the 21st of November, though veiled in a more dextrous phraseology than those which preceded it, is in its real import and tendency as far away as any one of them, from that great and pure purpose for which we have been all along contending. Let us bring its merits to the test of impartial and legitimate criticism. It is of the following tenor :

“ *November 21, 1825.*—At a meeting of the Committee, summoned for the purpose of receiving the Report of the special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha. The Report of the special Committee was read and received.

“ The Committee, in accordance with the spirit of the recommendation in the report of the special Committee, adopted the following resolution, viz.

“ That the funds of the Society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books, and parts of books, which are usually termed Apocryphal ; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such books, be invariably issued bound ; no other books whatever being bound with them ; and further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation.”

The above resolution was confirmed at the next meeting of Committee, November 28. And having received our communication, expressing ourselves dissatisfied, they, at a meeting on December 19, adhered to their resolution of the 21st, in these terms :

“ Resolved, that this Committee receives with unfeigned regret the resolutions adopted by the Committee of the Edinburgh Bible Society, and cannot but hope that the great pains which have been taken to meet the wishes of the friends of the Society, when duly weighed by the Committee at Edinburgh, will lead them to renew their Christian co-operation.”

1. Now, in the *first* place, we have to ask, why there is here no distinct recognition of the fundamental law and principle of the Society? Let our readers look well to this palpable and important omission.

The Committee could not but know that the fundamental rule of the Society, as to its allowing or disallowing the circulation of the Apocrypha, was the sum and substance of the controversy. This rule they were accused of violating. The accusation was rebutted, on the alleged ground that it did not restrain them. Many arguments were employed on both sides; and on which side the truth lay, is now, we may affirm, determined by a pretty unanimous verdict of the Subscribers. The wonder with most people was, how the Committee could ever depart from what was so abundantly obvious, and so universally understood. If, then, they really meant to change their procedure, was it not to be expected, that in the very front of their resolution, which professes, and is supposed to hold out that prospect, they would have acknowledged, in the clearest and broadest terms, that as the laws of the Society prohibited the circulation of the Apocrypha, the Committee were no longer to expend any of its funds on that object? But where is there any thing approaching to such an acknowledgment?

It is a curious fact, that in the resolution of August, 1822, they did refer to the fundamental law of the Society. They referred to it, however, not for the purpose of confessing their own conviction that it excluded the Apocrypha. This they most carefully avoided. They referred to it in the way of stating merely that this view was taken from the beginning by the great body of the Members. They would not on that ground give up their hold of the uncanonical books. And even the avowal they had made in behalf of the Members was withdrawn on the 7th of March, 1825, when the resolution of August, 1822, along with others, was formally rescinded. All this just rendered it the more necessary that we should have their distinct declaration of the anti-apocryphal na-

ture of the law, in the resolution of 21st November. But there it is not alluded to in the most distant manner.

There was a still more particular and pointed call on them to make this declaration from what was stated in our resolution of the 4th April, 1825. In that resolution, we pressed upon them *the absolute necessity of transmitting to us a direct answer, whether the Committee of the Parent Society considered themselves warranted, by the original and fundamental rule, to aid in any way whatever the circulation of the Apocrypha.* And to show them how serious and how urgent we were, we subsequently let them know, that, *till a satisfactory answer should be received, all remittances to the Parent Society would be suspended.* With this before their eyes, how could they expect that we should be satisfied with a resolution which neither gave the answer that we intreated, nor assigned any reason for withholding it? And how can we give credit to what they say about the “*great pains they have taken to meet our wishes,*” and which, according to their hope, are to induce us to “renew our Christian co-operation!” They must have known precisely what we desired; nothing was simpler or easier than to comply with our request; it would have gone far to bring us into our ancient habits with them; and we can see no fair motive for their neglecting, in these circumstances, to come at once to the point, and proclaim to all their constituents and friends, that the fundamental law of the Institution was hostile to the circulation of the Apocrypha.

We cannot imagine how the Committee can defend themselves against this charge, or how they can possibly escape from one of two conclusions to which it naturally leads. If, on the one hand, they maintain that the practice we have complained of was no violation of the original statute of the Society, then let them avow it; and that being done, we appeal to the whole body of Subscribers, if it be either right or safe to place confidence in the future proceedings of a Committee which takes such a view of the purpose and rule of the Institution as is implied in the doctrine which they hold,—if it may not be infer-

red with certainty, that in such a case, and believing as they do that the circulation of the Apocrypha is indispensable for the circulation of the Bible, they will not embrace the first opportunity of getting quit of the trammels put upon them by the resolution under review,—and if, in all probability, they have not agreed to the resolution without seeing some mode of emancipating themselves from the restraint, and obtaining freedom to disseminate the Scriptures as formerly. If, on the other hand, they really allow that their practice and the law have been at variance, then surely an explicit renunciation of the practice is not more reasonable or necessary, than an equally explicit declaration of recurrence to the law, whose meaning they had disputed as well as thwarted, but whose meaning they have now ascertained as well as professed a determination to obey. It has been the joy of many to assert and reassert the pure and simple object which the Society has in view, when merely declaiming on its general merits. And surely less could not have been justly expected, and less should not have been spontaneously granted, when coming to a definite and settled arrangement of the dispute which not only involved that point, but which turned entirely upon the import that was to be attached to the primary law of the establishment. And that it has been so completely eluded by the Committee in making what they considered as the final arrangement, is a phenomenon which, in our opinion, is not to be accounted for upon any hypothesis that should have the effect of quieting our suspicions, or restoring our confidence.

Besides, the Committee have forgotten that they are the executive and not the legislative branch of the Institution. What they have to do is not to frame regulations independent of its laws, but to carry these laws into effect, in conformity to their real meaning and design. And nothing which they enact is binding, except in so far as it is referable to, and sanctioned by the constitution of the Society. Now, having for a long period violated the fundamental statute of the Society, and having done so both in practice, and by regulations of their own framing, it is

not sufficient for them to frame regulations of a different and opposite kind for the government of their official conduct. This would be placing the whole authority in their hands, and dispensing with the law altogether. They formerly resolved to aid Foreign Societies in circulating the Apocrypha; they now resolve (so they wish us to believe) that they will not assist such Societies in circulating the Apocrypha; but ere long they may, in their own good pleasure, return to their former courses, and confirm them by resolving that it is inexpedient to interfere with Foreign Societies in the disposal of their money grants. Indeed, we are well assured that, on the 21st of November, a motion was actually made by one of the Committee, proposing the resolution that *one Committee cannot bind another Committee*. This might be quite true, but the particular occasion on which the motion was introduced, and the reason why it was not pressed, viz. that it was found to be a truism, just show that on points of essential and vital moment the Committee are deemed to have the power of legislating for themselves. The Resolution in question exhibits, in our opinion, an example of that assumption. By their own will, they resolved to circulate the Apocrypha—by their own will, they resolve not to circulate the Apocrypha—and by their own will, they may alternate these resolutions as long as they please. Most desirable, therefore, it is, and most indispensable, that they should be taught the lesson that the laws of the Society are paramount to the will of every Committee on every one point on which the Society has passed an enactment. If we allow the Committee, in the present instance, to decree for themselves, without any reference to that rule of the Society which they have so long disobeyed and disregarded, we encourage them in the exercise of a privilege which they neither have nor ought to have, and we have less than no security for their faithful adherence to the first principle of the Institution. But, if we insist upon their plain and most express recognition of the fundamental law of the Society, so interpreted as to exclude the circulation of every thing but the inspired

volume, then, while it would be at their peril that they contradicted their own declaratory judgment, and trampled on the statute as acknowledged by themselves, we should have some assurance on which we could depend, that the funds of the Society would not be applied again to purposes equally illegal and pernicious. All this appears so obvious, and so impossible to be neglected by an intelligent Committee, that we are just the more dissatisfied with their Resolution of the 21st of November, and just the more impressed with the necessity of not acceding to their proffered ultimatum.

The Committee talk of “the great pains they have taken to meet the wishes of the friends of the Society.” This is language that we do not well understand, as coming from the Committee of a Society whose rules are so express as not to admit of “dubious interpretations.” And so far as we do comprehend its meaning, it only confirms us in the view that we have taken of their procedure. They have all along done too much to *meet the wishes* of others, as well as to gratify their own; and to this fatal source may be attributed the whole of that mischief which we have vainly endeavoured to correct. The wishes of certain persons at Königsburg,—the wishes of some individuals at Petersburg and Stockholm,—the wishes of Leander Van Ess,—the wishes of Professor Keiffer,—the wishes of the Cambridge Protesters,—and the wishes of many who are still more nearly connected with the Committee, and have still greater influence on their decisions,—all these *wishes* have been met most readily and obsequiously, and it is this very thing which has produced the evil. The only wishes on the subject which have been disregarded, are the wishes of those who have pleaded for an exclusive distribution of the pure, unadulterated word of God. And with *great pains*, (great difficulty and reluctance would have been more appropriate terms,) something has been done, which it is hoped will meet the wishes of the Edinburgh Committee, and of all others who hold the same opinions on the subject at issue. This is the language of conscious power and right, condescending to gratify such as may be ask-

ing too much, though it is expedient to please them, and not the language of conscious error, and of unequivocal and unqualified return to the faithful administration of a trust. And on that account we like it not. It is not our *wishes*, or the wishes of any set of men that are to be met and yielded to, whether with or without *great pains*. We do not *wish*,—we *demand and insist upon*, a dutiful and strict adherence to the law of the Society; and that having been violated so much, and so long, and so obstinately, by the London Committee, we cannot feel satisfied or safe, till there be a plain declaration, that, in their opinion, the law of the Society does not admit of Apocrypha distribution in any way whatever. If the Committee cannot conscientiously say this, let them acknowledge it, and let another Committee take their place, in which there can be confidence on this momentous subject. And if they can, then why should they refuse, or why should they be so unwilling to do it, when their doing it would go so far to meet and gratify the wishes of their constituents; and to place the whole business on such a footing as would recal and secure that “Christian co-operation,” which a contrary conduct must necessarily and for ever alienate?

2. In the *second* place, we object to the phraseology of the Resolution respecting the Apocrypha; it speaks of the “books which are *usually termed* Apocryphal.”

This is not the sort of language we should have expected in the course of settling the present question. It sounds ill when coming from one body of Protestants to another: and it is more than strange when addressed by the Committee of the British and Foreign Bible Society to the friends and lovers of the Bible throughout this gifted empire. Such a circumlocution did not formerly obtain among us when speaking on the subject. The Apocrypha was just called the Apocrypha, by the London Committee, and by the Edinburgh Committee, and by all other Committees in the kingdom. It was denounced and excluded as unworthy of any place in the inspired record. No qualifying phrase was employed to render its sentence

of condemnation less severe. All agreed in simply and steadily denominating it the Apocrypha. But now a more measured and cautious language is made use of when it is mentioned. Now that it is getting a decree of banishment pronounced against it, certain honied words are connected with it, which may indicate that the treatment it is receiving is rather worse than it deserves. It is no longer the Apocrypha, but the books which are *usually termed* the Apocrypha; as if, in the opinion of the London Committee, our views of its want of all claim to the character and authority of Divine revelation, were not so indisputably sound as we had ventured to imagine.

This may be thought by some to be hypercritical. But certainly the language objected to does look a little suspicious when it is put into such a Resolution as the one under consideration, which is intended to form a part of an amicable adjustment with those who have all along maintained as a truth of prime importance, that the books which the London Committee had been circulating along with the word of God were not the word of God—had no title to such fellowship as they had been admitted to, in the Bible Society or anywhere else—and were not merely *usually termed*, but had actually estamped upon them all the demerit of being Apocryphal.

Cases sometimes occur, where such language may be used with propriety; but the present is none of them. It may be used when talking to those who are unacquainted with the Apocryphal books, or with those who do not fully admit these books to be Apocryphal. But it is quite clear that those to whom the London Committee were addressing themselves, and for whose satisfaction it was that they drew up their resolution, were perfectly familiar with the character of the Apocrypha; that they positively and in every respect denied its being a portion of holy writ; and that it was exactly their knowledge and disbelief of this which led them, from one end of the island to the other, to lift up their voice against its intrusion into the volume circulated and patronised by the British and

Foreign Bible Society. There is only one other hypothesis on which the language we find fault with is at all admissible on the part of the London Committee—that they themselves are not altogether clear about the exclusion of the Apocrypha from the Bible. At least, supposing them to have such scruples as to its exclusion—supposing them to have a lingering belief of its equality with the Holy Scriptures,—then we are not aware of any other language that they could more fitly have employed to convey their meaning, and to guard against being concluded to have the same ideas which the members of the Society have, on the evil desert of the Apocrypha, except a broad and undisguised confession of their creed. We cannot conceive men in their circumstances, thoroughly persuaded that these books are uncanonical, and have no just claim to a divine origin, or to be put on a level with the oracles of God, and yet uttering any phrase which saves them from being out and out accounted destitute of inspiration. On the contrary, considering what we had repeatedly communicated to the London Committee, and considering what had been said to them by many more of their Bible friends throughout the country, we should have expected a most decisive stigma put upon, not the books that are *usually termed* the Apocrypha, but upon the *Apocrypha*—as undeserving of any title to be circulated along with—not the books which are (must we say?) “usually termed” the Bible—but the Bible—the book of “Divine revelation,” the “incorruptible seed of the word,” the “oracles of God,” the “words of eternal life.”

Our readers must not allow themselves to think this either an imaginary or a trifling consideration. It is connected with the most vital question of all—the claims of the Bible and the claims of the Apocrypha on the faith of men,—with regard to both of which very loose and unworthy and dangerous notions are entertained by many of our brethren in the south. These notions may be easily traced in their influence on the momentous controversy in which we have been engaged. And it is

well that they have been so frankly avowed, because it makes us aware of the danger, and enables us to lift the voice of warning ere it be too late, for rescuing the Bible Society from that Apocryphal contamination which has so long and so inveterately cleaved to it, and which threatens to render it, while its present management continues, not an instrument of Protestant benevolence, but an engine of Popish error and superstition.

We shall mention a few circumstances, to show that we do not speak thus without due consideration and sufficient warrant.

(1.) A periodical work in London, which is generally understood to be the organ of a large class of Evangelical Dissenters, embarked in the defence of the Committee of the British and Foreign Bible Society, and taking our "Statement" as the principal subject of its remarks, produced an elaborate article, to show that they did right in circulating the Apocrypha. The abusive and scurrilous tirades which the author of the Review directs against the Edinburgh Committee we pass over in silence: there is something more important than his malignity against us to be attended to. He speaks thus: "The simple ground on which we have been led to conclude that it is not unlawful to concur in the circulation of another canon than that which we as Protestants hold to be genuine, is this: that *the canon of Scripture is not an article of faith—is not a doctrine of revelation, or a precept of Christ*, which must be received and submitted to by all at the peril of their souls. Important, *in one sense* fundamentally important, as is the question relating to the canon, *it is one that, after all, comes within the range of human opinion and private judgment.*"—"Whether the declaration, that 'All Scripture is given by inspiration of God,' can be safely extended to all books included in the Jewish canon, whether the whole of the *Chetubim* or *Hagiographa*, though of undoubted genuineness and authenticity as historical documents, *can be considered as indited by the Holy Ghost, and as forming part of the rule of faith, is by no means so clear* as to war-

rant our demanding an unqualified assent and agreement from all Christian men.”—“There is no inspired catalogue of the canonical books. *Our own canon may possibly include books not inspired.*”* Thus the whole inspiration and authority of *the Bible* is subjected to distrust; it is made a mere matter of *human opinion*; and it is doubtful whether the Holy Ghost indited, or whether we are bound to believe in the Hagiographa, which includes Job, the Psalms, Proverbs, Ecclesiastes, Canticles, Chronicles I. and II., Ezra, Esther, and Daniel!!! We do not mean

* The Eclectic Reviewers here acknowledge their scepticism as to the inspiration of certain portions of our Scriptural Canon. We decidedly hold them to be in a radical error on this the most important subject that can occupy the mind of man. They show, indeed, a greater degree of courage than some members of the London Committee, by publishing, through the medium of the Press, the conclusion to which they have come on the inspiration of the Bible. And we are glad that they have declared themselves; and we would have it proclaimed from one end of the island to the other, that the *Eclectic Reviewers*, who not only differ from the Edinburgh Committee on the question of the Apocrypha, but rudely rail against us on account of the part which we have taken, hold and maintain that “*our own canon may possibly include books not inspired*,” and that their doubts extend to no fewer than *ten books*, or *three hundred and forty chapters* of “the Holy Scriptures.” But we do not feel ourselves called upon to gratify them with any argument respecting *inspiration*. That point was determined by the British and Foreign Bible Society at the time of its formation; and the members of the institution had not only made up their minds on the subject, but agreed on this as a fundamental principle, and embodied it in the shape of a law, that they should circulate nothing but “the Holy Scriptures,” by which it was uniformly declared that they meant “*THE INSPIRED VOLUME.*” The matter having been thus settled by the Members of the Society themselves, it is quite absurd for the Eclectic Reviewers to come forward and try to settle it otherwise, by pressing upon us their profane dogmas concerning inspiration. Be they right or be they wrong in their notions on that topic, their notions cannot possibly be pleaded in defence of the London Committee, who were bound to conform to the statute of the Society, and not to the heretical sentiments of a London Journalist. In truth and in propriety, they are disqualified for mingling in the controversy. And we have noticed them, chiefly because we deem it right for the community to know what sort of vindicators the London Committee have got, and the false and dangerous grounds upon which their vindication is made to rest. Whenever an impugner of the Apocryphal practice of that Committee is told that the Eclectic Reviewers are in favour of it, he has just to make this reply, “So much the worse; for these gentlemen, orthodox and evangelical as is the reputation of their Journal, have told us, in language which no ingenuity can quibble away, that they do not distinctly and unequivocally believe in the inspiration of our canonical books.”

to say that the Committee are responsible as a body for such heretical positions. But we think it worthy of notice that it is in this way that the proceedings of the Committee are openly defended by their friends. We aver that similar language has been used by various individuals of their own number. It is asserted, and not denied, that one of them saw the manuscript of the Review from which we have made the above extract, and approved of its being sent to press and published.* And we maintain, that as the Committee were aware of such sentiments being abroad and used in their behalf, it became them, if not formally to disclaim them, at least to avoid every phrase which could give them the least countenance or support; and that as they have not done so, but done the very contrary in their Resolution, we are left to draw the most unfavourable inferences respecting their principles and intentions on the subject of the Apocrypha.

(2.) In private communications, by which some members of the London Committee endeavoured to enlighten and convert some members of the Edinburgh Committee, the same sort of argument is used. It is there said, that the canon of Scripture is not a matter of revelation, but of judgment, (a position which is neither more nor less than a mere quibble, and cannot be gravely and fairly used by a sound believer in the inspiration of the Holy Scriptures,) and that, while there may be some books of the Old Testament which are *not* inspired, there may be some books in the Apocrypha which *are* inspired! Again, we say, that we do not hold the Committee at large answerable for these pernicious tenets; but we cannot shut out the consideration from our minds, that these tenets are held and insisted on by able and influential members of the Committee,—that they have been used by such members to persuade us to agree to the circulation of the

* Christian Guardian, Dec. 1825, p. 488. We should like to know at whose instance, and at whose expense, the article in the Eclectic Review, was extracted from the work, printed in a separate form, and industriously and extensively circulated through the country.

Apocrypha,—and that the language of the resolution of the 21st of November, which we are expected to find satisfactory, looks as if it had been framed under their baneful influence.*

(3.) The Reverend Mr. Simeon of Cambridge has taken an active part in this dispute. He has printed for the public eye, and he has printed for private perusal. The Edinburgh Statement seems to have provoked him greatly; and he has treated us in a more uncereemonious and uncivil way than is altogether befitting. But we intend not to reply to his sneers. If we were inclined to wish him evil, we should not go farther in our wishes than that he might be persuaded to send forth two other pamphlets similar to those which he has already produced,—vindicating his argument from the circumcision of Timothy, and putting another long speech into the mouth of the Apostle Paul. Really, however, we can express no personal resentment, for we feel none; and, therefore, we address ourselves to the subject itself, which is far too serious and important to be neglected for the indulgence of mere wordy strife. Now, what says Mr. Simeon? Why, he contends that the original rule of the Society necessarily included in its purpose the circulation of the Apocrypha as forming a part of the Holy Scriptures, wherever they were deemed canonical; the necessary inference from which is, that the British and Foreign Bible Society thought, and did right in thinking, that the settling of the canon of

* We cannot refrain from putting it to the individuals now referred to, and to that one in particular who advised the publication of the article in the Eclectic Review already noticed, whether in fairness and in honour they can continue members of the Committee of the British and Foreign Bible Society, differing as they do from that Society with respect to the inspiration of the volume, which it circulates as being inspired. We put it to the members of the Society, whether they can, consistently with their own avowed principles and purposes, rest contented till they have purified the direction from the presence and influence of such as can never cordially acquiesce in its original design. And we put it to every man who is convinced of the inspiration of the Bible, and anxious to circulate what he believes to be inspired of God for the salvation of our race, whether he can conscientiously and safely trust in the management of those who think so loosely, and talk so lightly, of that which invests the Scriptures with the character and authority of a revelation from God. These are serious appeals.

Scripture was a matter with which they had no concern ! Accordingly, he says, “ Whether foreign churches admitted fewer books into their canon of Scripture or more, was not with them (*i. e.* the Society) *any question at all* ; they had nothing to do with it. Every Church must determine that for itself; and *on it alone would rest the responsibility* of forming an *erroneous* or a *correct* judgment. If any church either added to the Scripture, or took from it, it was their concern, and not the concern of this society, who are no more responsible for the books comprehended by this or that church, in their canon of Scripture, than they are for the correctness of the versions that are in use among them ! ! !” And, in his private letter, he speaks of our having too great an hostility against the Apocrypha, and observes that “ there has arisen amongst us a zeal against it far beyond what the reformers of our church ever felt ; for, if they had viewed in so very dark a light, as some now do, the evil and danger of the Apocrypha, I apprehend they would not have suffered, much less enjoined, the ministers of our church to read about one-hundred and thirty lessons from it, every year in our church.” From these extracts, it is pretty evident that, in Mr. Simeon’s estimation, the determination of the canon of Scripture is not of any consequence to the Bible Society—and if not to the *Bible* Society, to what other Society, or to what individual, can it be of any consequence?—that, since some foreign churches add to the Word of God, that is their concern, not ours, though we assist them in giving currency and establishment to that addition ; that, after all, it may be said to be a matter of doubt or debate in the mind of Protestants, whether as to such addition the judgment of foreign churches is erroneous or correct ; and that, because the Church of England “ (how injudicious and intolerable to introduce such an argument !) uses the Apocrypha in her service with a general warning that it is no part of Holy writ, we may safely and innocently allow it to have a more exalted character on the other side of the channel, and help to palm it upon the inhabitants of the Continent as a constituent part of di-

vine revelation.* And let it be remembered that these are the avowed and printed sentiments, not merely of the Reverend Mr. Simeon, but of the Reverend Mr. Simeon whose name was appended to the Cambridge protest which occasioned the rescissory resolution of 7th March 1825, —who, as a clergyman and a member of the Society, is also a member of the General Committee of Management. —and who was one of those that were *specially* appointed to prepare the resolution, which is to silence all opposition, and conciliate all parties! Can it be wondered that, with all this pleading for the uncanonical books, and this irreverent mode of treating the canonical books, which are to be circulated abroad, we should startle at a resolution coming to us from the London Committee, without any disclaimer of the published heterodoxy of one at least of their number, and gravely talking to us of the “Books which are *usually termed Apocryphal?*”

* This is truly lamentable in Mr. Simeon; but it just shows the evil of having circulated the Apocrypha, and by doing so, of having departed from the simple principle of the Society. The Society agreed to circulate nothing but the pure Word of God, for this among other reasons, that all controversy would be avoided, and, consequently, that there would be greater harmony, and more extensive co-operation. But the Committee thought proper to circulate the Apocrypha as well as the word of God. This was challenged by the friends of the Society; it was foolishly defended by certain persons, who alleged that it was no breach of the Society's law; and in defending it, we are told that the Apocrypha is not, and cannot be so bad a thing as we allege, since the Established Church of England uses it in her public services. Such an argument renders it just the more necessary that we resist the innovation; for, if we did not, we should be virtually acknowledging that the Apocrypha is a very safe and proper book, and acknowledging this too in deference to the usage of a particular church. We had thought that, according to Mr. Simeon himself, there was to be a “*merging of peculiarities*” in the Bible Society, (Letter, &c. p. 7.): but it appears that he only wishes to merge the peculiarities of those who do not belong to his communion, and to give to that communion the privilege of disseminating *her* “peculiarities,” along with the Word of God. This may be very convenient for sinister purposes; but it is quite incompatible both with the spirit and the letter of the Institution. And we are the more jealous, when we find the authority of the Church of England brought to bear upon the question, because she treats the Apocrypha with peculiar respect. We refer not at present to the Apocrypha holding a very important station in her service. We refer particularly to the language of her Homilies. Does Mr. Simeon himself know that they speak of the Apocrypha as they speak of the Inspired Volume? Let him look to Homily XIV. against idolatry, and he will find Baruch spoken of and quoted as “*the Prophet Baruch*.” Let him look to Homily X—On Good Order and Obedience, and he will find the Book of “Wisdom,” called “*the infallible and undeceivable Word of God*.” Let him look to Homily XXIII. On Alms-deeds, and he will find the following passage, “the same lesson

(4.) We refer also on this point to the Rev. Mr. Venn. This gentleman is entitled to attend and vote at all meetings of the general Committee. He was a subscriber to the noted protest which was sent from Cambridge, and which produced such a mischievous effect on the 7th of March, 1825. And he has followed up that protest with a publication relative to the present dispute, of which we dare not venture to speak as we think and feel, but which we must advert to, as adding greatly to our alarm at the language of the Resolution of Nov. 21.

He endeavours very strenuously to excite our admiration of the Apocryphal writings; he dwells on their great and venerable antiquity; he speaks fondly of the respect in which they were held in the days of Augustine; he tries to do away the prejudice against them created by the decree of the Council of Trent; and he concludes his deduction with this sentence, "*This historical review bears upon the subject of these pages, as it is thus that certain uninspired books have long been permitted to stand as a part of the sacred volume, and that the intermingled arrangement is no new invention of a particular church, but an ancient form of the Bible.*" He presses upon us the excellence of the Apocrypha,—advises us to read it in a candid spirit,—refers us, as Mr. Simeon did, to the service of the Church of England,—and quoting from various authors, passages to show that the praise of the Apocrypha has been in all the churches, gives us this

doth the Holy Ghost also teach in sundry places of the Scripture, saying," (quoted from Tobit,) "*Mercifulness and almsgiving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness.*" And, finally, let him look through the Book of Homilies, and he will every now and then find the Apocryphal writings classed indiscriminately with the Canonical, appealed to as equally authoritative in settling points both of doctrine and duty, and not the slightest caution even once employed to guard the reader against confounding the one with the other. We state these things with great reluctance; but the conduct of the London Committee, and the mode in which their side of the controversy has been managed by their friends, make it indispensable for us to speak out our sentiments, our jealousies, and our alarms. Such reasoning should never have been advanced by us, had we been merely commenting on a "*Bible Society*;" but the case is quite altered when we see that converted into a "*Bible and Apocrypha Society*," and the metamorphosis vindicated in the way to which Mr. Simeon, Mr. Venn, and others, have so unwisely had recourse.

notable extract from Hooker : “ Is it not acknowledged that those books are holy, that they are ecclesiastical and sacred ; that to term them *divine, as being for their excellency next unto them which are properly so termed, is no way to honour them above desert,*” &c. He labours also to prove that those passages which the Roman Catholics employ to substantiate some of their false doctrines, are no more fitted for that purpose than some passages are which we find in our own canonical books ; indeed that the canonical passages are more to their purpose than the apocryphal ; and, in short, that so far from being in favour of Popery, the Apocrypha is scarcely so much so in point of fact as the word of God itself.

But while Mr. Venn advocates the cause of the Apocrypha in this strain, he helps himself out by speaking somewhat oddly and suspiciously of the canonical Scriptures. He has this very strange sentence : “ The objection before us (the association of mere human with Divine writings,) seems to arise from not considering the nature of the means which God has employed for the instruction of mankind. *We look for a purity and perfection in his written word, which are not found in the other ordinary means of grace, and which can never be obtained, even in this, to the extent we might desire.*” And then that we may not mistake his meaning, he gives the instance of *preaching*, as a parallel case, illustrative of the doctrine that he had propounded !

It is frightful to see such a wide departure from truth : and when we recollect that after all these discussions, carried on by men who are connected with the London Committee, whose opinions have formerly influenced their decisions on the very subject we are considering, and whose dangerous tenets respecting the canonical and the uncanonical books were well known to every one of them, we feel it impossible to treat as a trivial circumstance the language of their last Resolution. We see them, in the face of all the opposition that has been expressed by the Christian public, and of all the attempts that have been made by their professed friends and most strenuous defenders, to reconcile us to the uncanonical

books, and of all the motives that could urge them to speak soundly and unequivocally on the question at issue—we see them, in the face of all these circumstances, forsaking the decided style in which they formerly introduced the obnoxious word, and playing into the very hand of the opponents of a pure circulation, by resolving to exclude hereafter those “books, or parts of books, which are *usually termed Apocrypha*.” And we must confess, that, taking this consideration in connection with the idea on which we previously insisted, we cannot come to any other conclusion than this, that the Apocryphal leaven still exists and operates in the London Committee, and that if there be a possibility, lurking anywhere in the tenor of their resolution, of aiding foreign Societies in the circulation of the Apocryphal books, either intermixed or appended, it will be taken advantage of, and the sanction which they are expecting to receive from the public will be used as an encouragement, and pleaded as a justification for the very practice, which has been of late so loudly and universally condemned.

(5.) We are the more confirmed in the view we have taken of the phrase, “usually termed Apocryphal,” by the language of that part of the resolution which immediately precedes it, viz. “That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books and parts of books which are usually termed Apocryphal.” Had the Committee said, “To the exclusion of the Apocrypha, or any part thereof,” it would have been a much simpler and more precise form of expression, and one, we should think, that would more readily have occurred to those who were seeking to give satisfaction, and to guard against all doubt. But the natural interpretation of the passage runs thus, “The printing and circulation of the *Canonical Books of Scripture*, to the exclusion of those Books (*of Scripture*), and parts of Books (*of Scripture*) which are *usually termed Apocryphal*.” If this be their meaning, they have very skilfully contrived to express it, without making it very obvious. And if we are said to treat their language with too much nicety,

let not this be believed by any, till they have considered how strongly their Apocryphal leanings have been all along operating, and to what niceties of criticism they themselves and their defenders have resorted, in order to justify the circulation of the Apocrypha. It is evidently by mere force that the London Committee have been driven from Apocryphal distribution. And it was argued by a distinguished member of that very Committee at one of its meetings, when speaking of the fundamental law of the Institution, that "although the words Holy Scripture meant nothing but the inspired Word of God, these words Holy Scriptures meant something more than the inspired Word of God only, and might therefore fairly include the Apocrypha!!!"* This argument was heard by the Committee, not only with patience, but with acquiescence and applause. And the same argument has been propounded by Mr. Venn, who says, in his vindication of the Committee's practice, "Not only may the term Holy Scriptures, when used in a collective sense, include the Apocryphal books, but it is often applied to them individually by the earliest Christian writers, and by those of our own Reformed Church." And again, "When the Apocrypha was more generally regarded than it is at the present day, a distinction seems to have been usually observed between the *Holy Scripture*, in the singular, which was appropriate to the inspired word, and *Holy Scriptures*, in the plural, similar to the distinction observed in Scripture between 'the Son of God,' and 'sons of God'!!!"† After employing such exquisite refinements as these in grammar, in order to defend the unlawful and sinful practice of circulating the Apocrypha as a part of the Word of

* See "Preface to Observations on the Circulation of the Apocrypha," p. 13. This is an acute and able pamphlet, and contains some very important information respecting the opinions and procedure of the London Committee.

† Mr. Venn adds, "the distinction is observed in the title and body of the sixth article of the Church of England." It would not be difficult to show that the Church of England uses Holy Scripture and Holy Scriptures indiscriminately, both for the word of God and for the Apocrypha. But it is not necessary for us at present to expose this and many other extraordinary instances of sophistry in the publication of Mr. Venn.

God,—after an apology for their violation of what should have been held most sacred, founded upon the appendage of the letter S,—no one can be surprised that we should look narrowly into the phraseology of the Committee, and proceed on the experience we have had of their subtle construction of words and sentences. There is no want of candour in apprehending that they may be trying to reserve some power of still doing, when opportunities shall occur, what they have uniformly professed to consider a matter of momentous duty, and that this reservation lies concealed under the same verbal distinctions which they pleaded, when labouring to rebut the charge of breaking the law which they had undertaken to administer. Every consideration that can influence human conduct seemed to call on them for a most explicit and unambiguous appeal to the fundamental principle and statute of the Society, and a most explicit and unambiguous declaration of future conformity to these. But, instead of this, we have got a resolution in which obscurity reigns throughout—which admits of “dubious interpretations”—and on which we feel it impossible to place any reasonable dependence. The same casuistry that was employed in the explanation of an illegal proceeding, may be employed in the composition of an illusory regulation.*

* When speaking of our objection that giving an intermixed Apocrypha to the Roman Catholics “seems, as if in their particular case, we were giving that as the word of God which we believe not to be such, and thereby pass off the word of man for the word of God,” Mr. Venn is pleased to say that “this objection involves what is usually called a case of conscience, and is attended with all the subtlety which generally besets such questions.” This is most marvellous doctrine. Does Mr. Venn take his readers for changelings? A case of conscience! and subtlety! It is indeed a case of conscience; but a case which every conscience may settle without the aid of any subtlety whatever. And if Mr. Venn means that it is a question fit for *Casuists* only, we deny that casuists should have any thing to do with it. This may be a very convenient court of appeal for Mr. Venn and his coadjutors; but we decline their jurisdiction on two grounds; 1st, That the plainest Christian is capable of determining the point; and 2d, That the casuists, as Sir Thomas More says, are men whose business it is, not to keep men from sinning, but to let them know *quam prope ad peccatum sine peccato licet accedere*—that is, as applied to the present case, “how widely we may spread, among Roman Catholics, the Apocrypha intermixed with the word of God, without being held guilty of *actually saying* that the Apocrypha is a part of the word of God!”

We shall show immediately that there are various ways in which the Committee, keeping strictly to the terms of their resolution, may yet give most material and extensive help to Foreign Societies in circulating the Apocrypha, both annexed and intermingled. But there is one mode of bringing the question to a very short issue, which we beg leave to state. The keenest supporters, whether in or out of the Committee, have been very backward to own themselves friendly to the circulation of the Apocrypha as in reality a part of the Word of God. They have chosen rather,—and indeed this is their only, or almost their only professed ground of defence,—to maintain the necessity of circulating the Apocrypha, as the only way of circulating the Bible. Now, we shall allow the alleged fact which constitutes this ground of defence to be either true or not. 1. Supposing it not to be true—supposing it to be admitted that the Roman Catholics and Protestants on the Continent will receive the Bible, though it has not the Apocrypha conjoined with it; then, if this be the case—if its wanting the Apocrypha is no hindrance to its circulation among the people—why has the circulation of the Apocrypha been so long persisted in? And what should now prevent the Committee from laying hold of that facility as a reason for telling the Foreign Societies, that no Apocryphas, whether intermixed or appended, must be disseminated by them, otherwise we who cannot consistently and conscientiously aid in any way whatever the circulation of an adulterated Bible, must withhold all assistance from them, and refuse to co-operate with them any longer in their work? This being done, we might be satisfied, and feel ourselves somewhat at liberty to renew our friendly intercourse with the London Committee, and send remittances of money as before. 2. But, supposing that the alleged fact is true—supposing that the Foreign Societies will not circulate, because the people will not receive, the Bible without the Apocrypha—what is the meaning which the London Committee attach to all that they say in the resolution about grants of books, and grants of money, to those Societies and individuals abroad

who must necessarily continue the circulation of the Apocrypha? Either the grants are a mere piece of idle and wasteful expenditure,—rather be it, that the proposing to give them is a piece of empty mockery,—or there must be some way perceived by the Committee, though not announced to the public, by which their grants are to be available to that very circulation of uncanonical writings against which the resolution is intended to provide.

This is a dilemma, on one horn or other of which the defenders of the resolution must consent to be tossed. And which of them they may choose is very immaterial to the great object we have in view. If they choose the former,—that is to say, if there is no necessity for dispersing the Apocrypha,—let all countenance be withdrawn from those who will, notwithstanding, do it—let all intercourse with them cease immediately—let all marks of regard which can be construed into any thing like a toleration of their practice, be uniformly denied to them—let this be plainly intimated to the world—and then our contending and our alienation terminate at once and altogether. But, if they choose the latter,—that is to say, if they still adhere to the averment so confidently made, and so constantly maintained, that the Bible circulated on the Continent must have the Apocrypha, in order to its being bought by the inhabitants, or accepted of by those to whom it is offered—then will the Committee be so good as explain to us what is to become of the pure unadulterated books they are to send there, and what use the Foreign Societies, to whose charge they are committed, are to make of them, or how they are to expend any donations of money which may be communicated to them from this country? It will not be easy to answer this question, without making an acknowledgment which should blast every prospect that there may be at present of obtaining the consent of the country to the resolution of the 21st of November.

Many, we fear, have been taken in by the aspect and phraseology of that Resolution, and imagine it to be quite impossible for the Committee to act honestly, and yet to allow Foreign Societies to circulate the Apocrypha by the grants which they may from time to time bestow. To

our minds nothing is more demonstrable than the possibility of this being done to a great extent. And as to the *probability* of its taking place, we refer to the avowed and unrecanted doctrine of the Committee on this subject, and to the language and practice of those Societies and individuals abroad, who are the instruments of their bounty.

1. First as to *grants of books*. The Resolution empowers the Committee (we presume, for we dare not broadly assert what is not plainly put down in the record) to send to Foreign Societies and others, books and parts of books, all to be of the Canonical Scriptures, and all to be invariably issued bound. So far well; but those to whom these books are sent, say that they *must* circulate them, if they constitute the entire Bible, *with the Apocrypha*. *We are certain, therefore, that in some way or other this combination is to be effected before the Bibles are disseminated.* And there are various modes in which it may be done, so as to render the British and Foreign Bible Society a patron and dispenser of Apocryphal Scriptures.

The Paris Society, for example, receives from them 500 copies of the Bible bound, for the use of the Protestants. Of these we are assured they can make no use, as they are destitute of the Apocrypha. Very well; they just remove the binding—insert the Apocrypha—bind them over again with this addition—and circulate an adulterated edition of the Scriptures in the name and chiefly at the expense of the Society in London. All the expense they have been put to, for the purpose of getting a complete Bible, is only the price of the Apocrypha and of the binding. And the London Committee have the satisfaction or the mortification of knowing, that their pure Bible has been metamorphosed into an adulterated Bible, and put into the hands of the people as their gift; and that the money which they paid at home for stitching and leather, is literally wasted and lost to the Society, and does good to nobody else. If merely the Old Testament be sent, then the good people at Paris have only to subject it to the same process, by throwing away the boards, adding the Apocrypha, and renewing the binding. And

if nothing but the New Testament be sent to them, their way of making it serve its purpose is plain and easy. They either bind it up with their Old (Apocrypha) Testament, and send it forth in a state of unhallowed combination : or they keep it as a separate but second volume of the adulterated Scriptures, with which, by the help of the British and Foreign Bible Society, they are to instruct the inhabitants of France in Bible truth. And let it be observed that, in all these cases, while the London Committee are spending the funds of the Society on giving to the books which they grant, a covering which is comparatively dear, and altogether useless, except to the binder, the Paris Society are thereby enabled to circulate a greater number of Apocryphas than they could otherwise have done, and the only additional expense they incur by the new mode of management which is now to be adopted, is the comparatively small one of stripping off an English binding, which costs them nothing, and of putting on a French binding, which costs them little, and which they would have been obliged to do at any rate out of their own funds.

It is to be carefully noted, that we here proceed on the supposition that the allegations of the Foreign Societies are true, respecting the impossibility of circulating the Bible without the Apocrypha. If this be not the case, then let it be declared that Professor Keiffer has been deceiving the London Committee—that the fact is quite otherwise than what they had believed it to be—and that their Paris friends shall be trusted no more. But if Professor Keiffer still persists in his averments, and the Committee continue to credit and employ him, we must hold our theory to be sound, and the resolution inefficient.

Then as to grants of books which are to be employed for the use of Roman Catholics, a similar freedom will be taken with them before distribution. It is said that the Bibles which the Roman Catholics peruse must have the Apocrypha interspersed ; this being the case, suppose that 500 Bibles are asked—say by the Frankfort Society—for distribution among the Roman Catholics—will the

London Committee comply with the request or not? If they do not, because they have precluded themselves from aiding in the circulation of the Apocrypha, then why have they not expressly, and in so many words, resolved to give no grants of Bibles to Societies circulating the uncanonical books? And if they do, then either the Bibles are given to those who can make no use of them, which would not be a very economical mode of applying their funds; or there must be a method of sending them forth in a state of union with the Apocrypha. It is enough for us to say that this *must* be the case, without pretending to explain *how* the thing is to be managed. And yet we have no difficulty in discovering the method that may be practised with perfect success. It is this; the Frankfort Society may have funds sufficient for printing somewhat more than the Apocrypha; and these funds they so employ. They denude the Bibles sent them from London of their binding—cancel those parts of the canonical books which come into the same sheets that should be occupied by the uncanonical, and which must be very inconsiderable—print along with these the Apocryphal sheets, inserting them in their proper stations—bind them up in this new alliance with which they have been honoured—and thus sell or distribute copies of the whole (Apocrypha) Bible, which they have got up merely for the price of the Apocrypha and the binding, and which they have been enabled to publish by the liberality of the British and Foreign Bible Society. In this manner they are supplied, through the means of that Society, with *five hundred* copies of an adulterated Bible, whereas had they been left to their own resources, they could only have produced about *seventy* copies of the same sort of book; and the 500 copies of the pure Bible might have been instructing and comforting as many dwellings, into which they would have been gladly admitted in another quarter of the world no less ignorant and destitute. Again, if the grants are made in *New Testaments*, similar effects follow. The Frankfort Society attaches them as a separate and second volume to the Old Apocrypha Testament; or binds them up with it in one volume; and thus a grant

of 1000 New Testaments renders it easy for that Society to circulate 1000 Apocrypha Bibles, instead of about 800, which would have been all that they could have produced without the aid of the British and Foreign Bible Society. So that give the Foreign Societies alluded to either Old Testaments, or New Testaments, or whole Bibles, it is as clear as noonday that you thereby put it in their power to defeat the object which the Resolution is thought to have in view.

Again we say, that all this proceeds on the idea that what has been stated by L. Van Ess and others on the continent, respecting the necessity of having the Apocrypha mixed with the canonical books, is true. If it be false, then let the Committee confess it, and break off all connexion with those who have so wofully imposed on their credulity. But if their continental correspondents and agents, whether Societies or individuals, shall persevere in giving such representations, and the Committee shall persevere in granting them books, it follows inevitably that there *must* be some such method as we have conjectured of eluding the professed design of the Resolution, and consequently it cannot remedy the evil we have so long complained of.

Perhaps we shall be told that we misapprehend the meaning of the Resolution, and that it is intended to prevent the circulation of the Apocrypha—not merely by obliging the *Committee* to issue the canonical books bound, but by laying that obligation also on the *Foreign Societies*. But if this be the real import of the Resolution, its authors have contrived to express themselves with more than ordinary obscurity; for, in the *first* place, according to the common construction of language, we should suppose that, as they are speaking of their own Society in England, and of that alone, in the second as well as the first clause, the issue of books to which it refers must be connected with the same Society, and not be understood as referring to Foreign Societies, which are not mentioned, till the money grants are regulated, which takes place in the last clause. In the *second* place, the very ambiguity, if there be indeed any thing ambiguous in it, which has led us into our alleged mistake, is just another proof of the unsatisfactory

nature of the resolution ; because there was nothing in the world to hinder the framers of it, and there was every motive to induce them, to make it clear and intelligible ; and after all that we have experienced of their propensity to misapply rules which were believed by all to be incapable of “dubious interpretations,” we cannot trust them with a resolution, in expounding which we must be guided not by its obvious but by its latent sense. In the *third* place, though the London Committee can bind themselves by such a declaration, we do not exactly see how they can effectually lay the same restraint on the Foreign Societies. Mr. Brandram, indeed, in his letter accompanying the resolution of date December 19, last, talks of an “express stipulation” being made as to money grants ; but in the resolution itself there is not a syllable about *stipulation*, either as to the grants of money, or the grants of books ! So that the Committee are not restricted from sending grants of bound books to the Foreign Societies, and declining to require any assurance from them of their giving these exactly in the form in which they have received them. Nay, we have reason to conclude that the Committee are intentionally left at liberty in this particular ; for *when a motion was made to render the resolution more explicit*, by declaring, that no pecuniary or other aid should be granted for any edition of the Scriptures, except under the express stipulation, and the assurance of the parties publishing the same, that the Apocryphal books be excluded from it ; and that the more effectually to prevent the introduction of the Apocrypha into Bibles published in whole or in part at the expense of the Society, the copies shall be invariably issued bound,—*the motion was, on some pretext or other, opposed and rejected*. And, in the *fourth* place, the official letter of Mr. Brandram referred to, seems to countenance the view which we have taken, and to show that we are labouring under no misapprehension in the matter. We shall give its explanation or paraphrase of the Resolution. “They (the Committee) have decidedly declared that none of the funds of the Society shall henceforward be contributed to the printing or circulating of the Apocryphal books ; that none of the editions to be printed by

themselves shall contain them or any part of them; and should the Committee make any money grants to Foreign Bible Societies, such grants are to be made with an express stipulation that they shall be applied with the strictest integrity to the translating, printing, binding, and circulating of such editions of the whole Bible, the New Testament, or any integral parts of either, as do not contain the Apocryphal books or any part of them. *But the Committee of the British and Foreign Bible Society cannot exercise any control over the funds of Foreign Bible Institutions, or prevent them from printing their own authorised versions at their own expense.*" Neither in this, nor in the resolution itself, is there any thing that enjoins the Committee to fetter Foreign Bible Societies in the use which they make of any Bibles or parts of Bibles that may be granted to them. The clause about a stipulation in the case of a money grant is not found, as we said before, in the Resolution; and stipulation or assurance is never once hinted at in the case of granting books. These books are to be invariably issued bound, so far as they emanate from the London Society at home or abroad. And there is a pretty plain disclaimer of all interference with the mode in which Foreign Societies may choose to manage the bounties which they receive from the London Committee.

2. As to *Money Grants*. The resolution says, "And, further, that *all money grants to Societies or individuals be made only in conformity with the principle of this regulation.*" Though the Committee had used "*this regulation,*" instead of "*the principle of this regulation,*" we should even then have been at some loss to ascertain the exact meaning of "*conformity*" to it. But "*the principle of this regulation,*" is a very vague and dubious phrase. What was wanted was a precise regulation, intelligible to every body, and free from all possibility of misapprehension. Such a regulation they have not given us; and as if it had not been enough to leave things in doubt and in darkness respecting the grants of books, in what they call the regulation, they dispose of the whole money concern, by referring to what they call the *principle* of the regulation. We have not met with any person who was able to define to us with

any great exactitude or certainty, the real sense and import of the regulation. As far as we are able to comprehend it, most unquestionably it appears to us to admit of a circulation of the Apocrypha, by means of the London Society granting Bibles. And if that be the case, we should imagine that the principle of the regulation gives the same facilities in respect to grants of money. And even though we should be deemed in error, in putting such a gloss on the Committee's language, we are still able to prove beyond all controversy that the money granted by the Committee may be employed by Foreign Societies in circulating the Apocrypha, without violating in any measure the rule, so far as we understand it, contained in the resolution of the 21st of November. Take the following examples:—

(1.) Supposing a Foreign Society to have a fund of L.400, with which they were about to print and circulate an edition of the intermixed Apocrypha Bible in 2 volumes; and supposing that we give them a donation of L.100, with which sum we insist they shall print and issue bound, such books only as are canonical. Who does not see that they may comply strictly with our condition, and yet apply our aid to the circulation of a spurious Bible? For this purpose, they have only to lay out our L.100 in printing and binding the New Testament; they expend their own L.400 on the Apocrypha Old Testament; they send forth the adulterated Bible in *two* volumes, by the help of the British and Foreign Bible Society; and by that help they disseminate five hundred pounds worth of such Bibles, instead of the more limited number, which their own L.400 would have provided. In the Spanish Bible already referred to, there are sixty sheets of the Old Testament including the Apocrypha, and fifteen sheets of the New Testament. So that if the edition intended to be printed with the L.400 was 2000, the edition printed in consequence of the grant will be 2500. *Can it be denied that the British and Foreign Bible Society have in this instance assisted the circulation of the Apocrypha? And can it be denied that, while the donation of L.100 has helped the Foreign Society to produce 2500 instead of 2000 spurious Bibles, it has not been the means of producing a single copy of the pure Word of God?*

(2.) Again, supposing that a Foreign Society has L.1000, with which they intend to print an edition of the Roman Catholic Bible, and that this sum would produce 5000 copies. The London Society, on solicitation, gives them a grant for printing the canonical books; and they proceed in the following manner to adjust their own views with those of their London friends. With one part of the grant they print the canonical books as far as Nehemiah or 2d Esdras, consisting of 28 sheets; with the other part of it they print the New Testament, consisting of 15 sheets; and with their own money they print the remaining or middle portion, which contains all the Apocrypha interspersed, and which amounts to 32 sheets. Of this last volume their own funds will print about 11,700 copies, and an equal number of the other two volumes may be printed for about L.1340; so that by a grant to that amount from the British and Foreign Bible Society, they are enabled to produce an impression of 11,700 instead of 5000 copies of an adulterated edition of the word of God! *Who will say that the British and Foreign Bible Society does not in this case help forward the circulation of the Apocrypha in its worst form to a monstrous extent, while yet the boasted regulation of its Committee has been observed as strictly as they themselves have required? And will the Committee deny that this was actually and distinctly stated to them on the 21st of November, as a method by which the whole apparent object of their resolution might be easily nullified?*

(3.) Further, supposing the London Committee gives to a Foreign Society L.1000 to be expended in printing the canonical books. The Foreign Society makes use of this money in setting up, and throwing off the Pentateuch, the New Testament, and a Book of Extracts, containing Psalms, Proverbs, Ecclesiastes, Isaiah and Jeremiah; and all these, when bound and issued, exhaust the sum that has been granted them. But then they save all the expense of setting up these portions of the Scripture, by throwing off an impression of them before the types are distributed, equal to what they can afford from their own funds; they insert the Apocrypha, which they can easily do according to the Romish order of its books; and thus

they send forth in *one* volume a spurious edition of the Bible, in far greater numbers than they could have done, except by the help of the British and Foreign Bible Society. If the Bible be a Nonpareil 12mo, the saving in Germany on setting up the types, and correcting the press, would probably be about L.100, and this would just be a donation to the Foreign Society for printing and circulating spurious Bibles to that amount, probably not less than *four or five hundred* copies. And if the Foreign Society should stereotype those parts of the canonical writings, then whatever be the wishes or conduct of the London Committee afterwards, there is possessed a continued donation of L.100 for every edition of the spurious Bible which it might be found expedient to publish.

Or the Foreign Society may adopt this method. Suppose that it has a fund of L.2000, which it is going to expend in an edition of the Apocrypha Bible. It applies to the London Committee for a grant of L.500, and gets what it asks. It then uses the L.500 from London in printing an edition of the pure word of God, which it binds and issues (*if it can*) agreeably to the condition prescribed. But before it throws down the types of the canonical books, it takes off an impression of these at its own expense of paper, ink, and presswork; it next, at its own expense also, produces the Apocrypha, giving it, throughout, its proper place among the canonical books; and then it sends forth an edition of the spurious Bible in *one* volume, greater than it could otherwise have done—that excess being exactly equivalent to the saving it has made by the London Committee enabling it, without a farthing's outlay from its own funds, to set up and prepare for press all the canonical books, which amount to about six-sevenths of the whole. Here again, in the instance of a Nonpareil 12mo, the saving on the case-work would amount to not less than L.150. So that the London Committee would present the Foreign Society with that sum, or would assist in spreading *six or seven hundred* copies more than it could have otherwise done of an adulte-

rated edition of the word of God. *Is it not manifest to every one that in both these instances, the funds of the British and Foreign Bible Society are made to contribute most effectually to the circulation of the Apocrypha, and through that medium to the diffusion of error and impiety, and the furtherance of the wicked designs of the Council of Trent? And was not this latter case especially stated to the Committee on the 21st of November, and pressed on their attention, as showing how the purport of their resolution might be evaded by Foreign Societies?*

(4.) As far as regards those editions of the Scriptures, which are intended for Protestants, and which are to have the Apocrypha appended, we need not occupy a sentence in showing how easily the Paris, or any other Society, may advance the propagation of these by the monies which they receive from the London Committee, and that too in perfect consistency with the terms of its resolution.

It is in vain to tell us, in reply to these statements, that the Foreign Societies will never be at all the trouble which we have supposed them to take. What trouble will they not take, if it be all true that the London Committee have so often told us of their ardent zeal for the circulation of the Scriptures, and if the one-half be true of what has been so frequently maintained in the course of this dispute, that their zeal will be of no service to the people, unless they are allowed to intermix the Apocrypha with the word of God, or to append it? And how can they grudge a great deal of trouble, when it is not only requisite for giving full vent to their benevolent feelings, but will have the effect, in so considerable a degree, of saving their own funds for the more extensive accomplishment of their own purposes? And what after all is the trouble, but something quite analogous to the trouble they are obliged to take in the whole of that work which they are engaged in as Societies that labour so strenuously in superintending the printing, and the distribution of Bibles? And finally, if they get grants either of money or of books, what can they possibly do with the one or the other of

them, unless they were to have recourse to some such operations as those by which we have shown it quite possible and easy for them to do the very thing which the resolution of the 21st of November is believed effectually to prevent?

It is equally idle to say, that Societies and individuals abroad will be too honourable in their dealings to attempt what they know to be disagreeable or offensive to their benefactors in Britain. Just allow that a grant is bestowed after all that they are said to have alleged respecting the impossibility of circulating the Bible without the Apocrypha, and the very circumstance of a grant being bestowed, whether of books or of money, must convey to them a proof that the resolution of the 21st November, which we dare say will be communicated at the same time, does necessarily admit of the arrangements which we have pointed out, and that they are expected to exercise their ingenuity in doing what they wish, without any very palpable evasion of our rule. And to give some idea of the skill that may be employed abroad in devising expedients for rendering the grants of the London Society subservient to Apocryphal circulation, we may mention the proposal which Leander Van Ess made respecting his Translation of the Old Testament. In his letter, dated Darmstad, June 28, 1824, he says, "I conjure the London Committee so far to modify the resolution, that the Apocryphal books, and portions of the Old Testament, agreeably to the order of the Vulgate, and intermingled with the canonical books, may be allowed to be printed at the expense of others, and then circulated in the 8000 copies of the Old Testament, the canonical books of which the British and Foreign Bible Society have purchased." "The view taken by members of both persuasions, is, in a doctrinal sense, the same; the mere order in printing the Apocryphal books is different; *let them be paid for by others, and the resolution of the Committee not to print the Apocryphal books at their expense, will not be violated.*" "As the second part contains several Apocryphal books, *which it is proposed to print at other persons' expense*, the price

here to be considered, would be less than 44 st. the copy. *Towards the expenses of printing the Apocryphal books, I am ready to advance 4000 florins, which I have received from Amsterdam, towards establishing a fund for the Bible !*" And if it be true, as has been stated to us, that although Van Ess knows well the condition on which he got assistance to print the New Testament, viz., that of printing it without note or comment, he *has* taken the liberty of putting explanatory notes at the bottom of the page, is that the sort of honourable dealing on which we are called to depend? And are the other agents or fellow-labourers of the Committee on the Continent *more* trust-worthy than Leander Van Ess?

Nor can we consent to repose any thing like unlimited trust in the London Committee. The policy to which they have resorted throughout the whole of this affair, forbids us to be so lavish of our confidence. When we recollect how industrious and persevering they were in circulating the Apocrypha for twelve years; the disingenuous means by which they kept their constituents in ignorance of this unlawful practice; the contumacy with which, amidst all their shiftings of procedure, they still adhered to what they acknowledged to be contrary to rule in the opinion of the great body of the members; the readiness with which they agreed to violate the regulation made by themselves on the subject of the Apocrypha when they were applied to by Van Ess; and the ambiguity with which their last resolution itself is worded and constructed both as to money grants and grants of books;—when we recollect these things, and at the same time reflect on the sort of people they have to deal with on the continent, we should think it weakness and folly in the extreme to rest upon their assurances of future amendment, without something incalculably stronger and more explicit than what they have yet conceded to us. How *can* we rely upon them, seeing that at this very moment they are practically disregarding all that has been addressed to them by the friends of the Society, and all the pledges which they have given for themselves, even as to the English Bibles circulated in this country?

They are to circulate the Holy Scriptures in Great Britain and Ireland without note or comment. Having broken through this law, as we thought, in their answers to Mr. Milne's queries in 1818, we remonstrated with them on the subject; and they agreed to rescind the resolution which authorised *marginal renderings and references*. And yet they publish Bibles with arguments at the beginning of each chapter, and references along the margin. There are no fewer than four different editions of such Bibles in their last sale catalogue. And our readers must easily see that in both these ways there may be conveyed an annotation on the text as decisive of its meaning as could be attained by the longest notes that are to be found in Scott or Whitby. And if the Committee, in plain contravention to the original law of the Society, as explained by themselves, can thus covertly associate a commentary with the authorised version at home, may we not reasonably fear that they will be induced by the motives to which they have hitherto so long yielded, and which they have never condescended to disclaim, to connive at the circulation of the Apocrypha abroad?*

* We have already noticed the early attention which the Edinburgh Committee paid to the conduct of the London Committee, respecting the circulation of the Apocrypha (see p. 77.) An explanation of the fact there referred to has been given; but it is far from being satisfactory, and we must be allowed to offer a few remarks upon it. The London Committee sent forth an edition of the English Scriptures in 1817, containing the Apocrypha, and one of our Secretaries received two copies of it from London. We are now told that it was printed by a mistake of Messrs. Eyre and Strachan, and against the express order of the Committee. It might be so,—and yet there are some curious circumstances connected with the transaction which would need to be elucidated. In the *first* place, it was a *very strange* mistake of the printers—and we should like to know how they were led into such a blunder. In the *second* place, who paid for the mistake? If the Committee paid for it, is not this something like an admission that the mistake was theirs, and not the printers'? And if the printers paid for it, how does it happen that the Apocryphal sheets, which in that case, must belong to the printers, and which are of some value, should be still—*i. e.* five years after they came from press—retained in the Society's Depository? In the *third* place, it is said that soon after the delivery of the impression to the Society, (3d November 1817) it was "Resolved, that no more copies of the above Bible be issued." This presupposes that there *had* been some copies issued. Was there no examination of the work before it went forth to the public? Did its costly form, and imposing appearance, awaken no curiosity in any of the Members of Committee to look into it? And did even its bulk excite no suspicion that it

To show that we are not bringing forward a groundless or light charge against them, we shall, in one short paragraph, lay before our readers a few examples of what we allude to. In Luke x. 25, &c. where the account is given of the lawyer who tempted Christ, saying, "Master, what

contained somewhat more than the canon. Were the copies still kept by the Committee, or were they given back to the printers? If the former—which the history of the case renders probable if not certain—how is that to be reconciled with the printers having acted contrary to express orders, being of course entitled to no payment for the work, and consequently getting back the copies which were of no use to the Society, but might be of considerable value to themselves? And if the latter, then, in the *fourth* place, whence came the copies that were actually sold at the Society's House long after the resolution passed which authoritatively stopped the sale? Mr. Gorham, (p. 20) vouches for the fact, that this took place,—that this said Bible, which was not again to be sold, and which contained the Apocrypha which had been cancelled, was actually sold at the Society-House—so late as May 1819. Must we conclude that the Committee kept the Bibles, and paid for them out of the Society's funds to Messrs. Eyre and Strachan, though they had printed what was declared to be useless, contrary to express orders? And though declared to be unfit for sale by the Society, how came it that they could still be bought from the Society? In the *fifth* place, the answer which the Committee sent back to the remonstrances of our Secretary was in these terms; "that on *re-consideration*, the Committee had determined to leave out the Apocrypha, Index, and Translator's preface." Does not this language imply that before the determination of which it speaks, the matter had been considered, and that on the first consideration the Committee had determined to insert or to keep in, what, on reconsideration, it afterwards determined to exclude? If it does not mean this, what in the world does it mean? There is altogether a great mystery hanging over the transaction, which the Committee would do well to expound. And we are the more anxious to have the explanation, and they should feel it the more imperative to give it, when it is considered, in the *last* place, how very objectionable the edition of the Bible is, on the printing and publishing of which we are commenting. It has marginal references, and heads of chapters, very minute and very heretical. It has the Translators' Dedication to King James, and the prefatory address to the reader. It has the Apocrypha—but while the Apocrypha comes after the Old Testament in the usual way, it is carefully paged as if it were just a continuation of the Old Testament. And it cannot be said to be thus paged merely as a part of the same volume in which it stands, for the New Testament, which is also in the same volume, has a series of pages for itself. And the Index to the whole, though the same as what we usually find in the English Bibles which contain the Apocrypha, is not unworthy of notice, as connected with the mode of paging that has been observed. The general title is, "The Names and Order of all the Books in the Old and New Testament, with the Number of Chapters in each Book." And the particular Titles are as follows:—"The books of the Old Testament, Genesis," &c. "The Books called Apocrypha, 1 Esdras," &c. "The Books of the New Testament, Matthew," &c. All this, we repeat it, renders it indispensable for the London Committee to give a full and detailed account of the production of the long primer octavo Bible which was issued in the name of the British and Foreign Bible Society, in the year 1817, and of the suspicious circumstances connected with it, as now detailed.

shall I do to inherit eternal life?" the portion of the contents, at the beginning of the chapter referring to this, is of the following tenor; "*Christ teacheth the lawyer how to attain eternal life.*" This comment is, of course, intended to establish the doctrine concerning the way of salvation.—The contents of Acts xi. 19, have this among other things, "The gospel being spread into Phenice, and Cyprus, and Antioch, *Barnabas is sent to confirm them.*" This comment gives all the weight it can to the rite of confirmation, though the passage itself says not a word on the subject.—The marginal reference at John iii. 5, happens to be Mark xvi. 16, and as the title of the former is "*Christ teacheth the necessity of regeneration,*" and as the passage in Mark referred to is the connection of *baptism* and salvation, we see plainly what article of belief is settled by this note and comment.—At John vi. 53, the reference in the margin is to Matthew xxvi. 28, which expounds certain notions about the Sacrament of the Lord's Supper, as the one just mentioned instructs on the nature and effect of the Sacrament of Baptism.—But, besides notes and comments in the contents, and marginal references to other parts of Holy Scripture, *there are many marginal references to the Apocrypha also.* This we hold to be a recognition of the Apocrypha as an inspired record. It is employed to prove and illustrate divine truth dogmatically, which presupposes it to be a part of divine revelation. And though the Apocrypha is excluded from the volume that is circulated, this reference to it, in common with the accompanying references to passages of Holy Writ, must give the reader an impression of both being on a level in point of origin and authority. And this being done, Apocryphas are to be had in abundance for consultation by those who are thus prepossessed with reverence for them as part of God's Word. In 1 Corinthians x. 25, Paul says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake:" and the margin bids us look at Baruch vi. 28, where we find this notable confirmation of the apostle's injunction; "As for the things that are sacrificed unto

them, their priests sell, and abuse, (or spend;) in like manner, their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.”—Paul, in addressing Timothy, says, 1st Epistle, chapter i. 18, “This charge I commit unto thee, son Timothy, *according to the prophecies which went before on thee*, that thou by them mightest war a good warfare;” and on the margin we are directed to consult Ecclesiasticus xlv. 1, which is as follows, “Jesus, the son of Nave, was valiant in the wars, and was *the successor of Moses in prophecies*,” &c.—And, whereas, it is said in 2 Cor. ix. 7, that “God loveth a cheerful giver;” thus recommending the duty of almsgiving to the poor saints; the margin sends us to the Apocrypha, Ecclesiasticus xxxv. 9, which says, “In all thy gifts shew a cheerful countenance, and *dedicate* (or set apart) *thy tithes with gladness*.”

Looking, then, at all the circumstances and bearings of the case, we can see no way of keeping the operations of our Bible Society pure, but by adopting the principle announced by Mr. Gorham, and referred to in a previous part of this Statement. We cannot safely or properly co-operate with any Society or individual agent that does not acknowledge the same canon of Scripture. And as one proof of their holding the same canon of Scripture, they must practically refrain from circulating the Apocrypha with the Bible, whether it be appended, or whether it be interspersed. If they hold a different canon, or if they act in the distribution of Bibles as if they did so, inserting in the same volume with the Word of God, that which is not the Word of God, then to employ them as our agents for carrying into effect the purposes of our Bible Society, is so far to give our countenance to an adulteration of the words of eternal life, and to enable others to give a wider spread to spurious editions of the Holy Scriptures. For, let us be as explicit, and as cautious, and as vigilant as we may, we have no hesitation in pronouncing it to be impossible to prevent Foreign Societies and individuals, who circulate a false canon of Scripture, from applying what we give them, more or less,

to the advancement of that purpose. Whatever we give them, be it in the form of Bibles, or of parts of Bibles, or of pecuniary donations, will just set free so much of their own funds for disseminating the Apocryphal writings. And this we hold to be equally inconsistent with our duty as believers in the Word of God, and with the fundamental rules and principles of the British and Foreign Bible Society. We present our view in the form of an extract from a short and forcible pamphlet. "It is against the will of God that there be circulated for the WORD OF GOD, *"the doctrines and commandments of men."* The Papists do circulate the Apocrypha as the word of God, and *are our agents, in fact, if we furnish them with the means of doing so.* By contributing, therefore, *"we become partakers of other men's sins."**

If it be objected to this that we shall thereby withhold the Bible from many who cannot otherwise obtain it, we answer what we have already argued at great length, that no views of expediency can justify us in doing what is inherently wrong; that if the end, however good, cannot be obtained without sacrificing integrity, it is just an intimation from God that we must wait till a door is opened to us; and that, in fact, there is no real temptation to expend the money and the labours of the Bible Society in a way which is liable to such serious objection, because there is a way by which, with perfect freedom from any thing wrong or doubtful, the word of the Lord may, through our instrumentality, and by the divine blessing, have free course, and be glorified.

And if it be objected that the rule we have laid down would prevent the Bible Society from giving assistance to many Institutions, which have hitherto derived great benefit from its kindness, we answer, that our rule, neither in its own nature, nor in our intention, is capable of such an interpretation. The Institutions referred to, are engaged

* "Twenty-one Reasons for not contributing to the circulation of the Apocrypha among the churches which deem it canonical," p. 4.

in enterprises which bear no resemblance or analogy to the circulation of the Apocrypha. There is a fundamental and eternal difference between the two things. A Sabbath School Society, for example, when putting tracts and catechisms into the hands of the children, does not pretend to call these a revelation from God, nor do these productions themselves pretend to be so, nor have they been decreed to be so by any ecclesiastical council. But the Apocrypha claims in its own pages to be the Word of God; it is invested with that character by the Council of Trent to uphold the errors of the Church of Rome; and it contradicts and belies those Scriptures which we believe to have been indited by the Holy Ghost, and to be the *only* rule of faith and manners. This distinction, so essential and so plain, is of itself sufficient to obviate entirely the objection we are considering, and must never be lost sight of for a moment in the course of this controversy.

We are, however, prepared to maintain, that there may be cases where grants of Bibles to Institutions, which, on general principles, are unexceptionable, would be incompatible with the design and constitution of the Bible Society. For instance, suppose that there is a Bible and Confession of Faith Society, and that it is in the habit of annually distributing 500 Bibles and 500 Confessions; and suppose that the Bible Society gave it a donation of 500 Bibles, and that it distributed these in place of its own 500, and appropriated the expense of its own 500 to the other branch of its establishment, so as now to produce 1000 Confessions annually,—this would evidently be an abuse of the Bible Society funds, which would call for immediate correction, even though the Confession pretends to be nothing more than the production of fallible men, and constantly refers to the Word of God as alone inspired, and as alone worthy of submission. And surely if such interference would be lawful and necessary in regard to such a publication as the Westminster Confession of Faith, beyond all possibility of dispute, and with infinitely more justice, it is incumbent on us to have no co-operation with those societies or individuals who circu-

late Bibles and Apocryphas, who conjoin the writings of lying prophets with the writings of inspiration, and who take advantage of the grants of the Bible Society to circulate among the people a far greater number of these than they could otherwise get up and propagate. This is really and wilfully to assist in circulating the Apocrypha; and the pretext that those who do the thing by their own personal exertions are alone responsible for the sin and the mischief of it, is unworthy of every person who acts even on the common maxims of law and morality that prevail among mankind at large,—it being universally admitted, that whatever wrong we commit through the instrumentality of others, we ourselves are guilty of committing; and still more unworthy is it of those high and holy principles which should govern us as believers in Christianity, which teaches us not only to abstain from being partakers of other men's sins, but not to suffer sin upon our brother when we can prevent it, nor to do what may encourage him in evil, or confirm him in error.

We see nothing that should hinder us, as a Bible Society, from giving aid to most of the existing institutions which are in use to distribute Bibles, or have good opportunity by the nature of their labours, of bestowing that blessed book on those who need it, whether young or old. The Hibernian Society, for instance, tell us that the poor children in Ireland have no Bibles, and that their funds are too scanty to procure what is needed; and we feel ourselves at liberty to supply their want, as far as circumstances permit. The Gaelic School Society supplicate a donation of Bibles for the youth whom they are instructing to read in their own language the wonderful works of God, that those of their interesting charge may get what they themselves are unable to afford; and we have no difficulty in liberally complying with their request. The Institution at Serampore, notwithstanding all the generous sacrifices which they themselves have made, and notwithstanding all the liberal help that they have obtained from others, are still straitened for means of carrying forward a work by which millions and mil-

lions of our fellow-creatures in India will be blessed with the privilege of having God's word in tongues and dialects that they can read; and we are not aware of any restraint either as to duty or consistency which forbids us to impart to them of our pecuniary stores, as far as these permit us to extend our aid. The same language will apply to many other Institutions,—to many more than we can here enumerate,—who agree with us in holding by the same canon of Scripture,—who, whatever be the collateral objects that they may be pursuing, appeal with ourselves to one standard of faith,—who profess to give, in the form of the pure word of God, all that we commit to their care and management,—who can be confided in as agents for that purpose, and deserving of the trust that we repose in them,—and who will on no account, and on no occasion, favour the slightest impression that we look upon any book or tract as on a level with the Bible, or as having the smallest claim to that full faith, and that unreserved obedience, which the Bible demands as a revelation from God.

Very different is the case with those Societies which circulate the Apocrypha. Besides enabling them to do this unwarrantable deed with more vigour and success by every gift that we bestow upon them, we teach all among whom they distribute books, to consider us as engaged in the same cause, and to look to us as recognising little or no difference between a spurious and a pure Bible. The Foreign Societies are *Bible* Societies, and the Home Society is a *Bible* Society. One *Bible* Society assists another *Bible* Society. And though the people may chance to perceive a difference among the Bibles which are put into their hands, yet, in all likelihood, they will consider our Bible as defective, when they see another with books in it which they are told do in reality belong to it; so that, in the long run, they will unite with ours the Apocryphal part which they get from their own Societies, and thus the book which they possess or read, will be in its real character and practical effect an adulterated copy of the word of God.

All this we think may be made very evident by our

readers endeavouring to give an unprejudiced answer to the following questions. Would the members of the British and Foreign Bible Society have consented at first to employ the Foreign Societies as agents, if these had honestly proclaimed to them that they were in reality—not Bible—but Bible and *Apocrypha* Societies? Would the members of the British and Foreign Bible Society have sent over individuals to traverse the Continent at a great expense, for the express purpose of forming and encouraging the Societies that were to be auxiliary in promoting their views in these countries, had they been aware that the Societies to be so formed and encouraged were to be—not Bible—but Bible and *Apocrypha* Societies? Would the members of the British and Foreign Bible Society have listened with so much pleasure as they felt, and indulged in so much applause as they lavished, when they heard or read the accounts which their Committee periodically gave them of the labours and achievements of the Foreign Societies, if they had been informed that these Societies were—not Bible—but Bible and *Apocrypha* Societies? And should their views and feelings be different—should not they be greatly clearer and more decided, now that they have discovered the sort of connection which has so long subsisted between the British and Foreign Bible Society, and the Bible and *Apocrypha* Societies on the Continent,—now that they have had unfolded to them the mass of error and corruption which, by their machinery abroad, the London Committee have been spreading among Papists and Protestants indiscriminately,—now that they have been counting as it were the items of thousands of pounds that have been wasted on books which are at last found to be useless, the multitude of sophisticated Scriptures that have been scattered through the regions which stretch from the Mediterranean to the Northern Ocean, and the many stereotyped editions of the spurious Bible which those Foreign Societies have obtained through the help of this country, and which will be a *permanent memorial of the symbolising of British Protestants with the Church of Rome in her grossest and most destructive heresy?*

Too long have the supporters of the Bible Societies in Great Britain been the unconscious instruments of corrupting that blessed word in which God has revealed his mercy to a fallen world, and of disseminating it, in that corrupted form, among the nations of the earth. Let them now be the willing, and determined, and active abettors of a purer system. Let them return to a strict and uncompromising observance of the grand principle which originally distinguished the British and Foreign Bible Society, and which, perverted and abused as it has been by misjudging men, still remains in her statute book, and we trust still commends itself to the understandings and the hearts of her friends. Let them tolerate no intercourse with those who, whether from intention or from indifference, would apply their contributions to purposes which are not only altogether away from the contemplation of the Society at its first establishment, but which are sure to counteract its progress, and to end in its ruin. Let them redeem the time which has been lost,—by lifting up a louder and a stronger testimony against all contamination of the Holy Scriptures, and by exerting themselves to the utmost in order to remedy the evils which have been so unhappily created, and to furnish with the oracles of wisdom and of truth, the countries which have been deceived with the pages of folly and of falsehood. And if they find that the difficulties of getting unadulterated Bibles introduced, are rendered insuperable, which we cannot possibly admit, by the long continued practice of giving the people a different and spurious Canon of Scripture, let them mourn over it as a deep and dark calamity, but let them not despair of succeeding with different agents, and that in other quarters, of getting access into many corners for the word of God, whose entrance giveth light, and whose doctrine maketh wise, and of thus being subservient to the execution of that great plan of Providence by which mankind are everywhere to be visited with the knowledge of our God, and of his Christ. And let them, above all things, effectually purify their Institution from the abuses which have so much abridged its real usefulness

and so much grieved its best supporters; and break off without delay and without reserve its unholy alliance with those who, though enlightened themselves, would yet prostitute its spiritual bounties to the upholding of that wicked power, which maintains its delusions either by refusing the Bible, or mixing it up with impious fictions, but which “the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.”

We have felt ourselves under the necessity of suspending our remittances to the Committee of the British and Foreign Bible Society, and of publicly remonstrating against the course which they were pursuing. They have not deigned to give any answer to the simple question which we put to them respecting the circulation of the Apocrypha, when we first determined to withhold our pecuniary contributions. Their resolution of the 21st November we cannot view in any other light than that of an evasive and ambiguous treatment of the whole subject. Every thing connected with their management, and their communications relative to this point, awaken in us unavoidable distrust, as well as painful regret; and we have deemed it an imperious duty to discontinue that aid from our funds, which we were wont to give with equal pleasure and confidence, till we have some better proof than has yet been afforded us of its certain and undivided application to that one great purpose for which we have solicited the contributions of the Christian public, and have been appointed the ministers of their bounty.

The Edinburgh Bible Society is not, strictly speaking, an Auxiliary. Even though it had been so, we should not have hesitated to follow the very same course that we have now adopted. In that case, we should have thought ourselves fully more entitled, and felt ourselves fully more constrained, to act towards the London Committee the part we are now doing; because giving to them all the money we collected, they would have been just the more accountable to us, if they applied it to a different purpose from that for which, according to the compact entered into between them and us, we imparted, and they received it. But it so happens, that our Society is

not an auxiliary to the British and Foreign Society. Its first law declares that it has the same object in view with the British and Foreign Bible Society, but that it is to “act in concert with the Society, or *separately*, as circumstances shall require.” So that circumstances, in the judgment of its directors, rendering it inconsistent with their sense of duty, to co-operate with the London Institution, as it formerly did, they are now reduced entirely to the separate acting, for which its laws have provided, and in which it always has engaged to a considerable extent. We have stated fully and dispassionately our reasons for taking this decisive step. We appeal to the people of Scotland, who have been uniformly distinguished by their zeal against corruptions of the word of God. We appeal to all who are jealous of the purity of that Holy book which God has given to teach mankind the way of salvation. And having made this appeal, we shall apply ourselves to the sacred trust that has been committed to us, and endeavour, in a dependance on the help of God, to administer the affairs of the Society with as much discretion and fidelity as we can command. Our Christian friends need not be afraid of our having now more funds than we can dispose of: though they were much greater than they have ever been, or than they are ever likely to be, we have a large enough field, and abundance of opportunities for the expenditure of them all, without applying any of them to the adulteration of the Bible, or subjecting them to any risk of misapplication or abuse. And having discovered, with sorrow and surprise, that far more than all the L.20,000 which this Committee has, since its first formation, transmitted to the London Committee, has been expended on the dispersion of the Apocrypha appended to the word of God, or intermingled with it, we shall feel ourselves more firmly bound, and more powerfully constrained to guard against all such corruptions in the future management of what is intrusted to our care.

Neither we ourselves, nor, we are confident, those whom we represent, are so ambitious of having the Edinburgh

Bible Society an independent establishment, as that, to make it or keep it such, we would do what is injurious to those mighty interests which such Institutions are intended to promote : though it was from prudential considerations that it originally enacted for itself a perfect freedom of operation, and though experience has not furnished any reason for regretting the caution that was thus exercised. We are ready to engage in co-operation, or even in subordinate labours, if that be found more useful in advancing the cause of religion. But we must be first sure that this is compatible with a sense of duty to the God of the Bible, as well as conducive to its wider dissemination. In our zeal for the latter, we cannot disobey the sacred dictates of the former. We wish to promote the glory, by spreading the Word, of God ; but we dare not speak wickedly or deceitfully for him, by representing him as the author of idle tales, and false doctrine, that men may be induced to listen to his real message, and submit to his just authority. We are anxious to harmonise with every body of Christians who are labouring to extend the knowledge of salvation ; but we have learnt that “ the wisdom which cometh from above is first *pure*, then peaceable, gentle, and easy to be entreated.” We would cherish love to all our brethren, and show our love by conveying to them the book of saving truth ; but we are taught that we must “ love out of a pure heart, and of a good conscience, and of faith unfeigned.” We would rejoice, as did the Apostle Paul, in the good that is actually done, though the means by which it has been effected, are not such as we can approve of ; but we cannot participate in the use of means which we believe and know to be unlawful, nor can we give countenance to those who employ them, because this would be to contradict the whole spirit, and to disobey the express commandment, of that volume which we circulate as the revelation of God’s will,—to aim at the fulfilment of his merciful designs, by an act of rebellion against his righteous authority,—and to seek for the salvation of our brethren, by endangering and trifling with our own. The Almighty neither needs, nor requires, nor

will accept of such services in the accomplishment of his gracious plans. He is too wise, and too holy, and too powerful to render it either expedient or necessary for one portion of his creatures to sin, that another portion of them may be saved. His word is pure in all its character, and in all its effects; and if we would honour it, and be guided by it, in sending it forth for the regeneration of the world, we must take care that our efforts be distinguished by that purity which it equally possesses and enjoins. It is on this great and holy principle that we would promote the object pointed out, and perform the duty assigned to us by the Edinburgh Bible Society. And acting thus, we trust in the blessing and the promises of the Most High, that our labour shall not be in vain; that we shall be able in some good measure to execute the trust committed to us by the Christian public; that we shall be instrumental in conveying the book of life to thousands who are perishing for lack of knowledge; and that, joining fidelity to the Bible with zeal for its diffusion, we shall be the humble but honoured means of glorifying Him who has given it by inspiration, who has hitherto preserved it from the corruptions of ungodly men, and who will make it mighty for the pulling down of the strong holds of sin and Satan, and for establishing, and enlarging, and perpetuating, the dominion of righteousness and peace.

FINIS.

APPENDIX.

*Extract from the Minutes of the Edinburgh Bible Society,
16th March, 1818.*

THE Honourable and Reverend Gerard Noel (one of the Vice-Presidents) being called to the chair, and the minutes of last meeting being read, the Directors turned their attention to the Monthly Intelligence of the British and Foreign Bible Society. Among other extracts from No. VII. just received, and now first presented to the Directors, there was read by the Secretary *one*, of which the following is a copy :—

“ Queries recently proposed by the Rev. William Milne, now employed in conjunction with the Rev. Robert Morison, D. D. in translating the Scriptures into Chinese at Malacca ; and the determination of the Committee (of the British and Foreign Bible Society) concerning them.

“ What is the real import and utmost extent of the Society’s motto,—‘ Without note or comment ?’

“ 1. Does it preclude various marginal readings ?

“ 2. Does it preclude a marginal explanation of terms which cannot be rendered in the text without circumlocution ?

“ 3. Does it preclude notes marking the scriptural chronology as in our large English Bibles ?

“ 4. Does it preclude the explanation of proper names, *e. g.* מְנַשֶּׁה, which, in the margin of our Bibles, is rendered ‘ forgetting ?’ (see Gen. xli. 51 ;) or any other such names.

“ 5. Does it preclude the explanation of such words as Ἀβαδδων, Απoλλων, or of Jewish or Roman coins ?

“ 6. Does it preclude the *contents* of chapters ?

“ The Committee having taken the above inquiries into consideration ;

“ Resolved, that, it being the object of the British and Foreign Bible Society, to restrict itself to the circulation of the Holy Scriptures, the terms in which the restriction is expressed, (viz. ‘ *without note or comment*’) must be construed to exclude from the copies circulated by the Society every species of matter, but what may be deemed necessary to render the version of the sacred original intelligible and perspicuous. The latter appearing to be the sole and exclusive design of the queries proposed by the Rev. Mr. Milne, nothing contained in them can be considered as precluded by the prohibition of *note and comment*.

“ While the Committee give this opinion, and express their high approbation of the conduct of Mr. Milne, they recommend to his attention, and that of translators in general, the *English Version, with marginal renderings and references* ; as affording a correct example of that sort and degree of explanation, which it may be permitted to introduce into those copies of the Bible which answer to the Society’s definition and requirement, of their being *without note or comment*.

“ Extracted from the Minutes,

“ JOHN OWEN,	} <i>Secretaries.”</i>
“ JOSEPH HUGHES,	
“ C. F. A. STEINKOPFF,	

The meeting having taken these queries, and the official reply to them, into their most serious consideration, cannot refrain from expressing on this the earliest opportunity their UNANIMOUS opinion.

Various Gentlemen having delivered their sentiments at length, it was then,

RESOLVED UNANIMOUSLY,

I. That the *first* Law of the British and Foreign Bible Society is as follows:

“ The designation of this Society shall be the BRITISH and FOREIGN BIBLE SOCIETY, of which the *sole* object shall be to encourage a wider circulation of the Holy Scriptures *without note or comment* ; the only copies of the languages of the United Kingdom to be circulated by the Society, shall be the authorised version.”

II. That the *second* Law is,

“ This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures throughout the British dominions ; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.”

III. That the above Resolution, extracted from the minutes of the Parent Society, dated February, 1818, contains expressions which involve a most serious and an alarming departure from the original and sole object of the Bible Society, and particularly from the spirit and literal meaning of the Laws of the Institution just quoted ; and therefore it is requested, that as the Committee value the prosperity, the

harmony, and even the *existence* of the Institution, they will take the subject into their immediate consideration, and communicate the result to this Committee.

Reasons for the last Resolution.

I. Because the terms, “without note or comment,” are absolute, and cannot be construed to admit of *any addition whatever* to the authorised version ; that is, the *text* of the sacred original. In every instance, the explanation given must of necessity obscure the meaning of the Society’s fundamental Law ; which, as it stands, is as clear and definite as the English language can make it.

II. Because the Resolution contains these expressions, “without note or comment, must be construed to exclude from the copies circulated by the Society every species of matter but what may be deemed necessary to render the version of the sacred original intelligible and perspicuous,” which really constitutes the single solitary translator all over the world the absolute and final judge of a “sort and degree of explanation,” which, according to the Society’s fundamental regulation and constitution, is unlawful.

The Meeting next instructed the Sub-Treasurer to remit to the Parent Society £300 before next meeting of Committee, if remittances were received to that amount in time ; at all events, to forward as much as might be got in.

*Extract from the Minutes of the Edinburgh Bible Society,
20th April, 1818.*

Mr. Gordon being called to the chair, the Secretary (Mr. Anderson) then informed the meeting, that he had transmitted to the Secretaries of the British and Foreign Bible Society, a copy of the resolutions respecting the official answer to the queries proposed by Mr. Milne, and then read the following official reply received from Mr. Owen.

“Fulham, 8th April, 1818.

“GENTLEMEN,—The resolutions passed in the Committee of the Edinburgh Bible Society respecting the answers to Mr. Milne’s queries, were brought before the Committee of the British and Foreign Bible Society at their meeting of the 6th instant, and after a brief discussion, were referred to a Sub-Committee, whose office it should be to consider them attentively, preparatorily to a more full and deliberate consideration of the questions which they involve, by the general Committee, from whom the final determination upon them must proceed.

"The grave nature of the Resolutions themselves, the extreme pressure of business relative to the ensuing anniversary, and the absence from indisposition, of a leading member of the Committee nearly connected with Scotland, united with other considerations, to prevent the Committee from hastening to an immediate decision on the points submitted to their consideration. They have however instructed me to assure you, that no unnecessary delay shall be allowed to interfere with the proposed investigation, and they are in the mean time encouraged to hope, that from the essential agreement between them and the Committee of the Edinburgh Bible Society, there will be no real difference of opinion between them in the conclusions to which they may lead.—I am, &c.

(Signed) JOHN OWEN, *S.B.S.*"

The meeting, aware that the prosperity of the institution depends essentially upon a rigid adherence to the original and fundamental laws of the Society, and being satisfied that deviations from first principles are easiest corrected at their commencement, appointed the following gentlemen as a Sub-Committee to investigate into an alleged departure from the Society's regulations by the Parent Society, and to lay the result before the Committee at a subsequent meeting, viz. Rev. Mr. Dickson, Mr. Noel, Mr. Ross, and the Secretaries. The departure from the original laws of the Society alluded to is, the publishing of the Scriptures with marginal references, and copious introductions to the chapters.

* * * *

The meeting then voted a donation of £200 to the British and Foreign Bible Society.

15th June, 1818.

MR. GORDON in the Chair.

Mr. Anderson (Secretary) then read an extract from the Minutes of the Parent establishment, contained in No. 10 of their monthly sheet of intelligence, from which the meeting were happy to find, that in consequence of representations from this and other Societies, they have rescinded their Resolutions in answer to Mr. Milne's queries of 19th January last, contained in No. 7. of the intelligence sheet as under.

May 4, 1818.

The Committee think it their duty to state, for the information of the Members of the British and Foreign Bible Society, that they have received representations from some zealous and respected friends of the Institution objecting to the resolution which they adopted on the 19th of January last, in answer to the queries submitted to them by

the Rev. William Milne, relative to his proposed translation of the Scriptures into the Chinese language, and which resolution was published in No. 7 of the Monthly Extracts of Correspondence.

The Committee cannot but regret that the terms in which that Resolution was expressed, should have been deemed liable to any exception. As this, however, is the case, the Committee have not hesitated to show their deference to the opinions of their highly respected correspondents, by rescinding the Resolution in question; and the same is hereby, accordingly, rescinded.

Extracted from the Minutes,

JOHN OWEN,	} <i>Secretaries.</i>
JOSEPH HUGHES,	
C. F. A. STEINKOPFF,	



STATEMENT
OF THE
CLAIMS
OF THE
BRITISH AND FOREIGN
BIBLE SOCIETY
ON THE SUPPORT OF
THE CHRISTIAN PUBLIC;

BY THE
EDINBURGH COMMITTEE OF CORRESPONDENCE
WITH THE BRITISH AND FOREIGN
BIBLE SOCIETY.

WITH AN APPENDIX.

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PERTH; AND JAMES DUNCAN, LONDON.

1828.



EDINBURGH
COMMITTEE OF CORRESPONDENCE
WITH
The British and Foreign Bible Society.

JOHN CAMPBELL, Esq. of Carbrook, *Chairman.*

Hon. H. D. ERSKINE.	Rev. Dr PATERSON.
Hon. Mr HEWITT.	Rev. JOHN SMART.
Rev. JOHN AIKMAN.	Rev. JOHN WATSON.
Rev. THOMAS BROWN.	Rev. RICHARD WYNNE.
Rev. Dr BELFRAGE.	Capt. WAUCHOPE, R. N.
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Rev. JAMES HARPER.	W. N. GRANT, Esq.

Rev. Dr PEDDIE, *Treasurer.*

Rev. HENRY GREY,	} <i>Secretaries.</i>
Rev. JOHN BROWN,	
Rev. EDWARD CRAIG,	

STATEMENT
OF THE CLAIMS OF
The British and Foreign Bible Society
ON THE SUPPORT OF
THE CHRISTIAN PUBLIC.

THE circulation of the Holy Scriptures, to the greatest practicable extent, is an important Christian duty. It is not a matter of option, but of obligation; and this obligation may not merely be satisfactorily deduced from the grand principles of Christian truth and duty, but is distinctly expressed in the Apostle's assertion, that it is "the commandment of the everlasting God, that the mystery which was kept secret since the world began, but which is now made manifest, should, by the Scriptures of the Prophets, be made known to all nations for the obedience of faith." * It is obvious that this great Christian duty cannot be efficiently performed, without extended co-operation; and it is a fact deeply humbling, that, with intimations of the divine will on this subject, so explicit and impressive, no systematic plan, for the general dissemination of the inspired re-

* Rom. xvi. 25, 26.

cords of the revelation of divine mercy, on a scale at all proportioned to the necessities of mankind, should have been organized and acted upon, till the beginning of the nineteenth century.

In the year 1804, in circumstances which very clearly indicated the peculiar hand of God, "THE BRITISH AND FOREIGN BIBLE SOCIETY" was formed; * and through its instrumentality, a larger supply of Bibles has been afforded, during the twenty-three years of its existence, than had issued from all the presses in the world in the course of the previous century. The simplicity of its object invited, and the liberality of its constitution admitted, the co-operation of all, who, whatever might be their peculiar religious opinions, considered the circulation of the Holy Scriptures as calculated to promote human happiness, and were willing to prove the sincerity of their conviction, by a moderate pecuniary contribution. After struggling for some time, with prejudices of various kinds, the new Institution ultimately succeeded in uniting, in a degree unexampled, the suffrages of the Christian public; and, in the multiplicity, and magnitude, and success of its operations, it has already far surpassed the expectations of the most sanguine of its founders.

The seat of the British and Foreign Bible Society is the metropolis of the British empire, the centre of the commerce of the world; and its Auxiliary Societies and Associations extend throughout the British dominions in every quarter of the globe. Since its commencement, the Society has issued from its depositories more than FIVE MILLIONS of copies of the Scriptures, whole or in part, and has expended in the prosecution of its work nearly FIFTEEN

* See the *Annals of the British and Foreign Bible Society*, vol. i.; and Thomson and Oune's *Historical Sketch*, p. 95, &c.

HUNDRED THOUSAND POUNDS, of which about HALF A MILLION have been devoted to the circulation of the Bible in foreign lands. During the same period, about Two MILLIONS of copies of the Scriptures have been circulated by independent Bible Societies, called into existence and fostered, by the exertions and aid of the British and Foreign Bible Society.

IN ENGLAND it has published, at its own expense, the Bible, or integral parts thereof, in *twenty-eight* languages. It has also extensively aided, by grants of money, and otherwise, the printing and publishing of the Holy Scriptures on the Continent, in the French, Basque, Breton, Italian, Romanese, German, Bohemian, Wendish, Hungarian, Polish, Lithuanian, Danish, Swedish, Finnish, Lapones, Icelandic, Samogitian, Esthonian, Lettish, Slavonian, Albanian, Russian, Turkish, Tartar Turkish, Calmuc, Buriat-Mongolian, modern Armenian, Carshun, Georgian, and Armenian languages. In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of the Holy Scriptures in Persian, Arabic, Hindoostanee, Bengalee, Sanscrit, Telinga, Tamul, Malay, Mahratta, Malayalam, Orissa, Seik, Burman, Carnatica, and several other dialects; together with two versions of the whole Scriptures in the Chinese, a language understood by perhaps one-fifth of the population of the globe, and extensively spoken within the British dominions in the East. In the Society and Georgian Islands, the Missionaries have been aided in printing the Scriptures in the Tahitian language by repeated supplies of paper from this Institution; and the most cheering prospects are opening for the general distribution of the Scriptures throughout the surrounding Islands. In Africa, although the operations of the Society have been chiefly confined to distributing copies of the Scriptures, furnished from its domestic depository, it has also had the satisfaction of supply-

ing the ancient church of Abyssinia with an edition of the Ethiopic Psalter and the Gospels ; and the providential acquisition of the version of the entire Scriptures in the Amharic, the vulgar dialect of a larger portion of Abyssinia, (of which, four Gospels, edited by the Honorary Librarian of this Society, are already printed,) will, doubtless, prove the source of invaluable blessings to this interesting Christian community. The establishment of Auxiliary Societies at the Mauritius, the Cape of Good Hope, and Sierra Leone, under the immediate patronage of the respective Governors, encourages the expectation that something more extensive and effectual will be done towards enlightening and Christianising that dark and degraded portion of the globe ; and a portion of the inhabitants of western Africa have been already furnished with a part of the Scriptures in the Bullom dialect. The Society has also recently taken measures to ensure the printing of the Gospels in the Namacqua dialect, for the use of certain tribes inhabiting South Africa. In South America, a most extensive field is opening for the prosecution of the Society's beneficent labours. Urgent demands for the Scriptures are made from every part of that continent ; and it is hoped the period is not far distant, when opportunities may present themselves of giving to the aboriginal inhabitants of Mexico and Peru, the Bible in their own tongue. To this interesting sphere of labour the Society has sent out two agents. In Labrador, the New Testament, translated into the Esquimaux language by the Moravian Missionaries, has been received with gratitude, and is producing blessed fruits. In the language of Greenland, the New Testament has been printed at the charge of the Society, and 500 copies despatched to that country were received by the baptized Greenlanders with delight.

The principal translations of the Scriptures now carrying on under the auspices, and with the aid of this Society, are,

—in Europe, the Modern Greek, the Albanian, the Jewish-Spanish, the Greco-Turkish, the Armenian-Turkish, the Basque, and the Breton; in Asia, the Persian, the Curdish, and various dialects of the peninsula of Hindostan; in the South Sea Islands, the Tahitian; in America, the Peruvian, the Aimara, and the Esquimaux; and in South Africa, the Namacqua.

The foregoing account of the operations of the Society, at home and abroad, would be incomplete without a distinct notice of those independent, but kindred Institutions, which it has been the means of producing on the continent of Europe, and in the United States of America. These are conducted under the highest patronage, and are supported by individuals of different Christian denominations, many of them eminent for piety, learning, and station, in the capitals of Prussia, Sweden, Denmark, Hanover, Saxony, Würtemberg, the United Netherlands, France, and the principal Cantons of Switzerland, and in the cities of New York and Philadelphia.—Bible Societies have also been established in the Ionian Islands.

In 1826, the Russian Bible Society had, with its 289 Auxiliaries, Branches and Associations, undertaken the *printing* of the Scriptures in thirty different languages,* in sixteen of which the Scriptures had never been before translated, of which 876,106 copies of entire Bibles and Testaments, or of separate Books thereof, have left the press. Of these, 208,068 were whole Bibles; 400,266 were New Testaments; and 267,772 separate parts of the Bible.† An edition of 10,000 copies of the first eight books of the Old Testament, in Modern Russ, 145,602 copies of the Psalms,

* It has also purchased copies in fourteen other languages.

† Of these 876,106 copies, about 670,000 were free from Apocryphal adulteration.

262,772 copies of the entire Testament, and 61,203 copies of parts of the New Testament, in the same language, have been printed : thus have the inhabitants of the vast empire of Russia received for the first time, a translation of the Scriptures in their native tongue—a work, the benefit of which it is impossible to calculate.

The Protestant Bible Society in France occupies a distinguished station among similar Institutions on the Continent. The ladies of France have embarked with spirit in the important work of forming Associations, of which the number in Paris alone is now considerable. In the United States, a National Society has been established at New York, under the title of the American Bible Society, with which no fewer than 506 Auxiliaries are now connected. At Philadelphia a similar Institution, with various branches, successfully prosecutes the same great object ; and in South America, a National Bible Society for the whole of Colombia, has been established at Bogotá.*

At the time of the formation of the Society, the whole number of languages into which the Scriptures had been translated, in whole or in part, did not exceed SEVENTY. Of these translations, some had never been printed, others contained only a few fragments of the sacred writings, and others were in languages which had ceased to be spoken. Of those versions which had been before printed, the Society has reprinted FORTY-TWO; of FIVE others of this class, it has printed new translations; but, in addition to this, it has printed, or aided the printing and circulation of the Holy Scriptures, in FIFTY-SEVEN languages or dialects in which no part of the Scriptures had ever been previously printed; and it is now engaged in carrying on or pro-

* Brief View of the Plan and Operations of the British and Foreign Bible Society, pp. 2, 3.

moting the translation of the Scriptures in **FORTY-FIVE** other languages and dialects, into none of which had any part of the Scriptures been previously rendered. It is a statement which must excite the grateful wonder of every pious mind, that, during the space of twenty-three years, more has been effected towards the universal dissemination of the word of God in all the languages of the earth than had been effected previously from the beginning of the Christian era. Before the formation of the British and Foreign Bible Society, the Scriptures were not circulating in **FIFTY LANGUAGES**, and translations had not been effected in more than **SEVENTY LANGUAGES**—now they are circulating in above **ONE HUNDRED**, and have been translated, or are in the course of translation, into above **ONE HUNDRED AND FORTY**. “What has God wrought!”

It must be obvious from these facts, that the British and Foreign Bible Society has been by far the most efficient instrument ever employed for the general circulation of the Holy Scriptures; and that on this ground it has very strong claims on the active support of all who feel the obligation of “the commandment of the everlasting God,” to make known the revealed mystery to all nations. These claims were at one time all but universally acknowledged, and very generally acted upon in this country. But while the great facts of the case continue unaltered, while it cannot be denied that the British and Foreign Bible Society has done and is doing more for the universal diffusion of divine truth, than any other institution—than all other institutions—its claims on the support of the Christian public, founded on these facts, have of late been represented as having been more than cancelled, in consequence of **DEPARTURES FROM THE SOLE OBJECT OF THE ASSOCIATION**—or of **MISCONDUCT IN THE PROSECUTION OF THAT OBJECT**. Under these two heads, all the objections brought against the British and Foreign Bible

Society naturally arrange themselves. Under the first head are included the charges respecting the circulation of the Apocrypha, whether annexed or intermingled, and the being accessory to the publication of notes and comments along with the Holy Scriptures. Under the second are included the charges of publishing incorrect and vitiated versions of the Scriptures—of connecting themselves with Foreign Societies which are under the direction of infidels and heretics, and engaged in the circulation of the Apocrypha along with the Holy Scriptures—and of the misappropriation and profuse expenditure of the funds entrusted to their care.

A careful examination of these charges has resulted in a firm and conscientious conviction, that the British and Foreign Bible Society, whatever may have been their mistakes, never had stronger claims on the zealous and affectionate support of Christians than at present ; and we think it reasonable, not only for the vindication of our own conduct, in forming ourselves into an Association auxiliary to that Society, but also for the promotion of the great cause of Bible circulation, to lay briefly before the public the grounds on which this conviction rests.

I.

THE first general charge brought against the British and Foreign Bible Society is, that the original object of the Society has been departed from, and this divides itself into the two particular charges—that they have circulated the Apocrypha along with the Bible, and that they have published editions of the Scriptures with notes and comments.

1. That the British and Foreign Bible Society have circulated the Apocryphal writings, both *appended* to the Holy Scriptures, in the form in which they appear in the Bibles authorised among the Protestant churches, both Reformed and Lutheran, and *intermingled* in the form in which they

appear in the Latin Vulgate, and in all the versions in use among Roman Catholics, is a well known fact. The precise extent to which this practice was carried, and the circumstances which gave rise to it, are not, we have reason to think, so generally understood. The Apocrypha, *in its appended form*, is to be found in only THREE of the editions executed by the British and Foreign Bible Society, viz. the Italian Bible of Diodati printed at Basle, the French Bible of Martin printed at Toulouse, and a French Bible printed at Basle. In this form, too, it appears in the editions of the Bible executed by Protestant Bible Societies on the Continent, who were aided by grants from the British and Foreign Bible Society.

In its intermingled form, the Apocrypha appears in the Society's editions of Martini's Italian Bible, De Sacy's French Bible, Pereira's Portuguese Bible, and Scio's Spanish Bible. It also appears, of course, in the editions of the Bible printed by the Russian Bible Society, for the use of the members of the Greek church. The *appended Apocrypha* has accompanied about *one-thirteenth*, and the *intermingled Apocrypha* about *one sixty-third* part of the copies of the Bible printed and circulated by the British and Foreign Bible Society. As, in addition to the Bibles circulated, amounting on the 21st March 1827 to 2,095,245, about THREE MILLIONS of New Testaments and other portions of the Holy Scriptures have been circulated—and as the number of complete Bibles, to which alone the Apocrypha was appended, published by the Foreign Societies, bears but a very small proportion to the number of New Testaments and other separate portions of pure Scripture published by them, along with which no Apocrypha was circulated—the proportion of *Apocryphal* to *pure* circulation is much smaller than from the above statement it may at first sight appear.

The circumstances which led the Committee of the Bri-

this and Foreign Bible Society to circulate the Apocrypha along with the Scriptures may be very shortly stated. With regard to the appended Apocrypha, their correspondents on the Continent represented to them the extreme difficulty,—in many cases the utter impossibility,—of circulating Bibles without the Apocrypha; and accompanied their representations with such evidence, as satisfied the majority of the Committee, that, generally speaking, the alternative was, that the Bible must be circulated with the Apocrypha, or not circulated at all.

Under this impression,* grants of money were made to Societies who circulated Apocryphal Bibles; and, in the year 1813, the Committee came to a formal resolution, “to leave the manner of printing Bibles by the Foreign Societies to their own discretion, provided they be printed without note or comment.” It is but justice, however, to state, that in the most of the editions containing the Apocrypha appended, printed at the sole expense, and under the immediate direction of the British and Foreign Bible Society, it was printed in a different type and separate paging,—that it was not interposed, as in our English Bibles, between the Old and New Testament, without any intimation as to its peculiar character, but added to the volume,—and that a notice was prefixed, stating that the Apocryphal writings were not of divine authority. The following paragraph occurs in the notice prefixed to the Apocrypha in the Lausanne Bible of 1822: “We do not regard these books as canonical, because the Jews did not include them in the number of those books acknowledged to be divine; because Jesus Christ and his Apostles did not quote them; because they were all written after God had ceased to raise up prophets

* The difficulties in the way of the circulation of the Bible on the Continent, even among Protestants, may be judged of from the documents in the Appendix, No. II.

in Israel ; because the authors of these books have remained unknown ; lastly, because things are found in them contrary to what is contained in the canonical books, and which do not allow us to attribute them to men inspired by the Holy Ghost."

In reference to the intermingled Apocrypha, the Society's correspondents in Catholic Countries, where the New Testament had for some time been circulated, repeatedly and urgently brought before the Committee, the claims of the people for the whole Bible. In particular, Henry Drummond, Esq. who is now so decidedly Anti-Apocryphal, in a communication to the Committee, dated Geneva, 5th September 1817, uses the following language: " I think you are unjust towards the Catholics, and employ yourselves uselessly to attempt to force translations unauthorised by their church. What would you say to such an attempt in England? Do you not give way to all the prejudices of the sectarianism in the Church of England on all occasions, and force into the service all the names of new bishops and grandees for this purpose? You have assisted the Bible Societies of Germany, which publish the Bible of Luther with the Apocrypha,—why then refuse that to the Catholics which you grant to Protestants?" So impressed was Mr Drummond with these sentiments, that it is said that in the year 1819 he published an edition of the Italian Bible at his own expense, containing an intermixed Apocrypha and fifty-two pages of general index, and circulated it during that and succeeding years. It was not however till 1819, that, in consequence of the strong recommendation of the MALTA Bible Society to print Martini's Italian Bible " word for word as in the Florence edition,"* the Committee resolved

* " An edition of the whole Bible in Italian for the Catholics is now become indispensable. The demands that are made for it in different parts of Italy,

not only to comply with this request, but also to print other three foreign Catholic versions, all of them containing, of course, an intermixed Apocrypha. Such were the circumstances which led the Committee of the British and Foreign Bible Society into the practice of Apocryphal circulation. And however strongly convinced we may be that the resolution to which they came was an erroneous one, it is impossible for us not to sympathise with them in the difficult dilemma in which they felt themselves placed, and to give them credit for having been actuated, not by a wish to circulate the Apocrypha, but by a fear of checking the progress of the word of God.

These deviations from the fundamental law of the Society were disapproved and opposed by a number of the Members of the Committee from the beginning. The subject was again and again discussed in the Committee. At last, from a variety of circumstances which it is needless to enumerate, the matter was brought fully before the public.—Strong remonstrances against Apocryphal circulation, in all its forms, were addressed to the Committee of the British and Foreign Bible Society, by the Committees of some of its largest and most influential Auxiliaries. After serious consideration, the Committee addressed circulars to their Auxiliaries.

Turkey, and the isles and shores of the Mediterranean, seem loudly to call on your Committee to lose no time in undertaking an edition of 5000 copies of Martini's Italian Bible, printing it word for word as in the Florence edition, and in the 8vo. form. This must be done in London; for at Malta there are neither presses, types, nor printers. And the paper and typographical execution of the work in London will be a recommendation to it among thousands of persons belonging to different confessions, and residing in the states of Barbary, in the Greek Islands, in Egypt, and in the different parts of the Turkish Empire, who are better acquainted with the Italian than with any other European language."—*Appendix to the 16th Report of the British and Foreign Bible Society*, p. 6.

liaries generally, to ascertain the views of the supporters of the Society on this important question; and on its becoming apparent, by the answers to their circulars, that a great majority of their constituents disapproved of the practice of circulating the Apocrypha, they recommended to the General Meeting in 1826, the adoption of the three following resolutions: "FIRST, That the fundamental law of the Society, which limits its operation to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha. SECOND, That, in conformity to the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha, nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever. THIRD, That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition." These resolutions were unanimously adopted. To prevent the possibility of the grants of pure Scriptures, indirectly supporting Apocryphal circulation, at the recommendation of the Committee, the General Meeting of the Society in 1827 passed the following additional resolution: FOURTH, "That all grants of the Scriptures to Societies which circulate the Apocrypha be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society." The following circular letter has been sent to all the Foreign Bible Societies, explaining to them the principles on which alone, the British and Foreign Bible Society can continue to have intercourse with them.

“ Circular Letter addressed to Foreign Bible Societies.

*British and Foreign Bible Society House,
London, March 19, 1827.*

It is with much regret that the Committee of the British and Foreign Bible Society have perceived, through different communications addressed to them by their continental correspondents, that in several instances their recent proceedings relative to the Apocrypha have been misunderstood.

The object of the present letter is to communicate to you a copy of the resolutions passed at the 22d Anniversary on that subject, and distinctly to state the extent of that assistance which the British and Foreign Bible Society is still able to afford to its foreign associates.

“ At the Twenty-second Anniversary of the British and Foreign Bible Society, held in London, May 3, 1826,

“ The Right Hon. Lord Teignmouth, President, in the Chair,

“ The following resolutions were unanimously adopted—

1st. “ That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

2d. “ That, in conformity to the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha, nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever.

3d. “ That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued

bound, and on the express condition that they shall be distributed without alteration or addition."

By the preceding resolutions it will appear, that the Committee cannot make any grants of money to such Societies as apply their funds to the circulation of the Apocrypha together with the Canonical writings; because these resolutions require, that the funds of the British and Foreign Bible Society shall be appropriated exclusively to the dissemination of the Canonical books of Scripture. But still, even under these resolutions, the Committee are competent to afford very considerable assistance to their continental coadjutors, viz.

1st. To all Societies whose rules and practice accord with those of the British and Foreign Bible Society, in a total exclusion of the Apocrypha, they can grant assistance in money and books as formerly.

2d. To Societies which circulate the Apocrypha with the Canon of Scripture, whether intermixed or separate, they can afford supplies of the Holy Scriptures in whole or in part, for sale or gratuitous distribution, as follow:—

a. Grants of bound Bibles, in the different authorised versions in usage on the Continent, containing the Canonical books only.

b. Grants of bound New Testaments of the same versions.

c. Grants of the New Testament and the book of Psalms, bound in one volume; and,

d. Grants of one or more books of the Sacred Canon bound up together.

It is to be observed, that in all the foregoing cases of grants, the books will be delivered bound.

All such grants of the Holy Scriptures are placed by the Committee at the full disposal of the Foreign Societies, for sale at cost and at reduced prices, or for gratuitous distribution among such as are unable to pay any part of the price

of them. The only conditions which the Committee of the British and Foreign Bible Society require to be complied with, on the part of the Foreign Societies receiving such grants, are :—

a. That the books be circulated in the state in which they are received, without alteration or addition.

b. That a distinct account of the copies sold and distributed gratuitously be kept, and a copy of it forwarded to the Committee of the British and Foreign Bible Society; and,

c. That the proceeds, or monies received for the copies sold, be transmitted to the Treasurer of the British and Foreign Bible Society.

These conditions have been deemed sufficient to enable the Committee to apply the funds of the Institution, intrusted to them in aid of its foreign operations, in strict conformity with its rules; and thereby to preserve union and harmony among the different denominations of Christians in Great Britain, by whom the Society is so liberally supported.

The Committee cherish the hope that their foreign associates will find opportunities of circulating that precious gift, which our Society considers it a privilege to offer to such as are unable to purchase it for themselves—a gift which contains the whole counsel of God to mankind, “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

At the same time, the Committee of the British and Foreign Bible Society feel themselves called upon again to assure their continental brethren, that while they consider it to be their duty strictly to confine the application of their funds to the circulation of the inspired books of Scripture, both at home and abroad; yet it is their earnest and undi-

finished wish to preserve the unity of the spirit in the bond of peace among all the Biblical Institutions on the earth, until their great and glorious object shall be fully realized, and all the tribes of mankind be put in possession of the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

With sentiments of the most unfeigned regard,
 (Signed) On behalf of the Committee of the British
 and Foreign Bible Society,
 TEIGNMOUTH, President.

Such is a brief but correct history of the origin, progress, and termination of the distribution of the Apocrypha with the Holy Scriptures, by the British and Foreign Bible Society. Whatever degree of blame attaches to the Committee for their conduct in this matter (and this is a question on which a very considerable variety of opinion is entertained,) it is plain, from these statements, that Apocryphal circulation, in both its forms, is now *distinctly prohibited*; and therefore that, so far as this matter is concerned, the claims of the British and Foreign Bible Society are *just what they were previously to the commencement of the practice of Apocryphal circulation—or rather are stronger in the degree in which the security against Apocryphal distri-*

* It is peculiarly pleasing to observe, that the exertions of the British and Foreign Bible Society to induce the Continental Societies to circulate pure Bibles on their account, have by no means been unavailing. In Paris, Geneva, Berlin, Nuremberg, and in several other places, the Societies have agreed to the proposal of the British and Foreign Bible Society, to circulate on their account pure Bibles;—and in some cases where the Bible Societies declined to do so, they have been able to secure the services of respectable private individuals as gratuitous agents for this purpose. Thus the cause of pure circulation, through the exertions of the British and Foreign Bible Society, is gaining ground, and there is reason to hope it will continue to gain ground, till the Apocrypha be as completely dissevered from the Bible, on the Continent, as it is in this country.

bution is greater now than it was THEN This, we apprehend, must be admitted, unless it can be proved that the conduct of the Committee of the British and Foreign Bible Society has been so inconsistent with integrity, as to shake our confidence in them, and render it unwise to trust them, whatever regulations they may adopt—or that, since these regulations were sanctioned, they have acted inconsistently with them.

With regard to the first of these conclusions, we shall find it impossible to arrive at it satisfactorily, if we consider the following well established facts. First—that the first of the laws and regulations of the British and Foreign Bible Society, though in its most obvious sense excluding all Apocryphal circulation, is not altogether so free from ambiguity as has been represented, the best proof of which is to be found in men equally conscientious understanding it differently;* secondly, that “Holy Scriptures” is a phrase necessarily used with a different latitude of meaning by a member of any of the British Protestant churches, by a Lutheran, by a Roman Catholic, and by a member of the Greek church;†

* “The foreigners who took part in the formation of the Society, associating in their minds, as has since more fully appeared, both the Inspired Scriptures and the Apocrypha under the appellation of “Holy Scriptures,” took it for granted that the Society would disperse the Scriptures on the Continent as they had always been dispersed; and the English concerned in the formation of the Society, not aware of the practice of foreigners with respect to the Apocrypha, took it for granted that ‘Holy Scriptures’ meant every where the Inspired Scriptures exclusively.”—*Missionary Register for 1827*, p. 417.

† “If a “(British)” Protestant speak of the ‘Sacred Scriptures,’ every one knows that he does not include the Apocrypha—if a Roman Catholic, every one knows that he does; but if the two unite and issue a document with these words in it, they become ambiguous. Roman Catholics have then as much right to suppose that the Apocrypha is included, as Protestants that it is not. This is the situation of the Society. They invited all denominations to unite in the formation of it—their rules are all adapted to such a general Society. Clergymen of all denominations are equally entitled, on their becoming members, to

thirdly, that the Committee were persuaded by the evidence before them, that the Scriptures of the Old Testament could not be extensively, if at all, circulated in many countries, where their circulation was extremely desirable, except in the form authorised by the government, and to which the people had been accustomed, and that in that form they might be circulated to a great extent;* fourthly, that there is not the slightest evidence that the Committee had any wish to *circulate the Apocrypha for its own sake*, but that the *sole* object of their *permitting* its circulation was to encourage a wider “circulation of the word of God without note or comment”;† fifthly, that the great body of the sup-

attend and vote in the Committee, and all are at liberty to become members, and therefore they ought to have defined their object. Those of the Committee who conceived that the Apocrypha, under certain circumstances, was included, are to be understood as acting, not upon what they themselves believed to be the Sacred Scriptures, but upon what they conceive is the meaning of the phrase used by a Society constituted as the Bible Society is, and bound as they are to do justice between man and man.”—*Carli's Apocrypha Controversy Summed up*, pp. 7, 8.

* *Vid.* Appendix, Nos. II. and III.

† Hear first the members who were favourable to Apocryphal circulation for themselves. “We have no desire whatever that the Apocrypha should be circulated where the Canonical Scriptures *will* be received without it; but we earnestly wish that the circulation of these (Canonical Scriptures) may not be impeded by any determination which will excite direct opposition from the very churches that most need to be supplied with them.” *Cambridge Representation*. Hear now Mr Gorham, who was directly opposed to them in their views. “It is due to those persons who apologise for the practice which we disapprove to make the candid admission, that *their* attachment to the Scriptures of truth is no less steady than that by which we ourselves are influenced. We admit that their apology for an *undistinguished* Apocrypha is founded on their anxious desire that those who will not receive the pure Canon of the Old Testament should be supplied by us with **THE WHOLE VOLUME** of the Bible, even in an *adulterated* form, rather than exclusively with the **NEW TESTAMENT**. We cannot subscribe to their opinions; but we have no wish to misrepresent their views.” *Gorham's Statement*, second edition, p. 6. It may appear to persons who have not carefully considered the matter, that the question discussed in the Committee was either simply, whether the Apocrypha could claim a place

porters of the British and Foreign Bible Society had, for a course of years, silently acquiesced in this line of conduct, of which many of them were, and all of them might have been, aware;* and finally, that as soon as it became distinctly evident that the majority of their constituents disapproved of Apocryphal circulation, the Committee abandoned that course. Although then the high character which the members of the Committee as individuals have long sustained, and the utter impossibility of conjecturing an adequate reason for their acting dishonestly in this business, were thrown out of view; he who carefully considers the above well-established facts, must surely conclude, that though the

among the other books of Canonical Scripture? or whether it was expedient or not, generally, and under all circumstances, to print the Bible with the Apocrypha? Neither of these questions were ever agitated in an absolute form among the Directors of the Bible Society. The question was this, and this only, Whether, as the Bible without the Apocrypha is with great difficulty admitted among the members of the Roman and Greek churches, and copies so printed are regarded by foreigners in general as incomplete and mutilated, it is advisable, on the ground of expediency, to print or sanction the printing of the Bible with that appendage, for the purpose of gaining acceptance for it; though such books be allowed to be without any just pretensions to inspiration, and improper, abstractly considered, to be annexed to the sacred Canon?—*Vid. Letter to the Editor of the Quarterly Review, by a Lay Member of the British and Foreign Bible Society, pp. 17, 18.*

* The charge of studied concealment, in the degree in which it has been imputed, though very boldly made, has been very unsuccessfully supported. The charge of concealment in the Committee carries absurdity on its forehead; and when it is considered how the Committee is constituted, the charge of concealment by it is scarcely more credible. The truth is, that from the beginning the versions which the Society either published, or assisted in publishing, were distinctly mentioned in their reports; such as the “established Lutheran version complete”—“the Bohemian Bible complete”—which, as every person acquainted with the state of Foreign churches knows, contain the Apocrypha. And copies of the editions containing the Apocrypha were sold at the depository in London, and were in the depositories or libraries of many of the Auxiliary Societies, as well as in the hands of many of the individual subscribers. As to the intermingled Apocrypha, it was “Martini’s version, word for word as in the Florence edition,” which in their report they state, they have resolved to publish.

Committee of the British and Foreign Bible Society erred in commencing and prosecuting a line of conduct, the propriety of which, on general grounds, was, to say the least, questionable, and which was inconsistent with the first of their laws and regulations *understood in its most obvious sense*, they have done nothing incompatible with integrity,—nothing which requires, or even admits of, those penitential acknowledgments of deep moral delinquency which have been demanded of them; and nothing to prevent our placing the fullest confidence in their faithful execution of a clearly defined agreement into which they have voluntarily and solemnly entered.

With regard to the second conclusion, that since these regulations have been sanctioned, the Committee of the British and Foreign Bible Society have acted inconsistently with them, every attempt to substantiate it has completely failed, and the result of the investigation has been to place in a stronger point of light the good faith of the Committee. The conduct of the Committee with regard to the Wallachian Bible has been urged as a clear proof of their Apocryphal tendencies.—Let the reader judge with what propriety.

“A printer in Germany wrote to the Committee, stating the great want of the Scriptures in the WALLACHIAN language; and that he was willing to undertake an edition, if aided by the British and Foreign Bible Society. The letter was referred to a Sub-Committee, who were convinced of the importance of the object, but felt that the resolutions of the General Meeting precluded pecuniary aid in such a case; they however thought that a thousand copies of the edition might be purchased, *if* they were without the Apocrypha. But when the subject was further considered,* it

* “It should be remembered, that the resolutions of the *Sub-Committee* are merely *suggestions* to the General Committee, and they are frequently altered or modified upon further consideration.”

was deemed advisable to decline taking *any* copies of the edition, unless it was first ascertained that the printer would not print any additional copies *for his own sale, or for any other parties*, with the Apocrypha; and after some discussion, whether the resolutions of the General Meeting required such an interference with the private proceedings of *an individual*, it was resolved, that no part of the edition should be purchased for the Society, *unless the whole* was printed without the Apocrypha.* This was the only resolution of the Committee on the subject; and it does appear singular, that a proceeding, which must have met the strongest wishes of the most decided opposer of Apocryphal circulation, should be distorted into a charge of predilection for the Apocrypha, and referred to, as evidence of a desire to break through the regulations so recently laid down."† Instead of granting aid to an Apocryphal Bible, they refused to purchase copies of a pure Bible, lest they should give indirect support to the publication of an Apocryphal one.

A grant of Testaments to Dr Leander Van Ess has been made another ground of charge against the Committee. The business referred to took place previously to the general question, as to the bearing of the resolutions passed in 1826 on the Society's agents, being determined.‡ "The various editions of Dr Van Ess's Testament are printed at Sultzbach,

* The resolution of the Committee is as follows:—

At a Meeting of the Committee, May 22, 1826—

"RESOLVED, That the Secretaries be directed to correspond with Mr Thierry, of Hermanstadt, to know if he will undertake to print *an edition of the Wallachian Bible, without the Apocrypha*; and the terms on which he would supply a thousand or more copies of it."

† Remarks on the recent Accusations against the Committee of the British and Foreign Bible Society, pp. 6, 7.

‡ After a deliberate discussion, it was determined that the salaried agents of the Society abroad should be entrusted with the binding of the Scriptures.—*Vid. Appendix, No. V.*

a town in a different State, and at some distance from his residence at Darmstadt. The conveyance of books in sheets is much safer and less expensive than when bound, and the duties charged on passing from one State to another are less on unbound than on bound books. The copies of the Testament, therefore, were formerly sent in sheets from the printer, and bound at Darmstadt, under the inspection of Professor Van Ess, who thus became responsible for proper attention on the part of the binders, and their due performance of the work. Soon after the General Meeting 1826, Dr Van Ess stated various applications for his Testament, and requested that a grant of eleven thousand copies might be placed at his disposal. It never was intended that these should be issued *unbound*, nor was it supposed that the Professor would send forth a single copy in any form contrary to the regulations; but it was considered, by some persons on the Committee, that, to proceed in strict conformity with the resolutions passed at the last Annual Meeting, the Testaments ought to be bound previously to their arrival at the town in which Dr Van Ess resided. This suggestion the Committee adopted, directing only five thousand copies to be granted at that time, and that they should all be bound before they were sent away from the town in which they were printed. A resolution was passed to this effect.* It should be here observed, that this question

* *At a Meeting of the Committee, July 3, 1826—*

“READ an Extract of a Letter from the Rev. Dr Van Ess, dated Darmstadt, June 6, 1826. He incloses a statement of his Accounts, duly audited, and of his Issues of the Scriptures from the 1st December 1825, to the 31st May 1826. He requests the Committee will allow him to procure 11,000 *Testaments*, without delay, as his stock is nearly exhausted.

“RESOLVED, That Mr Von Seidel, of Sultzbach, be directed to furnish to the order of Dr Van Ess, as a present supply, 5000 German Testaments, bound in common binding; and that he draw upon the Treasurer of this Society for the amount thereof.”

never was before any Sub-Committee ; that the only resolution on the subject is the one just mentioned ; and that the assertion of *unbound Bibles* being granted to Dr Van Ess is entirely false. To any one acquainted with the proceedings of Committees, or other public bodies, it is well known that only the result of a deliberation, as ascertained from the resolution adopted, is to be considered as the act of the Committee, and that they never should be called in question for any opinions expressed by individuals during a debate. It should be further remarked, that the questions just referred to were not, as is represented, whether the regulations should be departed from, but how far the cases in question came within the meaning of those rules : and, it may fairly be asked, how could this be ascertained, except by discussion ? Again, let it be remembered, that the conductors of this and every other institution are but men, and therefore liable to err ; then, surely, they should rather be commended for *careful* enquiry and discussion, than blamed because all may not at once see the same thing in the same light, although all are equally determined to act with honesty and conscientiousness in the discharge of the duties which have devolved upon them.”*

The only other charge affecting the trust-worthiness of the Committee, so far as their conduct since the passing of the Anti-Apocryphal resolutions is concerned, which we consider it as necessary to notice, is that which was so made as to produce the impression, that, in order to hide some of their supposed enormities respecting the Lausanne Bible, a number of leaves had been cut out of a book containing the correspondence of the period, into the transactions of which

* Remarks on the late Accusations against the Committee of the British and Foreign Bible Society, pp. 7, 8.

an enquiry was instituted. On investigation it was discovered, that the leaves referred to belonged to a book containing duplicates of Mr Owen's letters only,—that the leaves had been cut out by that gentleman himself, for the use of the printer, at the time that he published a small volume of his Letters from the Continent,—that a note to this effect in Mr Owen's hand-writing was found on the inside of the board of the letter-book,—that the letters referred to appeared both in the Appendix to the Report for the year, and in the separate pamphlet,—that on making search, the cut out leaves were discovered among Mr Owen's papers, and were found to correspond with the published letters, and also with the original letters, with the exception of such alterations as the writer might with propriety make in preparing his own letters for the press.

It ought not to be forgotten, that though the transactions of the Committee have been watched with the keenest attention, not one instance of Apocryphal distribution, or connivance at it, has been discovered during *the twenty months* which have elapsed since the passing of the resolutions. As to the supposition so frequently made, that the bound Bibles and Testaments without the Apocrypha, sent by the British and Foreign Bible Society to the Continent, may yet be circulated along with the Apocrypha, it might be enough to say,—no such case has ever been alleged to have occurred. It may be useful, however, farther to remark, that, as far as the interspersed Apocrypha is concerned, the thing is impossible; and as to the appended Apocrypha, it is in the highest degree improbable that any poor person receiving a pure Bible gratuitously, would, for the sake of merely having the Apocrypha inserted, expend nearly half as much on rebinding as the original cost of the Bible. They who are able to pay for a Bible, will find it cheaper at once to purchase a Bible with the Apocrypha, if they want to have such an edition.

The notion that the New Testaments sent out may be bound up with the Apocryphal Bibles arises from ignorance of the state of things on the Continent. The Old Testament with the Apocrypha is not to be purchased alone,—and were it so, the New Testaments circulated by the Society are generally in a different type, and of a smaller size than the Bible, and therefore cannot be bound up with it. The fear that, for the sake of having the Apocrypha, they will bind up their Bibles in several volumes, is equally visionary, as the mere binding in this case would cost more than a whole Bible ready bound, and besides the people on the Continent always have their Bibles in one volume. No such thing as a Bible in two or three volumes is known among the common people.

We hold it then satisfactorily made out, that Apocryphal circulation, on the part of the British and Foreign Bible Society, is completely and finally put down by the late resolutions, and that there is nothing in the conduct of the Committee, either before or since the passing of these resolutions, to make us doubt either their capacity or their disposition to give these resolutions full effect.*

* The following case forcibly shews the determination of the London Committee to adhere closely to the meaning, spirit and letter of their regulations.

The Rev. Dr Paterson lately received a letter from the Archbishop of Finland, containing a distressing account of the destruction of the town of Abo by fire, and stating that, by this calamitous event, eleven thousand of the inhabitants had been burnt out of house and home, and that most of them had nearly lost their all. All the property of the Finnish Bible Society, consisting of standing types for the Finnish Bible, and stereotype plates for the New Testament, with the whole stock of Bibles and Testaments on hand, had also become a prey to the flames, to the amount of several thousand pounds sterling. Thus, observes his correspondent, Finland has at once been deprived, and that for many years to come, of all access to that light and comfort which the Bible alone can afford. Dr Paterson immediately transmitted the account to the Committee of the British and Foreign Bible Society, with a request that something should be done for supplying the many thousands, who had thus lost their all

It deserves to be noticed, before leaving this part of the subject, that those Members of the Committee who have been opposed to Apocryphal circulation from the beginning, and even some of them who were anxious to have carried the matter so far as to enter on the record an acknowledgment of mistake, have declared their satisfaction with the resolutions, and their persuasion that they will be faithfully executed. The following is an extract of a letter from the Rev. Mr Irving, dated London, 2d May 1827, addressed to the Secretary of the Perthshire Bible Society: "*I make no doubt the Committee will continue faithful to the spirit of the three resolutions, and will never seek to subvert them.*" The Rev. Mr Gorham thus expresses himself in reference to the resolutions sanctioned in 1826: "The Apocryphal controversy is *practically* terminated. By resolutions of the

by the flames, with copies of the Scriptures. With this view he proposed that the London Society should purchase 500 copies of the Swedish New Testament from the Bible Society in Stockholm, and 2000 Finnish New Testaments from the Protestant Bible Society in Petersburg, and have them sent to Abo for gratuitous distribution among the sufferers. In making this request, Dr Pater-son knew well that purchasing these copies from the said Societies would not be adding a farthing to their funds, as the price at which they sell them is lower than they could now replace them for, and therefore he conceived that the Committee in London would be perfectly justifiable in doing so, according to the spirit and letter of their own regulations. However, in this he was disappointed; for in a letter he received from the Committee, dated 10th January 1828, they inform him that his request, in regard to the Swedish Testaments, had been acceded to, and that 500 copies would be sent to Abo of the edition printed in London, but stating that his proposition to purchase 2000 Finnish Testaments from the Protestant Society in Petersburg could not be acceded to, because it is considered to be a case which would come under the meaning of the term "pecuniary aid" granted to the last mentioned Society. Now, we conceive, that a more distressing or urgent case could not come before the Committee of the London Society, and they felt it to be such; yet rather than even *seem* to depart from the pledge they have given to the religious public, they allow some thousand Protestants, who are reduced to the most wretched state of poverty and suffering, to remain for the present destitute of Heaven's best boon to man.

Committee, which echo the well-ascertained sentiments of the great majority of the Auxiliary Societies, it has been settled that the funds of this Institution shall be exclusively employed for the unmixed word of God; and when this wise decision shall have been sanctioned by a General Meeting," (which took place in May 1826,) "let us hope that all discordant sounds will die away, and that the late jealousy existing among its Members will be soon succeeded by the most cordial and affectionate reunion. *It will be a lamentable crisis indeed, should any zealous but mistaken individuals press on this debate to a positive rupture, after every thing has been gained which can be equitably or charitably contested.* To demand that the **PURE** Scriptures shall be withheld from *any* Societies or agents who are willing faithfully to disperse them, until *their* creed be conformed to ours, and their *private funds* be restricted in the same manner as our own, is an intolerant requirement; and the present writer entirely disavows all participation in such sentiments. Almost a year has elapsed since he felt it his duty to address the Members of the Society in the language of remonstrance on the management of their concerns. Now, on the contrary, he takes up his pen for the purpose of entreating the subscribers to rally round the Institution, and to encourage and protect their Committee in the line of conduct which they are pursuing. With the little influence he may possess, he would, on the one hand, *resist the immoderation of those at home, who refuse all friendly intercourse with Foreign Societies not constructed on the model of our own*; and, on the other, he would oppose representations from abroad, which might weaken public confidence in the propriety of that decision which has been lately formed."*

* Preface to Two Letters from Leander Van Ess, D.D. &c. pp. iii—v.

The only other extract of this kind which we will bring forward, is from a letter of Zachary Macaulay, Esq. who from the beginning has been a consistent opponent of the circulation of the Apocrypha, and whose exertions have been highly influential in bringing about the happy change which has been effected.

“ I myself feel as strongly as any man the impropriety of the course which had been pursued with respect to the Apocrypha, and I spared no means of bringing the Committee to a sounder view of the subject. When this object was effected, I flattered myself that all cause of schism and separation was at an end, especially as I felt an entire conviction that the Apocryphalists were perfectly sincere in their concurrence with us in the resolutions which were adopted as the future rule of our conduct in this respect. It would be exacting too much of any man to require, that he should renounce his opinions as to the innocence or even the expediency of circulating the Apocrypha. The only point we have a right to insist upon is, that whatever may be the sentiment of an individual on that abstract question, he shall as religiously abstain from employing the Bible Society’s money in circulating the Apocrypha, as all must admit he must from employing the same money in circulating the Book of Common Prayer, or the Romish Breviary. To this full length I believe there is not one individual on the Committee who does not profess his readiness to go, and in that profession I do not believe there is one who is not perfectly sincere. I have not myself, though a tolerably vigilant observer of what has been passing, witnessed a single circumstance which affords fair grounds for suspecting that a purpose of violating our rule in this point is entertained by any one member of the Committee. Nay, I should say that, since the rule has passed, those who seem most fearful of any approximation to even the slightest infraction of it,

are those who, before the rule was adopted, argued most earnestly against its adoption. And I must say, that the frankness with which they have entered into the spirit of the rule, and the conciliatory manner in which they gave up their own prepossessions on the subject, sacrificing them with cheerfulness and good humour to the peace and harmony of the Society, was no mean proof of their Christian feeling, and therefore no mean pledge for their fidelity to their present engagements.—I believe, for my own part, that there is not the very slightest foundation for imputing to the Committee, or any member of it, any intention of acting unfaithfully to their public pledge.”*

2. Under the general head of departing from the original design of the Society—another charge comes now to be considered, namely, that of having circulated editions of the Scriptures with notes and comments. None of the Bible Societies perhaps have acted up to the strict letter of the rule on this subject. All the British Societies have, we believe, circulated Bibles with the Translators’ dedication, with contents to the chapters, with marginal references, and various renderings—and some of them with the Translators’ preface, and an appended summary of the history of the Bible—and all the Scottish Societies have, in addition to these appendages, been in the habit of circulating the metrical translations of the Psalms, and the Translations and Paraphrases authorised by the General Assembly of the Church of Scotland. The British and Foreign Bible Society have been accused of violating the law principally, by being accessory to the publication of a heretical preface

* As the letter, of which the above is an extract, is calculated to throw light on various parts of the subject of the Statement, we insert it, along with the Rev. Mr Grey’s letter, to which it is an answer, in the Appendix, No. IV.

along with an edition of the Bible printed at Strasburg—and of editions of the Bible printed at Lausanne and Copenhagen with notes.

As to the Strasburg preface, it appears from the published documents, that this departure from the principle of the British and Foreign Bible Society took place without the knowledge, or sanction, of the Committee—that the first remonstrance against it by them was sent *the day after the information was received*, and within a month from the first appearance of the publication—and that their letters were perfectly explicit, and in full accordance with the principles of the Society. It appears, indeed, that the Committee too easily took for granted, that their remonstrances would be complied with; but on discovering that they had not been attended to, they were reiterated, and it was distinctly stated, that the alternatives were the entire relinquishment of the preface, or an entire dissolution of the connection with the British and Foreign Bible Society. This at last produced the discontinuance of the circulation of the preface along with the Bible. In the whole of this matter, the Committee of the British and Foreign Bible Society acted with perfect good faith, but with an undue degree of confidence in men who had proved themselves not trust-worthy.* It has been indeed charged on the Committee as a grievous misdemeanour, that they did not, in strong and pointed terms, condemn the heretical sentiments contained in this preface. But certainly had they done so, they would have gone beyond their province as the Committee of a *Bible In-*

* For a more particular account of this matter, *vide* Minutes of the Committee of the British and Foreign Bible Society relating to the Publication of an Edition of the Scriptures, with an Introduction prefixed, by the Strasburg Bible Society in the year 1819, accompanied by the Official Correspondence which took place on the subject. •

stitution. The ground they took was the only ground which, as a Bible Committee, they had a right to occupy. It was a *preface*, and *therefore*—it mattered not what it contained—as a *preface* it had no business there. It might have been as excellent a preface, as it has been represented to be the reverse; but whatever were its merits, it could not, in consistency with the principles of the British and Foreign Bible Society, be allowed to retain its place.

With regard to the Lausanne edition of the Bible, the whole of the documents also are before the public.* From these documents it appears plainly, that this edition was undertaken to prevent the republication of a very objectionable version; and that a pledge was given, by those who were to superintend it, which ought to have precluded the introduction of notes. On a copy of that edition reaching the Committee, containing a number of notes and comments, a letter, expressive of their astonishment and disapprobation, was immediately addressed to the President of the Lausanne Bible Society, who acknowledged, in terms of the deepest concern, the error into which he and his colleagues had fallen, and engaged, under a forfeiture of five hundred pounds sterling, that, in the next edition, all notes and comments whatever should be omitted. There can be no doubt, that the Committee of the British and Foreign Bible Society did repose an undue confidence in those who had the superintendence of this edition, but they have displayed, not merely a readiness, but an eager anxiety, to rectify the mistake as soon as discovered; and the public expression of their “regret at the errors brought under their notice in the Lausanne edition of the Holy Scriptures,”† cer-

* Minutes of the Committee of the British and Foreign Bible Society relating to the Publication of a revised Edition of Ostervald's French Version of the Holy Scriptures at Lausanne in the year 1822, accompanied by the Official Correspondence.

† Minutes, &c. p. 52.

tainly gives reason to expect greater jealousy and caution for the future in similar circumstances.

With respect to the Danish Scriptures, the following statement, which we have received from the Rev. Dr Paterson, whose opportunities of obtaining accurate information have been peculiarly favourable, will, we doubt not, prove satisfactory to every unprejudiced mind. "A few years ago, the King of Denmark appointed a Commission to revise the Danish Bible ; but as the translation was originally, on the whole, a very good one, the alterations they made in general affected the meaning or sense very little, and consisted, for the most part, in bringing the language of the Scriptures nearer to what is considered as classical at present. The notes they introduced are chiefly of the same nature as the marginal notes in our own Bibles, and are not more numerous. But whatever these alterations were, the Bible Society in Copenhagen had no concern with them. They were obliged to circulate the Bible as authorised by the civil and ecclesiastical authorities ; as the Bible Society is not even permitted to print its own Bibles, this being a privilege which belongs as exclusively to the Foundling Hospital in Copenhagen, as the printing of the Scriptures in Britain belong to the King's printers and the Universities, as will fully appear from the following decree, bearing date Fredericksberg, the 6th May 1740: "His Royal Majesty has been graciously pleased to grant and give to the Foundling Hospital, the exclusive privilege to print Danish Bibles and New Testaments, with all kinds of types and in all sizes ; so that no other may dare either to print them himself, or let them be printed elsewhere, with the view of importing them and exposing them to sale, under a penalty of 2000 rix dollars, which shall be paid to said Foundling Hospital, or given for some other religious purpose, and the confiscation of all the copies." It deserves no-

tice, also, that a remonstrance was made by the Committee of the British and Foreign Bible Society to the Committee of the Danish Bible Society, which drew from them a communication similar to that of the Rev. Dr Paterson, which we have just inserted.

The fair inference from the whole of this narrative certainly is, that the British and Foreign Bible Society are fully determined to uphold that principle of the Institution which requires, that the Scriptures circulated, either directly or indirectly by means of its funds, shall be “without note or comment.”

II.

THE second general charge brought against the British and Foreign Bible Society is, that they have been guilty of misconduct in the prosecution of their great object. This general charge embraces in it the three particular charges,—that they have published incorrect and vitiated versions of the Holy Scripture,—that they have connected themselves with Foreign Societies which are under the direction of infidels and heretics, and engaged in the circulation of Apocryphal Scriptures—and that they have been guilty of the misappropriation and profuse expenditure of the funds entrusted to them.

1. The charge of incorrectness has been brought against a considerable number of the versions published by the British and Foreign Bible Society—particularly the Welsh, the Irish, the Mohawk, the Calmuck, the Chinese, the Turkish, and the Bengalee. In regard to the first edition of the Turkish New Testament printed at Paris, we are not prepared to undertake its defence. It certainly did contain erroneous renderings, and objectionable phraseology; and the Committee did certainly place too much reliance on the recommendation of that as an excellent translation. But in

the edition now printing at Paris, its errors have been carefully corrected.* It would occupy much more room than can be conveniently afforded in a Statement of this kind, to enter into a minute investigation of the justness of the allegations which have been made in reference to the other versions referred to. They have been carefully scrutinised, and the highly satisfactory result may be found in an able and temperate statement of "Facts respecting certain Versions of Holy Scripture published by the British and Foreign Bible Society, by Thomas Pell Platt, Esq." It appears most clearly, that the Committee have been careful in the selection of translators and editors; and that every precaution which the circumstances of the case admits of, is employed to obtain faithful versions and accurate editions of the Holy Scriptures.†

* *Vid.* Dr Henderson's Reply to Dr Lee, p. 90—97.

† The Chinese version is one of those which has been strongly objected to, on the ground of the incompetency of the translator, the Rev. Robert Morrison, D. D. The following is the opinion entertained of his qualifications by Sir George Staunton, who is better able to form a just judgment on such a question than perhaps any other person in Europe: "I beg to assure you," says Sir George in a letter to Mr Platt, "that it was with pain and surprise that I read the other day the animadversions on Dr Morrison's Translation of the Scriptures to which you allude. The writer of the article demands qualifications in a translator of the Scriptures, and a degree of perfection in the translation itself, which, however desirable in the abstract, would, in the case of a Chinese version, have necessarily the effect of postponing the accomplishment of the work to an indefinite period, and consequently wholly frustrate the object in view, as far as respects the communication of religious knowledge to the natives of China of the present day, through such a medium. I cannot say that I have examined Dr Morrison's translation so critically, as to be able to give a positive opinion on its precise degree of merit; but I have no hesitation in saying, that I conceive his qualifications for the execution of the task to have been far superior to those of any other person whatever. He is unquestionably our best Chinese scholar—he had made himself fully acquainted with the previous labours of the Catholic Missionaries—he was in constant communications with intelligent natives during the progress of the work—and his general zeal, diligence, and integrity to the cause to which he has devoted himself, are too well known to need

In the cases of the Danish Testament printed at Copenhagen, and the Lausanne Bible, which have already been spoken of as accompanied with notes and comments, the Committee of the British and Foreign Bible Society have

any confirmation from my testimony.”—*Facts respecting certain Versions of Holy Scripture*, p.19.

As another specimen, we give, from the same pamphlet, the charge against the Society's Welsh Bible, and the answer to it:—“The Directors of this Institution (the Bible Society) devolved the selection of a proper text, and the revision of their new edition, upon a Mr Thomas Charles, an apostatised clergyman from the Established Church, and at that time an itinerant preacher among the Calvinistic Methodists. Who or what recommended him to the Managers of the Society, we do not happen to know. The result, however, proved exactly what might have been anticipated; he introduced so many unauthorised innovations, by way of *improving* the version, that one of the Welsh Bishops found himself called upon to remonstrate with the Committee. Finding that the heads of our church were not to be taken by surprise, the Directors were constrained to suppress the edition; and, up to this day, the inhabitants of Wales are deprived of the benefit which the Managers of the Bible Society intended to confer upon them by Mr Thomas Charles's new readings of the word of God.” *Quarterly Review*.

‘Now it is not true that Mr Charles “introduced unauthorised innovations” into the Welsh Bible, “by way of IMPROVING THE VERSION.” A representation was indeed made against the plan which he intended to follow in his edition, but the complaint was this:—

‘The ORTHOGRAPHY of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use. I judge of it by the specimens which I have seen in some other Welsh Publications. This measure I consider pregnant with many bad consequences, and methinks should not be suffered to be carried into effect.’

‘The charge brought was, solely and simply, an attempt to correct the system of ORTHOGRAPHY. And the communication was not made by a “Welsh Bishop,” but by a very respectable Welsh clergyman—the Rev. John Roberts, the present Rector of Tremerechion: who, it may be added; is now an active member of the Flintshire Auxiliary Bible Society.

‘Again, no edition of the Welsh Bible was ever SUPPRESSED.

‘The discussion above-mentioned took place *while the copy was preparing for press*. No fault has ever been found with the Welsh Bibles and Testaments which have been actually printed; and the number of these has been, up to the present time, 97,598 Bibles, and 156,697 Testaments.

‘One Welsh Bishop was, at the time, a Vice-President of the Society: and

been accused of giving their sanction to versions of particular passages, which are not only incorrect, but which have a tendency to obscure truth, and teach error. As to the Danish Testament, it is plain, from Dr Paterson's statement

this Prelate, at least, saw nothing so objectionable in the proceedings of Mr Charles and the Committee, as to withdraw from them his patronage and support. On the contrary, he did all in his power to assist in deciding the course that ought to be followed. This Prelate was the Bishop of St David's (the present Bishop of Salisbury); and it was in consequence of a communication from him, that the edition finally taken as a standard, that of 1752, was adopted. In reference to the imputation against the Committee, of neglecting to take advice from "ecclesiastical authorities," the following passage, from a Letter of Lord Teignmouth to the Bishop, deserves notice:—

'The Bible Society (notwithstanding the intimation in the Report of the Committee to the Subscribers at large, that it has been determined 'to follow the example of the Society for Promoting Christian Knowledge, in printing from the edition of 1746') would, I imagine, consider themselves at liberty to adopt the suggestion of your Lordship, as it must be their wish to pay every respect to so high an authority. But, as the Act of Uniformity subjects the Welsh Bible to the revision and approbation of the Bishop of Hereford and the Welsh Bishops, it would, in my opinion, be most satisfactory to the Bible Society, (considering the preceding circumstances) if your Lordship would condescend to nominate some person or persons to prepare such a copy for the press as would be likely to meet your Lordship's approbation, and that of the other Welsh Bishops—a sanction which would preclude all possible objection.'

'It being afterwards found that the Society for Promoting Christian Knowledge intended to print from the edition of 1752, not from that of 1746, as they had at first proposed—and that their edition would have that approbation from the Welsh Bishops for which Lord Teignmouth in the above letter expresses his desire—the same copy was ultimately followed by the Bible Society, without alteration; and the edition was printed at the Cambridge University Press.

'It may still be said—But why was the "apostatised clergyman," Mr Charles, employed at all?—Mr Charles, it is true, was no longer officiating as a clergyman of the Established Church: but the man who laboured, without earthly gain or reward, for thirty years, in travelling, in preaching, and in setting up Schools among his then ignorant countrymen in Wales—who himself prepared and sent forth Twenty Teachers fitted to instruct in those Schools, whence afterwards the light of religious education spread over the whole face of the country—such a man, surely, may rather be called an Apostle, than an Apostate. And "what recommended him to the Managers of the Society,"

just quoted, that it was printed at Copenhagen—that the Committee of the Bible Society in London had no controul over it—and that, therefore, even supposing it was designcdly corrupted, still the Committee in Earl-Street had nothing whatever to do with it. “Of the Lausanne edition, the Bible Society bore indeed a great share in the expense, but it was *edited* by several of the Pastors and Professors of Lausanne and Neufchatel jointly; against whom no errors of opinion on the most essential points of Christian doctrine had ever been alleged. One or two passages have now been found, in which they have made alterations much for the worse. Yet no sufficient proof has been brought fairly to impeach the general character of that version. A collation of this edition with that of 1774, which was taken as the basis of it, was lately made through the first half of the book of Psalms, and the Epistle to the Romans. The collation was submitted to the examination of Dr M'Bride, Vice-Principal of Magdalen Hall, Oxford, whose accurate scholarship and jealous care for the purity of Scripture is well known. His report is as follows: “I have carefully compared these collations with the original Greek; and I find that a great majority of the variations from the edition of 1774 have no other object than to improve the style. As the result is to bring it nearer to the French idiom, it retains fewer of the peculiarities of the original—peculiari-

those who have read its early history know well; for it was from his urgent calls for a supply of the Welsh Scriptures, that the Society itself first took rise.—But this story need not here be repeated. It has been told long since, by Mr Owen and Mr Dealtry.

‘And, after all, supposing even that some considerable degree of mismanagement had appeared in the case, let it ever be remembered, that it was but the First act of an infant Institution—an Institution driven into action, I cannot but add, by the inactivity of others. Nor did the Society shun the aid of dignity and learning; though, too often, men of dignity and learning shunned the Society.’—*Facts, &c.* p. 2—5.

ties which, from the force of habit, we prefer in our version ; and which I conceive that the foreigners who are accustomed to read the Scriptures would be sorry to exchange for more modern words and phrases. A few are rather too paraphrastic, and soften down the sense more than the original will bear : the translator thus becomes a commentator : for instance, “ *laisse dans son endurcissement*” instead of “ *endurcit*”—and yet, in this new edition, “ *destinés a perir*” is harsher than “ *disposés a la perdition.*” Upon the whole, I prefer the version of 1744, because more literal ; but the editors of the new one have evidently no sinister intentions in their emendations, and they appear to be perfectly orthodox as to the Trinity ; since in the celebrated texts in the Acts and the First of Timothy, they follow the readings most favourable to that scheme. The same wish of improving the style appears to have occasioned the variations in the Psalms.”*

2. The alliance of the British and Foreign Bible Society with Foreign Institutions which circulate the Apocryphal books, and with persons said to profess and hold unsound opinions, has been made the subject of very serious censure. It has been very justly remarked, that “ this charge has originated in confounding the constitution of a Bible Society with that of a Missionary or Tract Society. In these latter Societies, the principles and character of the persons who conduct them are every thing to them. When such a Society as the Continental Society presents itself to the public for patronage, the universal questions are ; who conducts it ? with whom did it originate ? who are its Committee ? and a single individual of suspected principles found in connection with it, would injure it in the estimation of the pub-

* Facts respecting certain Versions of Holy Scripture, pp. 33, 34.

lie. But a Bible Society being established for the effecting of one specific defined object, which interferes with no principle, and which requires in its agents nothing more than common honesty, stands on a different footing. In such a Society, the Committee may safely consist of any persons of respectable moral character, who are disposed to concur in circulating the Scriptures. The very excellence of the Bible Society is, that it can turn to good account the services of persons of all opinions; and its fundamental principle of excluding all explanation of the Scripture, precludes it from instituting any enquiry into the religious principles of any man who offers it co-operation.”*

The nature of the connection between the Society in London and Foreign Bible Societies, does not indeed appear to be very well understood. These Societies cannot be regarded as agents completely under the controul of the Committee of the British and Foreign Bible Society in their transactions. If any of the Directors of such Institutions have committed the faults charged on them, it is deeply to be regretted; but the Committee of the British and Foreign Bible Society are not to be blamed for such proceedings, unless they can be proved to have countenanced them.

The statements made with regard to the characters and principles of the Directors of the Continental Bible Societies, as if they were all, or almost all, heretics or infidels, are very improbable in themselves, and have certainly not been supported by any thing like satisfactory evidence. It appears from the testimony of those who have had the best means of information, and whose evidence is above all suspicion, that many of them are men of sound principle and decided piety.†

* Carlile's Apocrypha Controversy Summed up, pp. 12, 13.

† *Ibid.* Appendix, No. III.

It must, however, be obvious to every reflecting mind, that, in proportion to the prevalence of heretical and infidel sentiments on the Continent, is at once the importance of having the Scriptures circulated, and the difficulty of obtaining either single agents or Bible Societies of Scriptural views and corresponding conduct to circulate them. To carry on the work of Bible circulation on the Continent to the extent to which it is desirable, without the intervention of the gratuitous exertions of Bible Societies, would require the employment of properly qualified agents entirely devoted to this object, which, even if they could be obtained, would involve an expenditure which, large as is the revenue of the British and Foreign Bible Society, could not long be upheld.

The only plausible objections which have been brought against this part of the procedure of the British and Foreign Bible Society, are the two following: The first is, that, by giving the Societies on the Continent pure Scriptures, you enable them to print and circulate more Apocryphal Scriptures than otherwise they would be able to do. Admitting this, it would be no sufficient reason for refusing to give them pure Scriptures, except it could be proved that *to prevent the circulation of the Apocrypha by other people's money* is a more important duty, than *to circulate the Holy Scriptures with our own*. But it does not appear that, on this subject, any thing more has been done than to shew that this may *possibly* be the result;—and are we to refrain from what is plainly right—the circulation of the pure Bible—because our doing so may possibly be the occasion of others doing something which we could not do with a good conscience, and which, of course, we ought not to enable or encourage them to do? It does not appear how the circulation of pure *Testaments* is likely to produce a demand for Apocryphal Bibles; and it seems plain that the circulation of pure *Bibles*, in the degree in which it prevails, is

likely to prevent the circulation of Apocryphal ones. Indeed, the principle of this objection, if followed out, would prevent the circulation of pure Bibles on the Continent, so long as Societies which circulate Apocryphal Bibles exist, from whatever quarter the pure Bibles might come, or by whatever agency they were distributed, as just in the degree in which the wants of the poor are supplied, the funds of the local Societies are set free, to be employed, *if they please*, in printing and circulating the Apocrypha.

The second objection to this practice is, that by giving pure Bibles to these Societies, a certain general sanction is given to Associations engaged in circulating as the word of God what is not the word of God. Now, in the first place, this objection goes too far; for if we are to unite in nothing with those with whom we are not agreed in all things, there can be no such thing as combined operation among Christians; and, in the next place, it is not founded in truth; for the fact is, that so far from sanctioning Apocryphal distribution by the grants of pure bound Scriptures, those grants, when taken in connection with the pledge required of these Societies to distribute those books as they receive them, and to account for the money received for such as are sold, are much better fitted to keep before the minds of these Societies the view we have of the Apocryphal books as uninspired, than the mere refusal to co-operate with them.

It is also plain, from repeated trials, that the circulation of the Scripture on the Continent is by no means so easy as it had been supposed;* and that it would not be wise to

* "In their last report, your Committee stated that they had no doubt of being able to circulate pure Bibles on the Continent to a large extent: and that they had commenced a correspondence, in order to acquire such an accurate knowledge of facts and circumstances, as might qualify them to operate for that purpose with the desired success. They regret deeply to announce, that their views and anticipations have been in a great measure frustrated."—*Eighteenth Report of the Edinburgh Bible Society.*

abandon channels of distribution through which so many copies of pure Scriptures have been conveyed to those who so much needed them, merely because they are thought by some, not altogether unobjectionable ; at any rate, till there is reason to think that other channels less objectionable may be opened.

The charges brought against the Society's salaried agents on the Continent, as men of doubtful principles, have not been satisfactorily supported. Insinuations have been thrown out, and in some instances accusations have been made, by persons utterly unacquainted with these individuals ; while those who have had every opportunity of knowing the truth, give testimony, without hesitation, both to their ability and integrity. We shall mention, as an instance, Professor Kieffer, with whose character very great freedoms have been used by men whom he certainly never injured, and to whom he was altogether unknown. The following are the opinions of two very adequate judges who speak from personal knowledge : "I have a debt of justice and gratitude," says the Rev. Francis Cunningham, "to render to Professor Kieffer, the Society's agent at Paris. With respect to his religious orthodoxy, which I understand has been most unjustly called in question in this country, I feel it right to say, that no one who knows him can entertain a doubt. As to talents, diligence, vigilance, and zeal, as an agent of this Society, he has few equals, and can scarcely have a superior. As a man of business, of regularity, vigour, and despatch, he is very conspicuous ; and those who know the immense deficiency of business-like habits on the Continent, will know how to value such important qualities in the agent they employ."* "Of the Parisian Professor I should be sorry," says the Rev. Dr Henderson,

* Cunningham's Letter to Lord Bexley, p. 4.

“ever to suffer a word to escape my lips or my pen that could possibly be construed into want of respect for his talents, or a withholdment of my just esteem for the amiability of his private character, and his distinguished and indefatigable exertions in promoting the spread of Christian truth.”*

Dr Leander Van Ess, another salaried agent of the Society, whose character has been represented in a very unfavourable aspect, by those who were utter strangers to him, is thus described by Mr Cunningham. “Leander Van Ess I had the happiness of visiting; and I remained with him during a day, which I passed at Darmstadt. It was impossible not to be prepared, by his writings, to form a very high estimate of his character and labours; and these expectations were, in my case, in no wise disappointed. I was struck with his holy devotedness to his great object, with his unwearied diligence, with his unbounded charity. He is a man who rises at four o’clock in the morning to his daily task; pursues it often without cessation through the day; and, as I was informed by those best acquainted with his habits, he is often found at midnight occupied with his work.”† “I had the privilege,” says the Rev. Edward Bickersteth, well known as the Secretary of the Church Missionary Society, and author of a variety of excellent practical works, “of passing an hour or two with Leander Van Ess at Darmstadt. If ever there was a man full of zeal and love, and heartily devoted to his Saviour, he is the man. He has circulated 40,000 Testaments in three months. The British and Foreign Bible Society must replenish the empty shelves of his depository. He thanks God that there is no Apocrypha to the New Testament.”‡ That the connection of the

* Henderson’s Answer to Dr Lee’s Appeal, p. 91.

† Cunningham’s Letter to Lord Bexley, p. 18.

‡ Missionary Register for 1827, p. 343.

Society with this venerable man, who has been honoured of God to do more for the circulation of the Scriptures among the Roman Catholics in Germany than has been done since the days of Luther, is perfectly consistent with the Anti-Apocryphal resolutions, is plain from the documents respecting the final agreement between the Society and him, as published in the Appendix to the 23d Report.*

3. The only remaining accusation against the Committee of the British and Foreign Bible Society is, that of injudicious and profuse expenditure of the funds entrusted to their management. That in conducting operations so multifarious and extensive as those of the British and Foreign Bible Society for twenty-three years,—that in the disbursement of nearly a million-and-a-half of money,—it may be possible to discover instances in which the expenditure might have been more moderate, without interfering with the great objects of the Institution, is no more than what might have been anticipated under any management however careful, and may be safely enough admitted by the warmest admirer of the Society. But that there has been any thing like *corrupt, systematic* misappropriation or profusion, there is no evidence.—An account of the particulars of the expenditure of the Society during the twenty-second year of its existence, with observations thereon by the auditors, has been published; and as it contains a clear and satisfactory answer to most of the charges of injudicious and profuse expenditure, we shall give it a place in the Appendix.†

On examination it has been found, that the expenses of management are more moderate than those of many similar

* These documents are too long to be introduced into the Statement, yet are too interesting and satisfactory to be omitted altogether. They will be found in the Appendix, No. V.

† *Vid.* Appendix, No. VI.

Institutions,—that the representations as to the needlessly magnificent and costly accommodations of the Society in Earl-Street are without foundation,—and that the remuneration given to their salaried office-bearers has been pronounced, by men of business, to be by no means extravagant;* and it has been shown that, when the necessary expenses are deducted, what remains as remuneration for work done is moderate indeed. It also ought to be recollected, that Mr Owen never received any salary; and that Dr Steinkopff and Mr Hughes officiated for a long course of years gratuitously.

It may be proper, before concluding, to refer somewhat more particularly to the charge of extravagance, in reference to the Society's pecuniary transactions with Dr Van Ess. The charge of twenty thousand pounds of the Society's funds being unaccounted for by Dr Van Ess—which gradually swelled into a charge of embezzlement of the Society's property to that amount—appears, on examination, to be utterly unfounded. Of all his expenditure, Dr Van Ess has rendered regular accounts—of which a specimen will be found in the Appendix.† It was not till the year 1818 that Dr Van Ess became a regular agent of the Society, with a salary of £300 a year, and a further allowance of £60 for a clerk and warehouse; and when it is considered that he relinquished the honourable and lucrative situation of Professor of Canon Law in the University of Marburg, and the office of Minister to the Catholic Congre-

* Much satisfactory statement on this subject will be found in Carlile's *Apocrypha Controversy Summed up*, p. 21—36. A respectable man of business says, "In the large commercial house to which I belong, we cannot get through our expenses for more than four times the percentage at which the British and Foreign Bible Society manage their business."—*Speech of a Layman at a late Anniversary of a Bible Association in the County of Suffolk.*

† *Vid.* Appendix, No. VII.

gation in that town,—that his labours in the translation and circulation of the Scriptures had for many years involved him in heavy expenses, and that probably, *at no price*, could his place be adequately supplied, the remuneration cannot be considered as excessive. Suppose Britain as ill supplied as Catholic Germany is with the word of God, and one of the Professors of one of our most celebrated Universities to relinquish all his emoluments, and devote himself with the zeal and perseverance Van Ess had done to the work of Bible circulation, would it be a lavish expenditure, on the part of such an Institution as the British and Foreign Bible Society, to place such a man in circumstances at least as comfortable as those which he had abandoned to promote their cause? Could a salary to such an amount, to such an agent, in such circumstances, be fairly made the ground of a charge of dishonesty against either party? * That Dr Van Ess's and Professor Kieffer's salaries were not announced and *separately* stated in the printed reports of the Society, arose simply from the circumstance, that these reports were known to be read by many on the Continent, who would gladly thwart their plans, obstruct their progress, and abridge their usefulness, by all means in their power; and if any such exposure of their arrangements and affairs, as the mention

* A charge has been brought against Dr Van Ess for deriving profit from his version of the New Testament, and against the Bible Society for permitting him to do so. It were strange if a man's becoming an agent for the British and Foreign Bible Society, should oblige him to abandon the fair means of repaying expenses incurred, and obtaining remuneration of labours bestowed in former times, before he was the Society's agent, on the translation of the Scriptures. It appears from a letter to the Committee from the Rev. Mr Sibthorp and Dr Pinkerton, that they have "enquired into the subject of the emolument stated to be received by Dr Van Ess from the publication of his New Testament, and that the result appears to them satisfactory, and such as in no wise affects Dr Van Ess's character."—*Monthly Extracts for December 1827*. It is satisfactory to be able to add the following statements from the *Monthly Extracts for January*,

of these salaries would necessarily cause, had been made, it was feared that some occasion might be devised for taking more effectual steps against them than any that had yet been attempted.*

Such, then, is the result to which our inquiries into the charges brought against the British and Foreign Bible Society have conducted us. The admitted deviation from the original object of the Society, in the circulation of the Apocrypha with the inspired Scriptures, has been put an end to, and what appears to us satisfactory security against the recurrence of this practice has been given. The other charges have been found utterly false, or grossly exaggerated, or altogether incapable, though substantiated, of cancelling the claims of the Society on the continued and zealous support of the Christian public.

which have just come to hand as this sheet was passing through the press. "We find that, on the 27th of June 1808, (four years before he [Dr Van Ess] became acquainted with the Bible Society, and ten years before he was engaged as one of its salaried Agents,) an agreement was made between Mr Von Seidel on the one part, and Leander Van Ess and Charles Van Ess (since dead) on the other, respecting the publication of their German Translation of the Old and New Testament; by which, the latter parties make over to the former their title to the copyright of the same on certain conditions; of which it is only necessary, for the elucidation of the point in hand, to state, that the remuneration of the translators was to be in proportion to the number of copies printed, and that the following has been the result: viz. That copies of the New Testament to the number of 461,130, have been printed by Mr Von Seidel; and that a sum, amounting, up to the present time, to 4114 dollars, *in money and books*, has accrued to the two relatives, Leander and Charles Van Ess; being rather more than £32 *per annum* English money, for the nineteen years since the agreement was made. The documents themselves, extracted from Mr Von Seidel's books, we bring with us, as confirmatory of the above statement.—These, then, are briefly the facts of the case: nor, we confess, do we fear the result of the communication of them, to you, or to the British public."

• This principle has been uniformly acted on by the Continental Societies, both in England and Scotland, and publicly recognised at their annual meetings.

The British and Foreign Bible Society is engaged in a great work of Christian benevolence. It is doing what no other Institution is doing—what no mere local Institution ever can do. “According to the commandment of the everlasting God,” it is making known the manifested mystery of divine mercy, “by the Scriptures of the prophets, *to all nations*, for the obedience of faith.” We feel our obligation to take a part in this great work—we dare not oppose it—we dare not even be neutral. Nothing short of a clear demonstration, that to aid the British and Foreign Bible Society involves in it sin, could, in our estimation, warrant us to withhold our support. No such demonstration has yet been presented to us. On the contrary, it appears plain to us, that to support the British and Foreign Bible Society in present circumstances, instead of being a surrender, in the slightest degree, of our conscientious belief, that the Apocryphal books are no part of that Scripture all of which “is given by inspiration of God,” and ought not to be circulated either as the word of God, or along with the word of God, is in truth the best way of avowing these views, and following them out to their practical results, while it is by far the most direct and efficient method of lending our aid to the universal dissemination of the word of God. It cannot then be wondered at, that we have found it imperiously enjoined on us by duty, to continue our connexion with that Society—to make additional efforts personally for promoting its great object—and to invite all our Christian brethren to a candid, dispassionate, prayerful inquiry into the grounds on which our determination rests, fully anticipating that the result of such an inquiry will be their speedy and cordial co-operation.

From the above Statements it must be obvious, that we continue our connection with the British and Foreign Bible

Society for two reasons : First, because by this connection we most directly and efficiently promote the circulation of the pure word of God among all nations ;—and, secondly, because we thus most effectually condemn and put down the circulation of the Apocrypha, either *as* the word of God, or *with* the word of God. If, after this explicit declaration of our conscientious convictions on this subject, any one shall presume to speak of us as entertaining loose or low views of the inspiration of the Scriptures—or of being lightly impressed with the criminality of adding to or taking from the revelation of the divine will—or of being friendly to the Apocrypha, and not hostile to the adulteration of the word of God ; that man will incur the guilt of wilful slander—he will bear false witness against his neighbour—and we will fearlessly appeal from the decision of presumptuous ignorance or malignant prejudice—to the tribunal of Him who judgeth righteously.

APPENDIX.

No. I.

Resolutions of the Committee of Correspondence with the British and Foreign Bible Society.

AT a Meeting of the Friends of the British and Foreign Bible Society, held at the Waterloo Hotel, on Thursday, the 14th June, 1827, by adjournment of a Meeting held at the same place, on Wednesday, the 6th, it was unanimously agreed :—

That a direct medium of communication with that Institution is, at the present time, a great desideratum among the friends of religion in Edinburgh.

That the state of mankind throughout the world, as well in its Christian and civilized as in its unreclaimed heathen provinces, demands as imperiously the exertions of this Society, and offers them as unlimited a scope, as at the moment when it first sprang into existence ; and that the success which has attended its past efforts ought to engage Christians of every denomination to persevere in a strenuous and devoted application to its objects.

That, without detracting from the utility of Local Associations in supplying the Scriptures to limited districts, it is felt that these can in no way supersede, or authorise us to relinquish, the cultivation of that wider field, the world, which, through the Providence of God, is in so unprecedented a way, open to our exertions through the established and effective agency of the British and Foreign Bible Society.

That that Institution must ever be entitled to our high consideration and gratitude, for the zeal and assiduity which have executed editions of the Holy Scriptures in no less than *one hundred and forty-three* languages, in *fifty-six* of which the Word of God had never been seen before ; and also for the dissemination, through the British Isles, of *four millions*, out of the *five millions* of copies of the Old and New Testaments which form nearly the amount of the Bible Society's proper issues,—followed by a knowledge and estimation of the Word of Life unknown before, through every department of the community.

That, satisfied with the *Regulations* of May 1826 and 1827, confirming and guaranteeing the strict interpretation of the law which protects the purity of the

Society's circulation of the Holy Scriptures, to the utter exclusion of the Apocrypha; and feeling entire confidence in the integrity and uprightness of the men whose office it is to carry these regulations into effect;* and satisfied also, that the British and Foreign Bible Society in their last Annual Report, and the President in his opening speech,† in which he declared that these regulations are "A RETRACTATION AND CORRECTION OF THEIR ERROR," have admitted the impropriety of circulating the Apocrypha, to the utmost extent that fairness and candour can require,—the friends present feel no hesitation in continuing their support to the Society, with which they have been long united.

That where Foreign Societies consent to receive, and engage to distribute faithfully as received, copies of the pure Scriptures, bound without any addition, this Meeting considers the sanction of that mode of distribution of the Word of God as involving no violation or compromise whatever of the principle on which the Bible Society is established.

That the friends of the Bible-cause now present, can no longer delay an unequivocal expression of their affectionate attachment to their brethren and fellow-labourers of the London Committee; and an assurance of their cordial

* The regulations adopted in May 1826 are as follows :

1. That the Fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.
2. That, in conformity to the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever.
3. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the Books be issued bound; and on the express condition that they shall be distributed without alteration or addition.

The following additional regulation was afterwards adopted by the Committee, and confirmed at the late Annual Meeting :—

That all grants of the Scriptures to Societies which circulate the Apocrypha be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.

† "From the experience of nearly twenty-four years, I can bear my testimony to the zeal, the integrity, and unrelaxing diligence, with which your successive Committees have cheerfully discharged the important trust committed to them. As men, they do not pretend to claim an exemption from errors of judgment; as Christians, they have never refused to correct mistakes into which, with the best intentions, they may have been betrayed, when these have been pointed out to their conviction. With respect to the Apocryphal question, if it be thought that their decision of it was too long delayed, and that they ought to have pronounced that opinion on it, which, in accordance with the fundamental regulations of our Association, they finally adopted,—and which I am not disposed to controvert,—their hesitation proceeded from the most conscientious motives; and the resolutions which they ultimately formed, were a retractation and correction of their error." *Lord Teignmouth's Speech, May 1827.*

good wishes and fervent prayers for the continued, renewed, and multiplied aids of the Holy Spirit, in all the gifts of wisdom and of grace, needful for conducting the affairs of that most important Institution.

That in establishing a medium of communication with the British and Foreign Bible Society, this Meeting disclaims all hostility toward Bible Societies acting on other principles; and expresses its hope, that in a field so wide, and open to such variety of agency, the labours of all these Societies may be useful in promoting the common object they have in view.

No. II.

Difficulty of circulating the Bible without the Apocrypha on the Continent.

Extract from Dr Paterson's Speech at the Meeting of the Glasgow Auxiliary Society.

Dr PATERSON moved the Fourth Resolution, which was :—

“ That this Meeting, desirous as they are of the universal adoption of the principles of pure circulation, do not, however, consider the renunciation of all connection, even in the form of agency, with Societies on the Continent, as necessary to their conscientious adherence to the British and Foreign Bible Society; nor even as the most likely means of effecting the great object in view,—the exclusion from all Bible Society circulation of every thing but the Inspired Oracles of Divine Truth.”

After reading the resolution, he observed—That he was glad that the Committee, in this resolution, have expressed, in the most unequivocal manner, their sincere desire to see the principles of pure circulation universally adopted. He was sure that all present most heartily partook in this desire, and none more heartily than the individual who now addressed them. It is a principle of which he never lost sight, during all the twenty-two years he had laboured to promote the circulation of the Scriptures on the Continent of Europe; and, whenever it could be done, he made it a point to exclude the Apocrypha from all the Bibles printed under his inspection. The first Bible he had the honour of assisting to carry through the press, was the Icelandic; and, as this was printed nearly wholly at the expense of the British and Foreign Bible Society, he was free from foreign control, and, of course, nothing but the pure Scriptures were published; and, up to this day, the circulation in the Icelandic language was perfectly pure.

Soon after the formation of the Russian Bible Society, early in the year 1813, he had an opportunity of bringing the subject of the Apocrypha fully before the Committee. The General of the Jesuits brought a heavy charge against the Society, that it was circulating a French Bible which was incom-

plete, and which had been printed by the Society in London. The Committee of the Society in St. Petersburg called upon him to reply to the charge; which led him to point out the difference between the Canonical and Apocryphal books, and to state that the British and Foreign Bible Society, in all the Bibles printed by them, published nothing but the Canonical books. This reply was sustained, so far as the conduct of the Society in London was concerned: but the Committee declared, that the Society must print the Bible according to the authorised versions of the different Churches established or tolerated in Russia; and as these included the books called Apocryphal, these books could on no account be left out; and that neither the civil nor ecclesiastical authorities could permit any alteration to be made in this respect. They consented, however, to leave out all notes and comments, and all the prefaces to the different books of Scripture, which greatly reduced them in size and in price.

Statement by Dr Paterson respecting the Swedish Bible.

In the year 1808, a Society, called the Evangelical Society, was formed in Stockholm, for the purpose of printing and circulating Religious Tracts. But as it appeared that copies of the Scriptures were as much needed in Sweden as Tracts, an attempt was made to establish a Bible Society for Sweden. This failing at the time, the Evangelical Society resolved, with permission of the King, to print an edition of the Bible with standing types, and received the greatest part of the funds for this purpose from the British and Foreign Bible Society, it being impossible, on account of the distressed state of the country at the time, to raise funds in the country itself. As the British and Foreign Bible Society would not give of its funds for printing the Apocrypha, these books were left out, and no standing types prepared for them. Two editions of the whole Bible without the Apocrypha, making 11,000 copies, were printed before the year 1814, and several thousand copies brought into circulation. But as complaints came in from all quarters that the Bibles were incomplete, and those who had received the copies issued by the Evangelical Society demanded to have the Apocrypha along with their Bibles as they had always been accustomed to have them, the Society printed at its own expense, but with moveable types, 10,000 copies of the Apocrypha, which they sold either separately, or bound up with the Bibles they had on hand. This took place in 1814.

In the year 1815, the Swedish Bible Society was established, and the Evangelical Society delivered up to it all the property they had in their possession for printing the Bible; and finding that the people would not receive the Bible without the Apocrypha, they, at their own expense, provided standing types for these books also; and so the Bible has continued to be printed and circulated with the Apocrypha in Sweden ever since. It was impossible for the British and Foreign Bible Society to prevent this, as both the Evangelical Society and the Swedish National Bible Society were independent Societies.

From the Rev. C. F. Jaschke, Secretary of the Bible Society at Gnadau.

Feb. 9. 1826.

We receive, as a fresh proof of the kind interest taken in our Society, the offer of supplying us with bound Bibles without the Apocrypha. But whilst we feel truly grateful for this, we cannot but express our sincere regret at being unable, for the present, to avail ourselves of it, as only *complete Bibles* are used in the schools in our neighbourhood, and can be disposed of. Children, whose Bibles are destitute of the Apocrypha, would be grievously embarrassed, when, in the regular course of reading at school, they came to the Apocryphal Books. What a pity that the much-revered British and Foreign Bible Society cannot, according to its present regulations, circulate complete Bibles at its expense!

From the Committee of the Bible Society at Basle.

Basle, March 12. 1826.

When the unhappy dispute respecting the Apocrypha took its rise, a few years ago, every Bible Society on the Continent could not but deem it reasonable, when the reverend Parent Society resolved that, in its voluntary grants of Bibles to the poor and indigent, it would no longer pay for the Apocryphal books. It would have betrayed a degree of indecorum and ingratitude on the part of the recipient, to have made demands on the generosity of the Parent Society which were wholly incompatible with the idea of a benefaction: and, as far as our information goes, we believe no Continental Bible Society ever refused to discharge the cost of the Apocryphal books out of its own funds, if it had no other means of circulating the whole Bible, and dared not circulate it in any other form among the people.

The situation of things is, however, wholly changed, by the new explanation which the reverend Parent Society has thought proper to add to its original resolution, which enjoins, that in all copies of the Bible, printed either entirely or in part at the expense of the Society, the Canonical books shall be detached from the Apocryphal writings, and be bound separately, and that the latter shall no longer be circulated with the former in the same volume.

The symbolical regulations of our church freely sanction such a proceeding; for, according to them, the Canonical books of the Scriptures may be circulated alone. But, although our Society has a right to avail itself of this permission, and we ourselves feel no scruple to join the Parent Society in its active endeavours to circulate the Word of God, we are, nevertheless, compelled to represent to you, in cordial esteem and love, the inevitable and dangerous consequences connected with the practical execution of this resolution.

Is the loss of the Society's principle of universality, by which the British and Foreign Bible Society, under the manifest protection of God, has been exalted to its present eminence, and which is the first and the greatest sacrifice which your Institution must make the moment the new regulation is acted upon, of no primary or paramount consequence? Will a Parent Society

any longer exist ? Will not the well-knit members of a body which has united all churches, and nations, and tongues, in one with itself, fall mutilated and disjointed asunder ? Will not the hundreds and thousands of Catholics who are anxious for salvation, and sigh after the possession of the Bible, which they are not permitted to receive without the Apocryphal books, lament aloud, when they learn that the Bible, with that addition, can and dare no longer be given to them ! How frightfully ruinous, in the Greek churches, will this attempt to dictate in symbolical matters prove, where it will operate as a barrier against the circulation of the Scriptures ? The vast extended field of the East, too, over which a cheering sun has hardly scattered its dawning beams, must necessarily sink again into its deadly slumber of a thousand years, from which a few solitary churches had recently begun to awake to new hopes and new joys ! And even on the Protestant Continent itself, from henceforth we shall behold hundreds of disjointed, mutilated, and mouldering Bible Societies ; but the ecumenical Bible Society has ceased to be, and, in its ceasing to be, has sacrificed the advantages of twenty years of continued prosperity.

From the Committee of the Frankfort Bible Society.

Frankfort on the Maine, April 9. 1826.

Since the time of the Reformation, no other Bibles are used throughout all Germany, but such as contain, besides the Canonical books, the Apocryphal writings also of the Old Testament in a separate division, namely, the following only :—" Judith—the Book of Wisdom—Tobit—Jesus Sirach—Baruch—First and Second Book of the Maccabees—Portions of Esther and Daniel—the Prayer of Manasseh." These books are not regarded, in the Protestant churches of Germany, as being inspired like the Canonical books, but are considered as having been written by pious and wise men, and on that account useful to be read. A Bible in which these books are wanting, is held to be incomplete. Neither the more enlightened nor the common reader of the Bible will have a copy of that description. Amongst readers of the last class, such an omission would lead to endless inquiries and disputes. It would be asked, if the Apocrypha deserves to be rejected, why has it been given to us for so long a time ? Is it, on the contrary, useful, on what ground is it withheld from us ? or, Is it intended, perhaps, to deprive us of other books of the Scriptures also, to which this is a kind of preliminary step ?—Were our Society to distribute Bibles without the Apocrypha, it would be an infringement of the regulations of the German Protestant church, and the Society might be blamed, and called to account for its proceedings by the ecclesiastical authorities. • •

From Mr J. D. Claus.

Frankfort on the Maine, September 7. 1826.

With respect to Bibles without the Apocrypha, it cannot be denied but they are deemed incomplete in this country ; and it is very uncertain what measures may be adopted in respect to their circulation by the ecclesiastical authorities, even if individuals may be found inclined to receive them.

From the Secretary of the Darmstadt Bible Society.

Darmstadt, April 15. 1826.

They have commissioned me, with due respect, to signify to you, that, according to their principles, which are duly authorised by the ecclesiastical and civil powers, they are only at liberty to circulate the whole Bible, i. e. *including* the Apocryphal books, and the New Testament; the latter also together with the Psalms, &c., and they dare not do otherwise. They regret exceedingly, that from henceforward their circulations must almost wholly be confined to the New Testament, as without the generous assistance of the British and Foreign Bible Society, they will hardly be able, from their own resources, to distribute the *whole* Bible among the great number of persons who apply to them for it. The Darmstadt Committee beg to assure the Committee of the British and Foreign Bible Society of their unfeigned esteem and regard.

From his Excellency Count Rosenblad.

Stockholm, April 20. 1826.

Ever since the Reformation, happily operated by the King Gustavus Vasa, in the year 1520, when the version of the Bible made by Dr Martinus Luther was published in the Swedish tongue, the Apocrypha have been inserted in the Bible, next to the canon of the Old Testament, with a note, illustrating the difference that exists between the former and the latter. During all the troubles since occasioned by the Papists, this practice has been invariably observed in the Swedish church, even under the reign of the great Gustavus Adolphus—a king who, alone, at his age, opposed a vigorous and successful resistance to the oppressors of the Reformation, and at last sacrificed his life in defending religious liberty; a king whose memory, even in our days, probably is held in great veneration among all Protestants.

The Committee cannot alter a usage established during the space of three centuries within the Swedish church, unless it should deviate from the statutes for the government of the Swedish Bible Society; nay, unless it would withhold the happy progress of the Bible spreading.

The exclusion of the Apocrypha would certainly raise suspicions in the common people prejudicial to the Bible cause. Some would question the truth of the whole Bible; others would be unwilling to receive a book which was not so complete as the Bible that, from their youth up, they had seen kept in their temples, and in the houses of their parents, to whom it had been a conducting star in life, and a consolation at the hour of death.

This, experience has verified. The Evangelical Society published and distributed Bibles, from which the Apocryphal books were excluded. The sale did not go well off, and the people uttered their discontent; so that the Society was obliged to print separately the books excluded, which soon were purchased by the possessors of the former edition, and united with it.

*From the Committee of the Breslau Bible Society.**Breslau, May 1. 1826.*

We are in due receipt of your letter of the 19th of February.

We cannot but acknowledge, in reference to the peculiar situation of the British nation, the important grounds which have induced your Society in future to sell or distribute only such Bibles as do not contain the Apocrypha. As, however, you are kindly pleased to avow your *own* respect for the rites and usages of other Bible Societies; and even, moreover, declare that nothing is farther from your intention than to interfere in the smallest degree therewith, you will assuredly permit us to remark that, on the other hand, *we* must feel constrained

“To sell or distribute gratuitously no Bibles *without* the Apocrypha.”

Although our Society in no wise favours the views of the Roman Catholic church in respect to the Apocrypha, as being deuterocanonical (that is, containing canonical books of the second order); yet, on account of the moral sentences and historical information contained in them, they are, in particular reference to the religious instruction of youth, partly so very useful, and partly so necessary, that throughout all Silesia they are greatly made use of, and referred to in the courses of such instruction, and in the books employed on those occasions. And, as we distribute by far the greatest number of Bibles among schools and young persons, previous to their confirmation, it would be attended with very serious inconvenience, if we were to *supply them with* copies of the Sacred Scriptures in which the books in question are wanting.

*From the Secretary of the Danish Bible Society.**Copenhagen, June 22. 1826.*

In respect to the important resolution of your venerable Committee, not to circulate the Apocryphal books of the Old Testament, which was transmitted to me by the Secretaries of the British and Foreign Bible Society, the same was duly communicated at a meeting of the Directors of our Bible Society, as also at the general meeting of our Society which was recently held here. I am now instructed, on the part of our Committee, to state to you, that in this resolution, as in the general proceedings of the British and Foreign Bible Society, we respect its conscientiousness; but as the usages of the Danish, and the Danish-Lutheran church, enjoin the circulation of the Apocryphal books of the Old Testament, together with the Canonical books, amongst the members of our national church; and as neither the Danish government nor the people would sanction any attempt at a change in this particular, the Danish Bible Society is constrained to submit to the customs of our ancestors, and to the will of the government in this respect also, and to continue, as heretofore, to circulate the whole Old Testament, together with the Apocrypha. It follows as a matter of course, on the other hand, and all the Directors of our Bible Society solemnly pledge themselves herewith to abide thereby, that any grants which may be received by us from the British and Foreign Bible Society shall be solely and alone appropriated to the purchase of New Testaments.

*From the Committee of the Central Prussian Bible Society.**Berlin, November 14. 1826.*

We may take it for granted that it is not unknown to the London Committee, that both in Germany and the other Protestant countries where the German language is spoken, and also in Switzerland, Sweden, and Denmark, ever since the Reformation, agreeable to ecclesiastical authority, the Apocryphal books have never been in any other way than (bound up) with the Canonical books. The Protestant church, in these countries, followed therein the example of Luther, who, although well aware of the difference between Canonical and Apocryphal writings, included the latter in his translation, with this intimation :—"Apocrypha ; that is, books which are not considered equal to the Holy Scriptures, but which are useful and proper to be read ;" and wished them to be circulated among the people. The experience of several centuries subsequent to the Reformation has proved that Luther's opinion of the relative value of these books was not erroneous, inasmuch as the reception of these books between the Canonical books of the Old and New Testament, has not only done no injury to the church of Jesus Christ among us, but has even been productive of some good. The book of Jesus Sirach (Ecclesiasticus) in particular, to say nothing of the other Apocryphal books, which, in an historical as well as religious and moral point of view, are highly instructive, is greatly admired by the people, and by many of the more enlightened members of the church, and has not been without an important influence, tending to promote the operations of the truths of the Gospel on the moral conduct of Christians. If it, therefore, appears to us as likely to be attended with danger, should we deviate from the line of conduct we have hitherto observed, in order to avoid those injurious external effects with which we see ourselves threatened by the resolution of the London Committee, we feel ourselves at the same time also restrained from so doing by another at least equally momentous consideration.

We have hitherto conscientiously and faithfully adhered to the simple principle of our Institution, which is nothing else than to disseminate among the people the Sacred Scriptures as they have been handed down to us, and as they are authorised by our church, and have endeavoured not to disturb the great simplicity of our object by the introduction of any thing of a heterogeneous nature. On this account, we feel confident that we shall receive the full approbation of our British friends, by whom this very principle has been so often and so strenuously recommended to us ; and who, in a greater degree than we ourselves, will have found by experience that the blessing which accompanies our operations, depends only on the strictest adherence to that fundamental principle. We have reason, however, to believe, that the omission of the Apocrypha, which, once for all, belongs in our church to a complete Bible, even if we durst suffer this to be done without the consent of the ecclesiastical authorities, is something foreign to the object of our Institution. By such a proceeding, our cause (which has already been so often attacked, and so often impeded in its progress, by the indifference and stupidity of some, and the false wisdom and malevolence of

others, and which has been enabled, solely by adhering to its truly simple object, to secure itself from every charge that might render us liable to suspicion, to defend itself against every open attack, and to maintain its importance and dignity in the eyes of its friends)—by such a proceeding, our cause would unquestionably suffer itself to be drawn from its strong hold to venture into the field of controversy and contradictory views; a controversy which, even if its ultimate decision should prove beneficial to the cause of truth, is wholly beyond the limits of our particular design.

From the President of the Zurich Bible Society.

Zurich, Feb. 15. 1827.

Whilst we cannot for a moment doubt, that the gravest reasons have induced your respected Committee to adopt the resolution here alluded to, which lays down the principle, that the Canonical writings of the Old and New Testament shall alone be printed and circulated, to the exclusion of the Apocrypha; and that such Bible Societies only shall receive assistance as shall act in conformity with this resolution: We are yet unable to conceal our fears, lest, thereby, the proceedings of most of the Bible Societies which have hitherto experienced your generous assistance, may not be impeded and paralyzed, inasmuch as it may be out of their power, from equally cogent reasons, to acquiesce therein, and thus the cause of the circulation of the Bible on the Continent may be more or less injured.

Our Society, amongst the rest, which has hitherto enjoyed the most distinguished proofs of affection and powerful assistance on the part of your respected Committee, for which it will ever retain a sense of the deepest gratitude, regrets exceedingly, that it cannot agree in the principles before expressed, and that it must consequently abandon all hope of future assistance.

The reasons which influence our determination may be more or less the same which prevent other Bible Societies on the Continent from conforming to the resolution in question. We deem it, however, our duty to communicate them, specifically, to the respected Parent Society. They are as follow:—

1. The so called Apocryphal books of the Old Testament, although they are distinguished, in our editions of the Bible, from the Canonical writings by particular titles, and have ever been designated as books not possessing the same authority as the Canonical Scriptures, have yet, ever since the Reformation, been preserved in our editions of the Bible as a part of the Holy Scriptures, and have remained in use under the sanction of the church.

2. The decided, and at all times acknowledged historical and moral value of these writings, plead strongly in favour of their being retained; indeed, so great did their worth appear in the eyes of the Reformers, that they saw no preponderant reason for entirely cutting them out from the Canonical writings, but, with a view to preserve peace in the church, deemed it desirable to retain them.

3. The connection in which we stand with the Catholic members of our confederation, would not render it advisable to omit the Apocrypha in our Bibles. Such a proceeding would draw upon us—and not without reason—the reproach,

“ that we are not even perfectly agreed among ourselves as to what does or does not belong to the Bible ; inasmuch as we cut away portions from it, which were ever considered belonging to it by our Reformers.” This would be attended, and almost inevitably, with the further consequence, that they would warn others against reading what they consider to be mutilated Bibles, or even wholly forbid them, as being heretical ; a circumstance which would lead to a new schism, at the very juncture when, even at Lucerne, a public place of worship has been assigned to ministers of the reformed persuasion, to preach in, agreeably to that spirit of toleration which has been predominant here for more than twenty years.

4. Were we to omit the Apocrypha from our editions, which has at all times been contained in the Bible authorised by our church, we should be acting in opposition to the maxim so earnestly recommended by the Parent Society, and approved of by our Government ; namely, to circulate the authorised Bible, without alteration, and without any omission of its contents.

5. Even admitting that the exclusion of the Apocryphal books might take place without injury to our belief in the Bible and Revelation, we still, as a Bible Society, do not possess the right and power to undertake so arbitrary an alteration. Our Government alone is able to sanction it, on due representation being made of the propriety thereof by the ecclesiastical authorities.

6. The separation of this portion of the Holy Scriptures from the Canonical books, would not only lead to much misunderstanding among the people, and give them grounds for suspecting the objects of Bible Societies ; but would even furnish occasion for a new warfare, and new attempts among the learned to attack the authenticity of the canon : circumstances which, for our part, we consider it more our duty to seek to prevent than to encourage.

Translation of sundry Resolutions of the Committee of the Privileged Bible Institution for the Kingdom of Würtemberg.

Stuttgart, Sept. 30. 1827.

The Committee, after listening to the Address of the Rev. Dr. Pinkerton, adopted the following Resolutions :—

1. That they will gratefully receive from the British and Foreign Bible Society, Hebrew Bibles for the use of poor Students, and also New Testaments in Luther's Version. In reference to the latter, however, they much wish that the New Testaments may be paged in like manner with those printed by the Würtemberg Bible Society, so that the order may not be disturbed in the Schools, in which the last mentioned Testaments are chiefly used. Psalters also, as well as Testaments, will be thankfully received.

2. The Committee cannot have any thing to do with the circulation of Bibles without the Apocrypha ; as they are apprehensive that they may thereby awaken suspicion among the people who have been accustomed for centuries to receive Bibles with the Apocrypha, and, by such a proceeding, eventually injure the cause of the Bible. They are, however, neither disposed nor able to

prevent individuals from seeking, as Depositories of the British and Foreign Bible Society, to circulate Bibles without the Apocrypha in a judicious and discreet manner : but it is expressly decided, that such individuals cannot be Officers of the Würtemberg Bible Society—in particular, neither the Secretary nor the Treasurer. A wish was at the same time stated, on the part of several, that no Member of the Committee should have any concern in this new undertaking.

(Signed) F. PRELATE DR. FLATT,
President of the Committee.

Translation of a Document, signed by J. J. Haering, for and on behalf of certain Members of the Committee of the Wurtemberg Bible Society, (transmitted in the Letter of the Rev. Dr Pinkerton and Mr Sibthorp,) dated Oct. 1. 1827.

In consequence of several Members of the Authorised Bible Institution for the Kingdom of Würtemberg having expressed a wish that other Members should not lend their aid to the circulation of Bibles without the Apocrypha, a number of such Members as dissented from this opinion have consulted together, in order to ascertain in what manner the thing may be brought to bear ; so as, on the one hand, not to interfere too much with persons of an anxious turn of mind ; and, on the other hand, to prepare the way by which the poor, whose wants cannot be supplied even by the privileged Bible Institution, may be assisted with copies of the Sacred Scriptures without the Apocryphal Books, by the British and Foreign Bible Society.

The Members here last mentioned have, in the course of their consultations, acknowledged the following to be the easiest and the safest mode of procedure ; and have accordingly, after mature deliberation, preliminarily decided in favour of it ;—to wit, “ That some of their intimate friends not belonging to the Committee of the Royal Bible Institution, who, from their Christian sentiments and conduct, their abilities, and the favourable opportunities which they possess, appear well qualified to undertake the management of the matter in debate, be requested to unite together for the purpose of taking charge thereof.”

Accordingly, Messrs P. B. Kübler, C. G. Engelmann, and J. J. Kirchhofer, cheerfully agreed to undertake the before-named charge, conformably with the principles laid down in the Circular of the British and Foreign Bible Society dated the 19th of March last.

The Members of the Privileged Bible Society, who unite in recommending the above friends, will faithfully avail themselves of the experience which they have acquired, for carrying the benevolent objects of the Parent Bible Society into effect ; and will make it a matter of conscience, that they shall be promoted in that particular way which they acknowledge as being the least liable to inconvenience which they have hitherto known.

The Committee of the British and Foreign Bible Society are therefore herewith requested to address their correspondence and consignments to the Com-

mercial Establishment in this city known under the firm of Müller and Kirchhofer; of which Mr Kirchhofer is the principal.

May the Lord, our Saviour, be pleased to vouchsafe his blessing to this new connection!

In the name of the consenting Members of the Committee,
Stuttgart, Oct. 2. 1827.

J. J. HAERING.

The undersigned herewith declare their perfect approval of the above, and express their readiness to take charge of this benevolent work, and to carry it into effect, agreeably to the principles of the British and Foreign Bible Society, as laid down in their Circular of the 19th of March 1827, in conjunction with other friends of the Committee of the Würtemberg Bible Society.

Stuttgart, Oct. 2. 1827.

P. B. KUBLER,

C. G. ENGELMANN,

J. J. KIRCHHOFFER.

From Mr Haering.

Stuttgart, Oct. 14. 1827.

Annexed to the letter of our dear friend Dr Pinkerton, which he wrote to you on the 2d instant, previously to his setting out from hence, you will have received, amongst other things, an explanation from us relative to the manner in which we considered it to be feasible and proper to supply such poor people in our native country with Bibles without the Apocrypha, agreeably to the principles of the British and Foreign Bible Society, as the Biblical Institution in this place is, from its rules, unable to do: and in this well-meant view we requested you to furnish us with a number of bound Bibles.

But, although this appeared, and still appears, a plain, simple, and innocent proceeding, inasmuch as it was intended merely to be a remedy for supplying, in some measure, what the Bible Society here cannot furnish, without at the same time infringing on the opinions of any one—and still less offering to any, Bibles without the Apocrypha contrary to their wishes—we have, nevertheless, been powerfully convinced, since the departure of Dr Pinkerton, that our good intentions, at least for some time to come, cannot be carried into effect without giving offence to many; and causing us to fear, that, for the present, the injury likely to result therefrom, to the community at large, may be greater than the advantage and benefit which, from the best views and the best intentions, we wished to render to individuals. The peculiar character of our countrymen, in a truly religious and genuine Christian sense, has again displayed itself in so strong a manner, that we hold ourselves bound, by the precepts of the word of God, to respect it; and therefore, with a view to prevent dissatisfaction and alarm, which would spread more and more amongst us, and the consequences of which cannot be calculated, we have determined for the present to abandon carrying into effect our well-meant and well-considered intention.

We request, you, therefore, in all friendship, to consider the declaration transmitted, to you (under our joint signatures) by Dr Pinkerton, as annulled;

and not to act upon it, either by sending us Bibles, or in any other manner whatsoever.

Nothing can here be said in respect to what may hereafter take place: in the mean time, we request, that, when communicating to the Committee our retraction of our first declaration (which necessity compels us to make), you will assure them of our gratitude for the confidence which they were willing to repose in us, and of our sincere willingness to have co-operated with them in carrying their benevolent views into effect. We shall not fail to apprise Dr Pinkerton of our retraction; and shall transmit to him a copy of this Letter, to Carlsruhe or Darmstadt.

With sincere regard, we remain your devoted friends, on behalf of the last-mentioned friends and Members of the Committee,

JOHANN JACOB HAERING.

The Union for distributing Bibles without the Apocrypha, which is now dissolved,

P. B. KUBLER,—J. J. KIRCHHOFER,—C. G. ENGELMANN.

No. III.

Extracts of a Letter from the Rev. Francis Cunningham, illustrative of the character of the Foreign Bible Societies.

MY first visit was to France, where I remained almost continually journeying for several months. It was a satisfaction to me to arrive in Paris in time to attend the annual public meeting of the Bible Society. I can truly say that the meeting was in the highest degree interesting. The character of the reports, especially those of the Ladies' and Mechanics' Society—the attendance of so many ministers of religion—the introduction of extempore speaking—the feeling of warmth and zeal which seemed almost universally to prevail—left me no doubt but that a deep interest pervaded the minds of large numbers on the subject of the circulation of the Scriptures. I afterwards visited many of the Auxiliaries, great and small, of the Society in different provinces, and the hopes formed at the meeting at Paris were not disappointed. It happened to me to pass through one small village in a very solitary situation in the centre of France, where three Associations had been formed—one of children, another of young women, and a third of the population at large. In this village, under a very pious and able minister, Mr Duvivier, it was interesting to observe to what an extent education had gone hand in hand with the circulation of the Word of God. Some of the children in the school repeated, as a Sunday task, not less than two hundred verses of the New Testament.

With many of the larger Auxiliaries of the Society, I was particularly gratified. In some districts the circulation of the Scriptures was very considerable. In others, much still remained to be done. The Protestant ministers were the general agents and protectors of the Institution; and, there were many of them

full of activity. Two collateral benefits of the Bible Society were particularly obvious in France,—in the first place, the truly valuable object which it supplied to many pious, active, and benevolent minds, which powers might have been otherwise unemployed: and, in the next place, the rallying point which it afforded for the really pious of all classes. It is difficult to say to what an extent the Society has enlarged the efficiency, and strengthened the union of the religious body amongst the Protestants.

Such was the influence of these and other circumstances on my own mind, that I often found occasion to observe to my fellow-travellers, that, if ever I had doubted the benefits of the Society, these doubts must now have vanished.

The next point to which I would call the attention of this Committee, is Geneva. The character and services of the Bible Society in that city have, it appears to me, been grievously misrepresented in some of the recent publications in this country, on the subject of the Apocryphal controversy. From the fact of the Society in Geneva not discovering much zeal for the distribution of the Geneva version of 1805, of which the orthodoxy was called in question, the consequence has arisen, that the friends of that version have gradually seceded from the ranks of the Institution. And, let it be recorded to the praise of the Society at Geneva, that, when the great mass of the Continental Bible Societies were anxious, by establishing counter resolutions of their own, to manifest a spirit of resistance to the Anti-Apocryphal resolution of the London Committee, the Geneva Society opposed this measure, and publicly manifested its fidelity towards the British and Foreign Bible Society, and its lively gratitude for the favours bestowed upon it through a series of years. Assisted by powerful Auxiliaries, and especially by that of Satigny, under the administration of a most enlightened and devout member of the church, M. le Pasteur Gaussen, they are doing much for that part of Switzerland, and supplying an example on the Continent, of sending money for the distribution of books in remote parts of the world. Of two individuals, occupying distinguished posts in that Society, I must say a few words. Its President, M. Vernet, is a person who has experimentally felt the value of the Bible, and manifested, in circumstances of deep trial, his confidence in its instructions and consolations; and the Secretary, M. Gautier, is an individual in whose friendship as a Christian, and zeal as a member of this Society, I have found much cause to rejoice. That the Committee is not framed upon a more comprehensive and generous principle, is to be regretted; but it labours assiduously and successfully as to the great object for which it is brought together.

The next Bible Society of importance which I visited was that of Basle. I was there soon brought into communication with the Committee on the subject of their temporary estrangement from your Society on the ground of the late resolution as to the Apocryphal books. I endeavoured to explain to the Committee the probable result of the resolutions to which they had come of refusing to be even the agents of those Societies which had resolved in no way to assist in the circulation of the Apocrypha. When they found that the decision of the London Committee was the result, not of prejudice, but of conscience, they at

once gave up their own resolutions, and acquiesced in the proposal which was made to them. They passed a resolution expressive of their kind sympathy towards the British and Foreign Bible Society ; and they undertook still to serve it as agents : although, at the same time, they could not, according to their judgment of the question, consent personally, and for themselves, to circulate Bibles without the Apocryphal books. I cannot easily convey to you the high opinion which I formed of the Committee of the Bible Society of Basle, and of its venerable President, the Antistes. The interest which they feel, and the labour which they devote to the distribution of the Scriptures, is what I have never seen exceeded in any other place, and I can have no doubt, that whatever commission you are pleased to entrust to them, will be judiciously and faithfully executed.

It is true, I apprehend, that many Neologians are connected with the Bible Societies in Germany,—some, by virtue of the offices they hold, and others voluntarily. In Heidelberg, for instance, the fundamental rules of the Society placed all the Professors of Divinity attached to the University, *ex officio*, upon the Committee of the Bible Society. One of these individuals is the Professor Paulus. But from all the inquiries I was able to make, I could never learn that any individual in Germany, publicly holding Neological opinions, was an *active agent* of the Bible Society. And how could anything like an active agency be expected of such individuals ? After the Bible Society had been formed in Germany, it soon spread very rapidly. Many Neologians, from various motives no doubt, enlisted themselves in its ranks. But what was the real history of this movement ? The religious body were the originators of these Societies, but they were soon compelled to seek the protection of others in authority, because the existence of Societies in many countries must depend upon their sanction ; and they were glad, even in other cases, to make those who heeded not the Word of God themselves, the distributors of it to the rest of the world. But if, at this time, there are inactive agents of the German Bible Societies ; if there are even Secretaries who feel very little of the value of the Bible,—are there no counterparts to these in our own country ? We take the best we can get,—lament their deficiencies,—and devoutly wish them better ; but still we prefer the deposit for Bibles being placed in such hands, rather than having no deposit at all.

I am able, however, by a convincing document, to shew what is the real estimate taken of the Bible Society by the Neological party in Germany. There is published at Darmstadt what is called the Church Newspaper, which is devoted to the consideration of subjects connected with religion. The editor of this paper, as you will judge by the following extract, is a Neologian, and let us hear the language in which he speaks of the Bible Societies.

Extract from the Church Newspaper of Germany, *Kirchen Allgemeine Zeitung*, published at Darmstadt, Sept. 28. 1826.

Heading of the Number.

“ Verily were Christ now to appear again he would say, ‘ Woe unto you, Scribes and Pharisees, Hypocrites,’ for ye anxiously cling to the letter of the Scriptures, which ye misunderstand, and the spirit of which ye cannot compre-

hend ; ye insist on the doctrine of a dead faith, but neglect the weightier matters of the law, judgment and mercy ; and ye appear outwardly pious, whilst within ye are full of hypocrisy and wickedness. Depart from me, he would exclaim, ye workers of iniquity, projectors of heresy, slanderers, and breakers of the peace ; I never knew you."

" ON BIBLE SOCIETIES."

After stating some general advantages which might result from the distribution of the Scriptures amongst the Heathen, such as " calling into action the slumbering energies of man," " ameliorating his nature," and laying the " foundation of his moral improvement ;" the editor goes on to mention the ordinary arguments which are made use of against Bible Institutions in Germany, and which arise chiefly from the part which foreigners have taken in their establishment.

He then states some particular reasons which should lead his readers more carefully to consider the mode of conducting Bible Societies, and to greater caution in lending them their support and patronage, particularly at the present period.

I now give the translation of an extract.

" In the first place, we feel ourselves constrained to assert, that the dissemination of the Scriptures does not appear to us to be conducted in a proper spirit, and with proper views. If we investigate the character of many of those who distinguish themselves by more than ordinary activity in the cause, it cannot be denied that they very frequently seem to possess only a narrow view of theology, and exceeding littleness of mind. That laudable veneration, which they feel for the word of God, easily acts in them, in the absence of more solid theological attainments, as a check to the liberty of thought and judgment, to which Christianity leads ; they confound an ecclesiastical system of doctrine with the Gospel, they adhere with enthusiastic devotedness to exterior forms, and sacrifice to these the heavenly spirit of Christianity ; they seek the essentials of our religion in the blood and wound theology* (*blut und wunden theologie*) of former centuries ; and it is sufficiently clear that, by the exertions of such men, a blind adherence to the mere letter of the word of God is again sought to be brought into use, to the great injury of genuine Christianity and moral improvement. The peculiar interest which Mystics and Pietists of the present day take in the advancement of Bible Societies, and the connection in which they frequently stand with those who create disorders, by dissent and separation from the church, is a sign of the times which ought not to be passed over unnoticed."

The editor next objects to the resolution taken in England on the subject of the Apocrypha. This the editor thinks should be opposed, on the ground,

* The doctrine of the atonement of Christ, and justification by faith.

amongst other reasons, that two thirds of the canonical books of the Old Testament might with far less injury be withheld than one single book of the Apocrypha ; for instance, the book of Sirach, &c. &c.

I think from this extract it will be obvious, that the Bible Society abroad is regarded by the enemies of the truth as a great instrument for promoting evangelical religion ; and, in spite of what has been said against its agents and its Apocryphal books, I cannot but concur with the German editor, in his general argument. It is my deliberate conviction, that the Bible Society has been in Germany the instrument of the greatest good ; and, if some of the heads of this Institution have not profited by it as they ought, the poor at least, in many considerable districts, have been gainers to an extent of which those are little aware who have not carefully investigated the subject.

No. IV.

Letter from the Rev. Henry Grey to Zachary Macaulay, Esq. with Mr Macaulay's Answer.

THE following letter of the Rev. Henry Grey to Zachary Macaulay, Esq. will shew the anxiety of that gentleman and his friends, at a comparatively early period of the discussion, to ascertain the exact state of facts as to the proceedings and views of the Committee of the British and Foreign Bible Society, and will fitly introduce the important letter that follows.

Edinburgh, 28th Dec. 1826.

MY DEAR SIR,

KNOWING the interest you have all along taken in the affairs of the Bible Society, and believing that you exercise a genuine candour in judging of the conduct of the Members of its Committee, as well as a just zeal for the purity of the word of God, I beg leave to request some information with respect to a recent part of their proceedings ; which I the rather ask of you, as being a Member of the Documentary Committee. You are aware that Dr Thomson is carrying on his attacks on the Committee with unceasing and unrelenting severity, perpetually bringing forward new and heavy charges : and though more accurate explanation has usually either completely refuted or greatly extenuated the things alleged by him, yet it often happens that this explanation never reaches those who read what he writes : the circumstance of the accusations being chiefly confined to Scotland, and the refutation to England, leaves, I fear, little prospect of the restoration of amity and confidence. The manner in which the controversy has been carried on in the Edinburgh Christian Instructor, has been very revolting to all the sympathies of my mind ;

each succeeding number making more and more grievous inroads on Christian charity, and extending the language of contemptuous virulence more and more widely to the best men of the land. But there is one charge now advanced, that has made an impression on a very estimable friend of mine, Mr ———, who has all along been friendly to the British and Foreign Bible Society; and which it would be satisfactory to us to know how to appreciate. Dr T. called on him a few days ago, and read a letter from London, stating, that at a meeting of the General Committee, when the business of the Lausanne translation was before them, a Member present detected a fraud—namely, that some leaves of the book into which the correspondence is transcribed had been cut out with a penknife, leaving a very suspicious gap in the document; that the original letters that should have appeared in the abstracted leaves were also wanting; and that when Mr Gorham and Mr White insisted that these documents should be forthcoming, or that their absence should be expressly noticed in the intended publication,—the Assistant Secretary, slowly and reluctantly, like a convicted criminal, brought up the missing papers one by one. This charge is brought forward in the last Instructor just published, but with a somewhat different statement of circumstances, namely, that the papers missing at one general meeting were found before the next: and the account itself leads me to conjecture, that the leaves had been cut out, perhaps years ago, for the purpose not of concealment, but of publication, (though certainly it would have been better to have made a copy of them,) and that perhaps the lost and now recovered letters have already appeared in some of the former reports of the Society.* Mr ——— is anxious to have these questions answered,—*Whether any leaves have been recently cut out, with a view to evade the present investigation?* and if so, *Whether the circumstance, when discovered, did not awaken general indignation in the Committee?*

There is also a charge that the copies vary from the originals: we should like to know of what nature the variations are. I am well aware that it is a very unfair thing to seize hold of the half-finished transactions of the Committee, and to form a decided opinion of its character by the aspect it may be conceived to present in the different stages of its discussions; and I almost wonder that any Member of Committee, wishing to make communications to the public, should have chosen as the medium an avowed adversary of the Society to which he belongs. It is, however, manifest that, if you are to refer your vindication mainly to documentary evidence, *it is of the utmost importance that, whatever errors may have taken place, or whatever liability to the imputation of error may be found to exist, the Committee should preserve the most irreproachable uprightness in laying the whole in its naked simplicity before the public, and leaving the matter to the decision of public opinion.* Candid minds will be capable of appreciating the difference between present circumstances and the

* In the Christian Instructor for December 1826, the losing of the letters is expressly attributed to *design*.

circumstances existing when these things took place, and will eventually judge for themselves, using neither the eyes of the Committee nor those of its harsh and scrutinizing censors.

It would be satisfactory to us to know, from an impartial witness, the present state of sentiment in the Committee, and whether it consist of men who are disposed and are competent to give effect to the views generally adopted by the public ; which I conceive to be decidedly adverse to Apocryphal distribution in any shape by means of our funds, though not to a continued connection for the diffusion of the *pure Bible* with Societies, Lutheran or Catholic, that may themselves circulate the Apocryphal Bible, the concession in this case being made by those who differ from us : I speak of the British public at large, not of Scotland. Perhaps the present Committee may be the best, in many respects, that the metropolis could furnish : but it is of much consequence that there be such a broad basis of sentiment in it, that the views prevalent out of doors may have full support in the Committee ; that dubious cases may undergo satisfactory discussion ; and that the public be relieved of all suspicion of precipitance or partiality in its measures, or of collusion or compromise for the attainment of particular ends. The affairs of the Society should be so conducted as to be as much as possible transparent to general inspection, and even so minutely as to meet the eye either of friends or adversaries. The credit and prosperity of the British and Foreign Bible Society is a matter of deepest interest to myself and several friends here, who join with me in wishing for some information on the points adverted to. I am,

My Dear Sir,
Your's, very faithfully,

HENRY GREY.

P. S. Among the charges brought against the Committee, the expensiveness of the furniture and accommodations of the house have been dwelt on with abundant complacency. Is it so that they are so expensive, and that each of the Secretaries has a separate parlour, and a bed-room attached to it ?

The following is Mr MACAULAY's reply :—

London, 4th January 1827.

MY DEAR SIR,

I received three days ago your letter of the 28th December, and I should have replied to it on the same day, had not a friend to whom I shewed it failed to return it to me till this morning.

I certainly have witnessed, with deep concern, the bitter and relentless spirit in which some individuals on your side of the Tweed, of whom I had hoped better things, have continued, after all fair ground of animosity has been obviated, to assail the Committee of the Bible Society in London.

I myself feel as strongly as any man the impropriety of the course which had been pursued with respect to the Apocrypha, and I spared no means of bringing the Committee to a sounder view of the subject. When this object was effected,

I flattered myself that all cause of schism and separation was at an end ; especially as I felt an entire conviction that the Apocryphalists were perfectly sincere in their concurrence with us in the resolutions which were adopted as the future rule of our conduct in this respect. It would be exacting too much of any man to require, that he should renounce his opinions as to the innocence, or even the expediency, of circulating the Apocrypha. The only point we have a right to insist upon is, that whatever may be the sentiment of an individual on that abstract question, he shall as religiously abstain from employing the Bible Society's money in circulating the Apocrypha, as all admit he must from employing the same money in circulating the Book of Common Prayer or the Romish Breviary. To this full length I believe there is not one individual on the Committee who does not profess his entire readiness to go ; and in that profession I do not believe there is one who is not perfectly sincere. I have not myself, though a tolerably vigilant observer of what has been passing, witnessed a single circumstance which affords fair ground for suspecting that a purpose of violating our rule on this point is entertained by any one Member of the Committee. Nay, I should say, that since the rule has passed, those who seem most fearful of any approximation to even the slightest infraction of it, are those who, before the rule was adopted, argued most earnestly against its adoption. And I must say, that the frankness with which they have entered into the spirit of the rule, and the conciliatory manner in which they gave up their own prepossessions on the subject, sacrificing them with cheerfulness and good humour to the peace and harmony of the Society, was no mean proof of their Christian feeling, and therefore no mean pledge of their fidelity to their present engagements.

Thus much I have deemed it right to say on the general point of Apocryphal leanings ; and I am the more desirous of bearing this testimony, on account of the wide differences which had previously existed between us.

I now come to your particular fact as communicated by Dr Thomson to Mr ——— ; and I have no hesitation in saying, that the misrepresentation which it involves is as gross as can be imagined. In the course of our inquiry into the affair of the Lausanne edition of Ostervald, it was found that many of the documents were missing, and that some had been misplaced. There was, however, reason to believe, that a diligent search, not only through the mighty mass of documents deposited at the Society's office, but through the private papers of the deceased Mr Owen, which had lain unexamined since his death, might lead to material discoveries. Mr Owen's son undertook to examine his father's papers, and some of the missing documents were the fruit of this examination. The search at the office also produced other missing documents. Among the former were the missing leaves, which had been cut out of the book containing the copies of Mr Owen's letters from the Continent, and which leaves had been cut out by Mr Owen himself for the use of the printer. This is really the whole of this mighty affair ; and I, who was a member of the Committee for examining these documents, never, for one moment, had the slightest suspicion, nor did I hear any member of that Committee express a suspicion, of

any unfair dealing in respect to these papers. I do not mean to say, that such suspicions may not have been entertained by one or two members of the Documentary Sub-Committee; but what I say is, that I was not cognizant of them; and that the first intelligence I had of such a charge having been made was from your letter. After receiving that letter, I found, on inquiry, that at a meeting, at which I was not present, Mr White had made a complaint about the leaves in question; but that the complaint was immediately obviated, by the kind of explanatory statement which I have now been making. Dr Thomson's informant, therefore, ought, in fairness, to have given the explanation, as well as the complaint; and it is some proof that the explanation was satisfactory, that though I have been pretty constant in my attendance since, I had heard nothing of this grave affair until led by your letter to inquire about it.

It is true that there are many cases in which the communications of Owen, Steinkopff, &c. from the Continent to the Committee, were subjected to revision and correction by themselves, previous to their publication; and that therefore differences may be pointed out between the original letters, and these letters as they appear in the Society's printed reports. Many things were communicated to the Committee which it might have been inexpedient to publish, affecting private individuals. Statements were made also, which subsequent and more correct information may have enabled the writer to modify. In the hurry of writing, expressions were used which it was proper to qualify. The differences are all, I apprehend, of this perfectly justifiable description. At least I have seen none myself which do not fairly come under the head either of mere verbal alterations, or of omissions called for by prudence and a regard to the feelings of others; or because the passages omitted were wholly irrelevant to the matter in hand. And in this case, too, it was not the Committee altering its own documents, but the writer of the letters correcting his own statements, hurriedly written in the first instance, by a deliberate revision of them when they came to be published.

And these discrepancies at the time they occurred, arose not from any view to concealment, but from a view either to correctness, or to the avoiding of imprudent and hurtful exposures. It could not be desired by any one, for example, that when persons in the Catholic Church acted in such a way as to render themselves obnoxious to their ecclesiastical superiors, the facts of the case should be blazoned abroad,—so of other cases. The communication to the Committee might be perfectly proper, while the communication to the public might be highly objectionable.

As for the recent inquiries, I have not the smallest difficulty in stating, that there did not exist, as far as I know, on the part of any individual of the Committee, a wish to keep back a single particle of information which was necessary for the elucidation of the past conduct of the Committee. The only restriction which it was desired to impose on the most entire publicity was one for which I was, and still am, a strenuous advocate. It appeared to me to be wrong to be induced to publish any passages of letters written confidentially, reflecting on the characters of individuals; these individuals having no oppor-

tunity of explanation or defence, and which might even be considered as of a libellous character—such as charging Ministers of the Gospel with being infidels.

I believe, for my own part, that there is not the very slightest foundation for imputing to the Committee, or to any member of it, any intention of acting unfaithfully to their public pledge, or of concealing any one document implicating their past conduct.

Nothing certainly, in my view of the case, can be more untrue than the motives which have been ascribed to Dr Steinkopff, for having resigned the Secretaryship, by Dr Thomson, as they have been reported to me.

I remain, with sincere regard,

My Dear Sir,

Your's, very truly,

Z. MACAULAY.

P. S. Many of the documents of the Society connected with Continental matters were in the possession of Dr Steinkopff, and were not accessible until his return from the Continent. The inquiry respecting the Lausanne Bible had been nearly closed before his return; and we were till then not aware of the documents that might be in his possession. He immediately gave them all up.

I had nearly omitted one point in your letter; namely, the accommodations of the Secretaries. They have only *one* apartment each; and this apartment, when compelled to sleep at the office, as when they are to set out on journeys in early coaches, serves for bed-room, as it serves them during the day for the transaction of business. Their rooms are all *plainly* furnished.

No. V.

Documents respecting the Connection of the British and Foreign Bible Society with Dr Leander Van Ess.

Circular Letter addressed to the Secretaries of the Auxiliary Societies on the subject of the Society's present connection with the Rev. Dr Van Ess, of Darmstadt.

BIBLE SOCIETY HOUSE,

London, March 19. 1827.

DEAR SIR,

WE are requested by the Committee to call your attention to the few following simple points, which will explain the principle on which they have felt themselves fully satisfied in confiding to the Rev. Dr Leander Van Ess the binding of such copies of the Scriptures as are intended for circulation, through his instrumentality, among the Catholics in Germany.

1. It has never been the practice of the Committee to print all the Foreign Versions at home, or to issue them from the Society's own Depository. In many cases, this could only be done at a great loss, both of money and time ; while, in others, it would be wholly impracticable. Several Foreign Versions, therefore, are printed abroad, in such places as are considered most desirable ; and they are bound upon the spot, or not, as circumstances may require.

2. In some places immediate agents of the Society have been appointed, whose business it is to distribute the Scriptures under the direction of the Committee, and also to superintend the preparation of the copies ; these must be printed either at the place where such an agent is stationed, or in some other place whence they may be transmitted to him. Thus, the Rev. Mr Leeves, at Constantinople, superintends the translation, the printing, the binding, and the circulation of different versions for the use of the different nations in the Turkish dominions ; and thus, also, Armenian Testaments, designed for circulation in Turkey or Syria, are printed at Paris or Venice, and thence transmitted to the Society's agents in those parts ; and if any important object can be answered by sending them in sheets, as in the saving the duty or expense of carriage, the laws of the Society present no impediment ;—for,

3. All such agents are, of course, to act upon the principles of the Society ; and are under the same positive obligation as the Committee and officers at home, strictly to comply with the laws of the Society ; and, therefore, in each of the cases before mentioned, though the agents may have the copies in their charge while yet in sheets, they cannot issue a single copy unbound.

4. Mr Leeves, at Constantinople, as already stated, is constantly employed by the Committee in the above manner ; Mr Barker occasionally at Smyrna ; Mr Thomson in Mexico, and Mr Matthews in South America, in the event of New Translations of the Scriptures into the aboriginal language being made, will also have, upon the same principle, to superintend the binding. To adopt the principle, that an accredited agent of the Society is not to be entrusted with the custody of the sheets, or with the binding of the copies, previously to their being in a state for circulation, is a measure, on the one hand, not contemplated by the rule under which we are acting, and, on the other, would be attended with very serious inconvenience in the management of the affairs of the Society : for, as some one must be entrusted with this department, to whom can it be confided with so good prospect of its being attended to with all fidelity, as to an accredited and salaried agent of the Society, over whose transactions the Committee have full controul ? If an opposite course be pursued, it will be necessary to employ a second accredited agent to superintend the binding, at an additional expense to the Society ; and to whom the sheets must still be confided, and who cannot give a better guarantee for fidelity than that which the Society already possesses.

5. Dr Leander Van Ess has now been placed precisely upon the same footing with the gentlemen above named : and nothing has at all occurred, during their long connection with him, to shake the confidence of the Committee in his

integrity. They have every reason to know and be assured, that he will faithfully discharge the duties with which he is entrusted ; and they cannot admit the unworthy idea, that he will in the smallest respect act otherwise. Indeed, did they think him capable of deliberately violating his clear and explicit engagements on this point, they would deem it their duty not to employ him at all. It is also but justice to Dr Van Ess, and to all the Members of the Committee who have taken a part in the discussions relative to his future connection with the Society, to say, that every one has always expressed the fullest confidence in his integrity.

6. The principle on which Dr Van Ess may consistently be employed to superintend the binding of copies of the Scriptures as thus stated, is that upon which the Committee came to their decision, on the 1st of January last.

It may be further added, that very few of the copies of the Scriptures which he has been in the habit of circulating have ever been sent from England ; and that in the place where his New Testament is printed, there are not, as the Committee have been informed, a sufficient number of bookbinders to execute the extensive orders of the Society : and a considerable saving, both in duty and carriage, is actually made by sending them in sheets to the Society's Depository at Darmstadt, over which Dr Van Ess is placed as agent. We have only to add, that when the Committee made the grant to Dr Van Ess, on July 3, of 5000 Testaments, bound agreeably to the rule of May last, that grant was for a present supply only, in consequence of the numerous and urgent applications made to the Professor, with whom the future relations of your Committee were at that time under consideration. Any grants to him personally, or through him to others, in future, can be only of bound books, quite distinct from such as he will have the superintendence of binding for the Society.

Entertaining these views, the Committee are clearly of opinion, that, in having confided to Dr Van Ess the superintendence of the binding of the copies of the Scriptures belonging to the Society placed under his charge, they have acted in exact conformity both with the letter and spirit of the regulations adopted at the last Annual Meeting on the subject of the Apocrypha.

As it may be matter of satisfaction to see the precautions which the Committee have taken, and the explicit assurances received from Dr Van Ess, on the subject of the Apocrypha, together with the regulations alluded to in our letter to him, we subjoin a copy of these documents.

The terms " official relation," " official capacity," " official agent," are introduced, because the Committee feel that what Dr Van Ess may do in his private hours does not come under their cognisance, any more than what may be done in such hours, by ourselves, or any agent, or indeed any member of the Society. With his present edition of the Old Testament the Committee will have no connection whatever ; and any subsequent editions, the publication of which may be assisted by the Committee, will be quite separated from the Apocrypha, as the letter referred to plainly shows. We will just add, that,

in compliance with the desire of this Committee, Dr Van Ess has intimated his intention of resigning the office of Secretary to the Darmstadt Bible Society.

(Signed, by order* of the Committee,)

A. BRANDRAM, }
J. HUGHES, } *Secretaries.*

(No. I.) *Letter to Dr Van Ess.*

At a Meeting of the Committee, Jan. 1. 1827, the draft of a Letter to Dr Van Ess, prepared by the Sub-Committee for the consideration of this Committee, was read; and having been considered, paragraph by paragraph, the same was settled and agreed to, as follows:—

BIBLE SOCIETY HOUSE,
London, January 16. 1827.

VARIOUS causes have prevented our Committee from attending sooner to your communication, made to them in a letter from Dr Steinkopff, dated Königsfeld, July 31. Our Committee were desirous of conferring with him, after his return, on the important subject of your future connection with them; and, as the resolutions passed at the last Anniversary of the British and Foreign Bible Society restrict their Biblical operations and those of their agents to the Inspired Scriptures, they were anxious to discover how, in accordance with these resolutions, they might be able to secure your valuable services, in carrying forward the dissemination of the seed of Inspired Truth among their brethren of the Roman Catholic Church in Germany. It was with great pleasure, therefore, that they perceived, that you are desirous of removing, as much as possible, the difficulties which stand in the way: and, after mature deliberation, they are disposed to believe that you will find nothing in the following conditions to which you will not be able to conform, in your future labours in connection with them.

The regulations of our Society, and the high responsibility under which the Committee feel themselves placed to administer the sacred trust of public charity in strict accordance with the letter and the spirit of these regulations, require, that, in your official relation to this Society, you be employed exclusively in promoting the circulation of the Inspired Writings, whether of the Old or New Testament; and that, as Agent of the British and Foreign Bible Society, you circulate no copies of the Bible containing the Apocrypha;—that such copies shall not have a place in the Society's Depot under your charge, or be sent forth in the packages which contain Bibles and Testaments belonging to this Society, or circulated by their aid;—that all your official transactions with our Committee, or in their name, shall be solely for the purpose of promoting the distribution of the Inspired Books of Scripture, according to the laws of our Institution;—and that the business and accounts of this Society shall be kept entirely distinct from all others.

With the understanding that you confine yourself, in your official capacity as Agent of the British and Foreign Bible Society, to the circulation of the Inspired Writings among both Catholics and Protestants, our Committee will continue to aid the distribution of your New Testament as formerly: and they are also disposed to aid the circulation of your Old Testament, in whole or in part, in the manner suggested by you, as far as they are able to do so in strict agreement with their laws; and as soon as it is completed, and has received due examination from competent authorities, and proves to be an accurate and acceptable version of the Sacred Text, such as our Committee can unhesitatingly circulate, they will undertake a separate edition of it, together with the New Testament, for distribution among Roman Catholics and Protestants. And, as to your support, they will most willingly continue to you your present allowance of £300 per annum.

These are the views of our Committee on the very important subject of your future co-operation with them. They have requested me to transmit them to you, for your mature consideration; and as they approach so near to your own views, they trust you will feel yourself at perfect liberty to accede both to the letter and the spirit of them; because you cannot be ignorant of the imperative and uncompromising obligations which lie upon our Committee rigorously and conscientiously to carry our present laws into full execution.

There are minor points [*see the SEVEN REGULATIONS adopted by the Committee, p. 79, 80.*] respecting the future mode of printing, binding, and circulating your New Testament, which will require to be regulated, before you proceed to active operations: but it would be premature to speak of these, until the principles of our future plan of co-operation shall be, as I trust they will be, finally and satisfactorily arranged.

It is the anxious wish of the Committee that I should not conclude without expressing the deep feeling of gratitude with which they contemplate your past services to this Society; and the sanguine hopes they entertain, that your connection with them may long subsist, and contribute in the largest possible extent to the circulation of the Word of God, and the general interests of the Church of Christ.

(Signed)

ROBERT PINKERTON,
Foreign Agent of the British and Foreign
Bible Society.

(No. II.) *Letter from Dr Van Ess.*

AT a Meeting of the Committee, Feb. 5. 1827, the following Letter from the Rev. Dr Van Ess was read:—

Darmstadt, Jan. 24. 1827.

YOUR letter of the 16th inst. came to hand yesterday; and I hasten to reply, with all possible brevity, to the views of the British and Foreign Bible Society, and to the conditions and proposals made to me therein.

Conscious that I have never acted, in my official capacity and character,

otherwise than according to the principles and instructions of the British and Foreign Bible Society, the conduct which I have hitherto with strict integrity pursued harmonises perfectly and easily with the requisitions and conditions submitted to me, on the part of the British and Foreign Bible Society, in your last letter.

In respect to the first proposal—

“The regulations of our Society require, that, in your official relation to the Society, you be employed exclusively in promoting the circulation of the Inspired Writings, whether of the Old or New Testament; and that, as Agent of the British and Foreign Bible Society, you should circulate no copies of the Bible containing the Apocrypha”—

I beg leave to reply, that, as official agent, and in the name of the British and Foreign Bible Society, I will joyfully and faithfully devote my strength and services exclusively to the circulation of the Inspired Writings of the Old and New Testament; and engage to circulate no Bible or Testament containing the Apocrypha.

With regard to the second proposal—

“That such copies (containing the Apocrypha) shall not have a place in the Society’s Depot under your charge, or be sent forth in the packages which contain Bibles or Testaments belonging to, or circulated by, the aid of this Society”—

I answer, that the separation here required of all the Apocryphal writings from the Depot belonging to the British and Foreign Bible Society, and placed under my charge, shall, in the most rigorous manner, be effected: and that no Apocryphal Books shall, on any account, be ever mixed with or put together in the packages, bales, and cases, which, as official agent, and in the name of the British and Foreign Bible Society, I send forward, whether to a greater or smaller distance.

To the third proposition—

“The regulations of the Society require that all your official transactions with our Committee, or in their name, shall be solely for the purpose of promoting the distribution of the inspired Books of Scripture, according to the Laws of our Institution”—

I reply, that in all my official transactions and labours, or in those which I perform in the name of the Committee of the British and Foreign Bible Society, I will entirely adhere to the wishes of the Committee, as here expressed.

To the fourth proposal—

“That the business and accounts of this Society shall be kept entirely distinct from all others”—

I answer, this shall be punctually observed.

With regard to the fifth proposal—

“With the understanding that you confine yourself, in your official capacity as Agent of the British and Foreign Bible Society, to the circulation of the Inspired Writings among both Catholics and Protestants, our Committee will continue to aid the distribution of your New Testament, as formerly; and they are also disposed to aid the circulation of your Old

Testament, in whole or in part, in the manner suggested by you, as far as they are able to do so in strict conformity with their laws," &c.—

I also reply, that, in my official character, as Agent of the British and Foreign Bible Society, my transactions and operations shall be confined to the circulation of the Inspired Writings, among both Catholics and Protestants.

I now look forward with the greatest anxiety to a grant, made as speedily as possible, of a considerable number of New Testaments; being otherwise apprehensive, lest, by further delay, and a total cessation of the distribution of New Testaments among Catholics, the hunger and desire after them may die away; and lest the great, the intense anxiety to possess them remaining unsatisfied, it may, after long disappointed hope, sink into indifference and apathy. Without a speedy and rich supply, I fear, too, that the glorious progress of the kingdom of the Lord may receive irreparable injury; and that Rome, hostile as it is to the circulation of the Scriptures, may triumph over its ruins.

In due time I shall submit to your inspection a copy of my Translation of the Old Testament, a portion of the Second Part of which, containing Job, Psalms, and Proverbs, I can very shortly transmit. I feel truly thankful that the revered Society has declared its willingness to circulate the canonical books of it, in whole or in part. After the completion of the Second Part, an edition of the First Part shall appear, without the Apocryphal Books.

In forwarding the present declaration, in addition to that previously transmitted through Dr Steinkopff, I cherish the hope that the Committee will consider it as an unequivocal proof that the cause of the distribution of the Bible has ever been sacred and of the utmost importance to me, and that it still remains the same to me. I trust it will also show how ready I am, with fidelity in my official transactions, to adhere to the instructions and principles of the Society in the management of its affairs, in order, as an instrument of the great and generous Parent Society, to assist in promoting the momentous work of circulating the truths of Divine Revelation to the last hour of my life, and with a cheerful sacrifice of all my remaining vigour and strength, both among Catholics and Protestants.

(Signed) LEANDER VAN ESS.

At the same Meeting of the Committee, the following regulations were considered and adopted:—

REGULATIONS.

1. That the copies of Dr Van Ess's Version of the New Testament, to be circulated for account of this Society, be purchased in sheets from the printer at Sulzbach, or elsewhere, by our own Committee; and that the said printer be ordered to draw on our Treasurer for the amount.

2. That the said copies in sheets, be sent to our Society's Depot at Darmstadt, over which Dr Leander Van Ess is placed as agent.

3. That the copies shall then be bound under his superintendency, and replaced in the Depot, ready for being issued according to the orders of this Committee.

4. That a few hundred copies, bound, be placed at the personal disposal of Dr Van Ess, from time to time, as he finds opportunity of circulating them, of which he will render an account : but that all other grants of copies connected with his sphere of labour shall be made direct from this Committee, and be accounted for to this Committee; and that Dr Van Ess be the medium through which these grants and accounts shall pass.

5. That Dr Van Ess furnish this Committee with extracts from the original applications made to him for copies, and also from the original details of the distribution of the copies.

6. That an account be opened at Frankfort on the Maine, in a mercantile house, through which Dr Leander Van Ess may receive his salary, and funds for carrying into effect the resolutions of this Committee.

7. That three gentlemen of Frankfort be engaged to visit Darmstadt four times in the year, at the expense of the Society, for the purpose of examining Dr Van Ess's quarterly accounts, as hitherto; and also for examining the copies of the Scriptures contained in the Depot, as to their state and conformity to the regulations of this Committee, reporting to this Committee thereupon.

Extract of a Letter from Dr Leander Van Ess to the Assistant Foreign Secretary.

Darmstadt, March 1. 1827.

FOR the seven different resolutions of the Society, inclosed in your letter of the 20th February, I beg you will express my gratitude and joy to the Committee. In several respects, they will lighten my labour of disseminating the Sacred Scriptures, particularly if, in future, Mr V. Seidel can directly receive what may be due to him from London and Frankfort, and I also can draw the money I require from some mercantile house at Frankfort on the Maine. I will cheerfully follow all the instructions, prescriptions, and requisitions, laid down for me.

No. VI.

Particulars of the Expenditure of the British and Foreign Bible Society during the Twenty-second Year of its Establishment, with Observations thereon by the Auditors.

PAYMENTS.		£.	s.	d.
1.	For the Cost and Charges of Bibles and Testaments, in the English, Irish, Welsh, and Gaelic Languages -	58351	17	5
2.	For Ditto, in other European Languages - - - -	6051	19	2
3.	For Ditto, in the Languages of Asia, Africa, and America -	5397	14	0
	Paid for Printing-Paper for part of the above Bibles and Testaments, Grants to India and the South Seas, Printing Reports, Monthly Extracts, and other occasional Publications	5375	5	3
4.	For Cost and Charges of Bibles and Testaments printed and purchased on the Continent, for distribution to Roman Catholics and Protestants - - - -	7991	5	5
	To the Calcutta Auxiliary Society; Balance of Grant voted May 1. 1823 - - - - -	1500	0	0
	To the Committee of Translators at Serampore, for Translating and Printing the Scriptures in Oriental Languages; voted April 1, 1824 - - - - -	2500	0	0
	For a Translation Library at Madras, under the care of the Committee of the Auxiliary Society - - - -	182	6	5
	To the Würtemberg Bible Society; Grant of August 13, 1824 - - - -	200	0	0
5.	To the Rev. Dr Pinkerton, Foreign Agent; including 10% the balance of last year - - - - -	410	0	0
6.	To the Rev. H. D. Leeves, as agent in Turkey; including 74 <i>l.</i> 4 <i>s.</i> 8 <i>d.</i> arrears due to him - - - - -	374	4	8
6.	To Mr Benjamin Barker, as Agent in Syria and Asia Minor; one year and a half - - - - -	450	0	0
7.	To Mr James Thomson, for services rendered in South America, in the years 1823, 1824, and 1825 - - - -	200	0	0
8.	To the Rev. John Armstrong, Agent in South America, (salary 400 <i>l.</i> per annum) - - - - -	233	6	8
	Sundry Books purchased or bound for the Library - - - -	7	5	0
	Insurance from Sea-risk and from Fire - - - -	663	14	1
9.	Fine, in lieu of Rent, for Renewal of Lease of Warehouse for 14 years; and for Rent of an additional Warehouse -	389	18	10
Carried forward		£90278	17	4

Brought forward	-	-	£ 90278	17	4
10. Expenses of the Depository; including the Clerk, Warehouseman, Porters, Postages, and various incidental charges	667	11	8		
Taxes for the Society's House and Warehouse	-	-	137	9	3
Coals, Candles, Gas Lights, Oil, and Firewood, for the Society's House and Warehouse	-	-	64	6	9
Stationery, Stamps, and Books for the various Offices	-	-	134	4	3
Use of Freemasons' Hall for the Annual Meeting, including a Moiety of the Expense of fitting it up	-	-	63	1	6
11. Repairs for the Society's House, Alterations in Warehouse, and a Crane for the additional Warehouse	-	-	496	13	4
Poundage on collecting Annual Subscriptions	-	-	119	9	0
12. Three Clerks in the Secretaries' and Accountant's Departments	-	-	330	2	6
13. Travelling Expenses, in forming, aiding, and visiting Auxiliary and Branch Societies and Bible Associations, in England, Scotland, and Wales	-	-	1209	1	3
14. To the Secretaries—(salaries, each 300 <i>l.</i>)	-	-	900	0	0
15. To Mr. C. S. Dudley, as Agent	-	-	300	0	0
16. To the Rev. P. Treschow, for various services	-	-	25	0	0
17. To the Accountant and Assistant Secretary (salary)	-	-	300	0	0
17. To the Assistant Foreign Secretary	-	-	250	0	0
17. To the Depository	-	-	250	0	0
18. General Disbursements;—including Messenger; Postages from Auxiliary Societies in the United Kingdom, to and from Subscribers in the Country, and to Agents and Correspondents in Foreign Parts; and various incidental charges	-	-	488	16	9
			<u>£ 96014</u>	<u>13</u>	<u>7</u>

OBSERVATIONS.

1. This Item comprehends Payments for the Purchase and Binding of Bibles and Testaments	-	-	£56486	1	6
* For Freight, Carriage, Packing-cases, and such other charges as attach to the cost of the above Bibles and Testaments	1250	7	11		
To the Editors and Correctors of the Irish, Welsh, and Gaelic Scriptures	-	-	315	8	0
To the Hibernian Bible Society in aid of a Pocket Edition of the Irish Bible	-	-	300	0	0
			<u>58351</u>	<u>17</u>	<u>6</u>

[* N. B. The Prices denominated "Cost to the Society," in the Catalogue prefixed to the Report, include only the Paper, Printing, and Binding.]

2. Paid for the Purchase, Printing, and Binding	£5582	0	4
To the Editors and Revisors of the German and Modern			
Greek	89	5	0
Agents' Charges connected with the Circulation on the Eu-			
ropean Continent	175	0	0
Ditto in South America	205	13	10
	<u>6051</u>	<u>19</u>	<u>2</u>
3. Paid for Printing and Binding	£3498	7	7
Freight, Packing, and Charges on Paper shipped for print-			
ing Oriental Versions	118	19	6
Agents' Charges relative to the sale and circulation of the			
Scriptures in Turkey and Syria	107	10	8
† To Professor Kieffer, for preparing the Copy, editing, and			
superintending the Press of the Turkish Bible	210	0	0
† Mr Fraser, for assisting in the above work; and transcrib-			
ing a portion for the use of the Missionaries at Astrachan,			
at the request of the Scottish Missionary Society; includ-			
ing his expenses from Paris to Edinburgh	130	0	0
To Dr Morrison and his Colleagues, for Printing, Binding,			
and Circulating Chinese Scriptures	1000	0	0
For the Manjur and Persian Translations, at St Petersburg,			
on account	282	16	3
For the Peruvian Translation of the New Testament, on ac-			
count	50	0	0
	<u>5397</u>	<u>14</u>	<u>0</u>

[† N. B. These Items do not form any part of charges for managing or conducting the Society, but are Expenses incurred on account of Turkish Bible. —The assertion, in Newspapers and other Publications, that Professor Kieffer had an allowance for a Clerk, although he keeps none, has arisen from mistake; no other allowance having ever been made to him, than a Gratuity for his personal services, from year to year, both in editing the Turkish Bible, and conducting the other concerns of the British and Foreign Bible Society in Paris, the latter of which occupies a large portion of his time.]

4. Paid for Printing, Purchase, and Binding of the Scriptures in various Languages, and Charges connected with their Deposit and Circulation
- | | | | |
|--|------|---|---|
| | 7501 | 0 | 7 |
|--|------|---|---|
- † To Dr Leander Van Ess, who is allowed to retain out of the Proceeds by Sale, as a remuneration for personal and other expenses occasioned to him in conducting a most extensive Correspondence, and superintending the

Brought forward	£7501	0	7
Binding, Deposit, and issuing very large Supplies of the Scriptures	300	0	0
‡ Dr Van Ess is also allowed, for Warehouse Rent, and an Assistant in that Department	60	0	0
For Expenses incurred by the Society in order to procure a Translation into the Breton Language	130	4	10
	<u>7991</u>	<u>5</u>	<u>5</u>

[‡ N. B. These Items do not form any part of charges for managing or conducting the Society ; but are Expenses incurred solely on account of the copies of the Scriptures under the charge of Dr Van Ess, and circulated by him.—The assertion, in some Publications, that “ occasional Gratuities ” have been voted to Dr Van Ess, is void of foundation.]

5. Dr Pinkerton is wholly engaged in the service of the Society ; and his repeated visits to most parts of Europe have tended greatly to promote the Society’s operations in Foreign parts. When Dr P. removed his Family, at the request of the Committee, from St Petersburg to London, the expenses of the removal were defrayed by the Society.
6. Mr Leeves and Mr Barker are wholly occupied in conducting the Society’s important operations in those countries.—When the property of Mr Leeves was destroyed by fire at Constantinople, the Society presented him with a Gratuity of 200*l.* ; being the only addition to his salary since his residence in that city.
7. Mr Thomson was not wholly engaged in the service of the Society ; but having, during three years, rendered most essential services to the Society, the Committee voted him this sum, as a Gratuity.
8. Mr Armstrong having accepted a Chaplaincy, he continues to render important services, without further expense to the Society.
9. The Lease of the Society’s Warehouse is held at the nominal rent of One Shilling per annum, renewable every fourteen years on payment of a fine, the expense of which at this time was

	£311	3	10
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 Rent, for three-quarters of a year, of an Additional Warehouse, in order to obtain room to keep a Stock sufficient to have the Books properly dry for binding

	78	15	0
	<u>389</u>	<u>18</u>	<u>10</u>

10. This Item comprehends the following payments; viz.

One Clerk at 100 <i>l.</i> per annum, and an Occasional Clerk	£141	12	0
Warehouseman, whose situation is one of considerable responsibility and constant occupation	100	0	0
Five constant Porters, two of whom are engaged in the superior departments of the concern; and several Occasional Porters	348	0	0
Postages paid in the Depository, on more than 1000 Letters received	44	1	10
Utensils, Occasional Materials for Packing, and other incidental Expenses,	33	17	10
	<u>667</u>	<u>11</u>	<u>8</u>

[N. B. Before the commencement of the present Establishment, the Society had to incur a considerable expense, annually, as Commission to a Bookseller.—The Stock of Bibles and Testaments in Store, and passing in and out of the Depository, is necessarily very large, and requiring the constant labour of several persons.]

11. Alterations, as per Contract, in the Society's Warehouse;

rendered necessary by the increased Weight of Stock since the erection of an additional floor,	£298	18	6
* A Crane for the New Warehouse; which Crane it is agreed shall be purchased by the Landlord, should the Society relinquish the occupancy	85	0	0
Sundry Fittings at the New Warehouse, and other incidental Repairs for the whole of the Society's Premises	112	14	10
	<u>496</u>	<u>13</u>	<u>4</u>

[* N. B. Mr Lloyd, who erected the above Crane, returned the amount, together with 15*l.*; making a Donation of 100*l.*, which appears in the List of Contributions.]

12. These Clerks are daily employed from nine o'clock until seven, and often additional hours: they are occupied in the general business of the Society: and the assertion, in a recent Publication, that each Secretary has attached to him "a Clerk, and a Sub-Clerk," is quite incorrect.

13. When we consider the very great number of Societies and Associations visited annually, and that one Gentleman only has travelled on an average nearly five thousand miles a-year, these expenses cannot be considered immoderate; especially if it be recollected, that several Gentlemen, besides the Officers, have been engaged, from time to time, in this important and necessary duty; it being otherwise impracticable to keep pace with the urgent invitations from Local Societies.

14. These Gentlemen devote nearly the whole of their time to the business of the Society ; they have to provide assistance in the execution of a considerable portion of their Ministerial functions, and incur various other expenses occasioned by their connection with the Institution. In the infancy of the Society, it was not contemplated that the duties required of the Secretaries would be extensive or laborious, and therefore their services were rendered gratuitously, and continued to be so during 19 years ; but having extended to an incessant demand upon their time, the Committee were of opinion that the Society could no longer, in justice, accept such services without remuneration, and therefore required them to receive each a salary.
15. Mr Dudley is wholly occupied in the service of the Society—He served it gratuitously for several years.
16. Mr Treschow, having removed to the Continent, has discontinued his services.
17. These persons have each relinquished other situations of responsibility, and are wholly occupied in conducting the concerns of their several departments. —The assertions, in Newspapers and other Publications, that some of them have received gratuities in addition to these Salaries, is without foundation.
18. This Item includes the Wages of the Messenger and House
- | | | | |
|--|------------|-----------|----------|
| Porter - - - - - | £65 | 0 | 0 |
| Servant employed in cleaning the House, and to assist the | | | |
| Messenger in keeping the Rooms and Offices in order - | 50 | 0 | 0 |
| Incidental Charges ; chiefly Postages, Foreign and Domestic, | | | |
| of nearly 3000 Letters, exclusive of those above mentioned | 373 | 16 | 9 |
| | <u>488</u> | <u>16</u> | <u>9</u> |
-

Expenses of Management for the Year ending 31st March 1826.

It appears, from the Audited Cash Account, that the Expenses of Management during the last year were, 6,539*l.* 2*s.* 11*d.* It must be considered, that the operations of the Society extend to every quarter of the Globe, and that this sum includes the Salaries of Agents in Foreign Countries : the amount therefore cannot be regarded as excessive, it being less than *Seven* per Cent. upon the whole expenditure of the Institution within the same period, being 96,014*l.* 13*s.* 7*d.*

The Charges of Management, including the Salaries of Foreign Agents, consist of the following Items, as they appear in the Audited Cash Account :—

To the Rev. Dr Pinkerton, Foreign Agent	-	£410	0	0	
Deduct balance of preceding year	-	10	0	0	400 0 0
Rev. H. D. Leeves, Agent in Turkey	-	374	4	8	
Deduct arrears of preceding years	-	74	4	8	300 0 0
Mr Benjamin Barker, Agent in Syria, &c.	-	450	0	0	
Deduct balance of former year	-	150	0	0	300 0 0
Mr James Thomson, for services in South America		200	0	0	
Deduct the portion belonging to two former years		133	6	8	66 13 4
Rev. John Armstrong, Agent in South America	-				233 6 8
Expenses of the Depository ; including Clerk, Warehouseman, Porters, Postages, and various incidental charges	-				667 11 8
Three Clerks in Secretaries' and Accountant's Departments					330 2 6
Taxes, Coals, &c. Stationery, and Expenses of the Annual Meeting,					399 1 9
Collector's Poundage	-				119 9 0
Travelling Expenses, in forming, aiding, and visiting Auxiliary and Branch Societies in England, Scotland, and Wales					1209 1 3
Secretaries' Salaries, 300 <i>l.</i> each	-				900 0 0
Mr C. S. Dudley, Agent	-				300 0 0
Rev. P. Treschow, for various services	-				25 0 0
The Accountant and Assistant Secretary (salary)	-				300 0 0
The Assistant Foreign Secretary	-				250 0 0
The Depository	-				250 0 0
General Disbursements, including Postages, Messenger, and various other incidental charges	-				488 16 9
					£6,539 2 11

(Signed)

JOHN B. WILSON,
GEORGE STOKES,
C. A. CORDES,
JOSEPH PROCTER,

} Auditors.

September 11, 1826.

The Auditors, half of whom are chosen from the Members of the Committee, and the other half from the Subscribers generally, are appointed annually, and audit the Treasurer's accounts every quarter.

JOSEPH TARN, *Accountant.*

No. VII. *Specimen of*

88 *Dr Leander Van Ess in Account with the British and*
Dr.

<i>No. of Vouchers.</i>		<i>F. Kr.</i>	<i>F. Kr.</i>
1.	To Cash from the British and Foreign Bible Society, £64 - - -	777 48	
2.	To Cash from Ditto, £653 - - -	7,851 40	
3.	From Mr Lix, for Interest on Bills		8,629 28
	Sundry Donations - - -	nil.	26

Amounts received for sundry Bibles and Testaments sold, and for
Expenses of Binding, &c.

4.	Of Professor Scholz, Breslau, for 31 Greek and Latin Testaments, and 21 Greek Testaments	87	
5.	Rev. Mr Kuppel, of Frisburg, for 5 Greek and Latin Testaments, and 3 Greek Testaments - - -	16 33	
6.	Miss de Moser, of Carlsruhe, for Van Ess's Testaments - - -	20 36	
7.	A Student for a Hebrew Bible - - -	4 30	
8.	The Directors of Customs at Darmstadt, for Duties paid on New Testaments now returned	114 29	
9.	For one English Bible - - -	6	
10.	Prof. Lender, of Constance, for 9 Greek and Latin Testaments - - -	21 18	
11.	Rev. Mr Krafft, of Cologne, for 10 Van Ess's Latin New Testaments, and for 3 Hebrew Bibles - - -	17 45	
12.	Mr Schützinger, of Landshut, for 27 Greek and Latin Testaments, 1 Van Ess's Latin Testament - - -	68	
13.	Mr Hölscher, of Coblenz, for 2 Hebrew Bibles - - -	8	
14.	The Bible Society at Coeslin, in Pomerania, 1 Bible and 1 Latin Testament - - -	4 48	
15.	For 2 Bibles - - -	13 48	
16.	For 1 English Bible - - -	1	
17.	From Mr Lix, for Van Ess's Testaments, and (see 3.) 1 English Bible, small 8vo. - - -	21 30	
18.	From Mr L. Gundert, for Testaments sold at Stuttgart - - -	40 35	
	Carried forward - - -	445 52	8,629 54

Dr Van Ess's Accounts.

Foreign Bible Society, from June 1. to Nov. 20. 1826. 89

Cr.

No. of
Vouchers.

F. Kr. F. Kr.

By Balance in hand, as per last Account 2,568 1

Deduct for Error, as pointed out by the Assis-
tant Foreign Secretary - - 112

2,456 1

26. By Payments made to Mr V. Seidel for
1000 bound V. Ess's Testaments, 12mo.
voted to the Basle Bible Society

Voted for { 1500 Ditto Ditto, large 8vo. Cicero type
1500 Ditto Ditto Corpus do.
Dr L. { 1500 Ditto Ditto, small 8vo.
V. Ess. { 500 Ditto Ditto, 12mo.

- 4,190 30

6000 Copies, together with binding of 700
Copies, destined for Dr Hauber, of
Munich, the cost of which was in-
cluded in the last Account

By Payments made on account of Carriage, Binding,
Postages, &c. &c.

27. for Carriage, &c. on 1800 Testaments voted by
the British and Foreign Bible Society to the
Society at Frankfort-sur-le-Maine - 47 46

28. for Carriage, &c. on 15 Bales New Testaments,
from Sulzbach to Darmstadt - 104 56

29. for Carriage, &c. on 2 Cases Testaments for
Warburg - - - 13 48

30. To Mr L. Venator, at Darmstadt, for Carriage,
&c. on 5 Cases New Testaments to Marburg,
Merdingen, and Carlsruhe - - 24 50

31. for Carriage, &c. of 10 Bales New Testaments
from Sulzbach to Darmstadt - 62 38

32. for Carriage, &c. of 7 Bales New Testaments
(from the stock at Halle) from Mayence 5

33. for Repayment to the Canstein Institution at
Halle, advances made by it - 42 27

34. for Carriage, &c. of a Case of 100 English
New Testaments received from London 7 27

35. to Mr Keller, of Darmstadt, for Cases - 6 42

36. for carriage, &c. of 2 Bales New Testaments
from Leipzig to Darmstadt - - 25 23

Carried forward - - 340 57 6,646 31

Dr.

<i>No. of Vouchers.</i>		<i>F. Kr.</i>	<i>F. Kr.</i>
	To Amount brought forward	445 52	8,629 54
19.	Received for a Syriac Testament	4 30	
20.	From Rev. Mr Zimmerman, of Dillingen, for 3 Latin New Testaments, and 1 Greek Testament	2 0	
21.	From Mr Foehr, of Treves, for 6 Hebrew Bibles	24 0	
22.	For 1 Hebrew Bible	4 0	
23.	For 20 New Testaments sold to poor persons at reduced prices	2 56	
24.	For a Hebrew New Testament	2 0	
25.	For 3 Hebrew Bibles, and 1 Gratz's Greek and Latin New Testament	14 30	
		<hr/>	499 48

Carried forward - - - 9,129 42

Cr.

No. of Vouchers.		F. Kr.	
	By Amount brought forward	340 57	6,646 31
3.	By payment to Mr Lix for sundry Expenses incurred in circulating the Sacred Scriptures	11 48	
37.	Carriage, &c. of 3 baled cases New Testaments from Sulzbach to Darmstadt	21 49	
38.	To Mr L. Gundert, Stuttgardt, for binding 1,519 New Testaments, and for sundry other Expenses	388 32	
39.	To Mr J. Stuber, Darmstadt, for 4 Reams Paper	18 27	
40.	To Mr Walther, Darmstadt, for Cases	10 0	
41.	Messrs Hecker and Neuss, of Mayence, for sundry Expenses incurred by them in forwarding Packages of the Sacred Scriptures	25 33	
42.	Carrier Gelfius, of Darmstadt, for Carriage &c., of sundry Packages, to Frankfort and Mayence; and from thence hither to Darmstadt	35 30	
43.	To Mr J. C. Scheu, at Darmstadt, for 33 Packing Cases	70 12	
44.	To Director Kehr, of the Bible Society at Kreutznach	9 22	
45.	To Mr Weber, for binding 100 New Testaments	23 20	
46.	To Mr Gotz, for binding 60 New Testaments	13 0	
47.	To Mrs Hasselpork, for binding 170 New Testaments	28 20	
48.	To Mr Huter, of Darmstadt, for binding 100 New Testaments	23 20	
49.	To Mr L. Stuber, for binding 120 ditto	25 40	
50.	To Mr Ullman, for binding 150 ditto	25 0	
51.	To Mr Rittershofer, for binding 100 ditto	16 40	
52.	To Mr M. Stuber, for binding 105 ditto	23 15	
53.	To Mr Gresser, for binding 100 ditto	23 20	
54.	For 50 Stuttgardt bound New Testaments for the House of Correction at Hassenburg, as voted by the Committee of the British and Foreign Bible Society on the 8th of March, 1826	29 10	
55.	By Allowance to the Writer (Dr L. v. Ess), as granted by the Committee of the British and Foreign Bible Society, also for his Assistant,		
	Carried forward	1,163 15	6,646 31

Dr.

1826.			
Nov. 20.		<i>F. Kr.</i>	<i>F. Kr.</i>
	To amount brought forward	-	9,129 42
	Balance due to Dr L. Van Ess	-	1,799 58

10,929 40

Cr.

<i>No. of Vouchers.</i>		<i>F. Kr.</i>	<i>F. Kr.</i>
	By Amount brought forward -	1,163 15	6,646 31
	and for Warehouse Rent from 1st July, 1826, to the end of Sept. say one quarter, £90	1,087 30	
56.	Expenses of Journey to Stuttgart, called thither by Dr Steinkopff - - -	60 30	
57.	Mr Leuthner, Darmstadt, for binding 1,411 New Testaments - - -	317 34	
58.	Mr Simon, Darmstadt, for binding 1000 New Testaments - - -	218 20	
59.	Mr Hasselpork, Darmstadt, for binding 116 New Testaments - - -	25 58	
60.	For Postages to and from Darmstadt, and for sundry incidental Charges incurred, at diffe- rent times, between the 1st June, 1826, and the end of Oct. - - -	238 19	
61.	For do. do. do. from 1st Nov. inclusive, to 20th Nov. 1826 - - -	20 41	
62.	Allowance to the Writer, also for his Assistant, and for Warehouse Rent for October, No- vember, and December, 1826 (one quarter, £90 sterling) - - -	1,087 30	
63.	Mr L. Stuber, Darmstadt, for binding 191 New Testaments - - -	63 32	
		<hr/>	4,283 9
			<hr/>
			10,929 40

Darmstadt, Nov. 20. 1826.

(Signed) DR. L. VAN ESS.

We, the undersigned, have carefully examined the above Account, with the Vouchers thereunto belonging, and have found it correct.

Frankfort-sur-le-Maine, Nov. 23, 1826.

(Signed) J. F. VON MAYER,
J. L. PASSAVANT,
CARL SEVERIN LIX.

ANSWER
TO
THE STATEMENT
OF THE
EDINBURGH CORRESPONDING BOARD;
MORE ESPECIALLY AS IT RELATES TO THE CONCEALMENT
AND MUTILATION OF DOCUMENTS BY THE
EARL STREET COMMITTEE,
AND TO
DR LEANDER VAN ESS.
IN FIVE LETTERS TO A FRIEND IN SCOTLAND.

BY
ALEX. HALDANE, Esq.

EDINBURGH :
PUBLISHED BY WILLIAM WHYTE & CO.
13. GEORGE STREET ;

AND SOLD BY M. CGLE, AND W. COLLINS, GLASGOW ; A. BROWN & CO.
ABERDEEN ; BY THE BOOKSELLERS OF PERTH, DUNDEE,
AND BERWICK ; LONGMAN & CO. AND HAMILTON,
ADAMS, & CO. LONDON ; AND CARSON &
KNOX, DUBLIN.

1828.

Price One Shilling and Sixpence.

THREE LETTERS, &c.

LETTER I.

MY DEAR FRIEND,

ONE of the most ingenious, and certainly one of the most successful manoeuvres practised by the defenders of Earl Street, has been to proclaim that the Apocrypha question is terminated,—that the Apocrypha is abandoned,—and that nothing but sheer obstinacy, or wilful perverseness, can prolong the discussion. It is worthy of remark, that the same device has been resorted to, and the same language adopted, at every stage of this grand and momentous debate. Scarcely had the compromising and ambiguous resolution of August 1822 been wrung from the reluctant Committee, than it was instantly and widely proclaimed, that the dispute was at an end. It is true, that murmurs “not ‘loud but deep,” were occasionally heard from the Apocryphists, on account of this trifling infringement on their liberties; and intimations were occasionally made, that something must shortly be done to reinstate them in their former privileges. Unfortunately for themselves, but happily for the cause of pure Bible circulation, the resolution of 1822 was violated by themselves in favour of Van Ess,—and another somewhat less ambiguous, but equally compromising resolution, was in consequence again extorted by the privileged members of Committee in December 1824. The Edinburgh Corresponding Board need not to be told how strongly it was then declared, that the Apocrypha question was “an adjudged case,—a question fully investigated ‘and fairly set by.” Their Chairman can doubtless instruct them on this subject, far better than myself. He can inform them, for example, of what passed at a meeting of the Earl Street Com-

mittee, where I also had the pleasure of his company, scarcely a month after the passing of Lord Teignmouth's resolution. He can tell them of the strong language of Mr Samuel Mills in reply to Dr Thorpe,—of the threat in which he was joined by others to form a Rival Bible Society,—and of the manner in which Mr George Stokes, and the majority indeed of the Committee, expressed themselves on that occasion. Mr Campbell can also explain what were his own feelings in regard to the Committee, and particularly, how he regarded the oft repeated resignation of Mr Brandram, and the interruption that was made to those “ independent gentlemen,” whose exertions in the Committee have since been so useful in the prostration of the Apocrypha.

Possessed of such experience from the past—and enjoying the means of such information from their Chairman—it appears to me somewhat marvellous, that the Edinburgh Corresponding Board should even now conceive that the Apocrypha question is over. For surely it requires little penetration to discover, that so far as the Committee in Earl Street are concerned, the controversy is scarcely at all more advanced towards its conclusion, than it was in the summer of 1825. At that period, it is a fact, that the Edinburgh Bible Society Committee was spoken of by the Apocryphists, in terms not one whit less abusive, than those with which it has been recently assailed. And great as was the indignation with which the Second Statement was received, I do not in my conscience think, that it occasioned half so much bitterness of invective as the *First*, which in a great measure proceeded from one of the Secretaries of the Corresponding Board. That Statement was always described “ as a fire brand,”—as “ *smelling strong of the brimstone,*” and as a malicious attempt “ to sow strife among brethren.” Have Mr Craig, and those who united with him on that occasion, deserted their post and abandoned their principles? Or have the Earl Street Committee retraced their steps, acknowledged their error, and received absolution from him who so strongly and repeatedly declared, that “ the more he considered the subject, the more he was resolved ‘ never to flinch from the question.’ ” I can assure Mr Craig, and I speak it rather “ in sorrow than in anger,” that he is claimed by his friends in Earl Street as a convert rather than as an instructor, and that he has been not unfrequently described by some connected with Earl Street, “ as one who often went ‘ wrong, but generally came right at last.’ ” Is not such a fact as

this enough to open his eyes, and to shew him that the controversy is not, and ought not yet to be terminated,—to shew him that those principles are yet unacknowledged for which he once so earnestly contended,—and for vacillation in the support of which, on the part of others, he used to express such honest, but as it appeared to me, unnecessary apprehensions?

It is true, that something has been gained towards the demolition of the Apocrypha, since the publication of the First Statement. By the good providence of God, the delusion which was then attempted to be spread, as to the termination of the controversy, was not permitted to take general effect. The Edinburgh pamphlets, together with those of Mr Gorham, were industriously and widely circulated through the length and breadth of the land. As yet means had not been contrived, except at Norwich and Leeds, and a few other places, for stifling inquiry, and excluding information on the subject,—and every post that arrived in London, brought the appalling information to Earl Street, that this county, and the other town, had declared a suspension of their remittances. These intimations came so thick one upon other, and the private remonstrances with which they were accompanied assumed so decided and formidable a tone, that it became at length obvious that some change of measures was necessary, unless the majority of the Committee were prepared to submit to forcible and ignominious expulsion from office. It is needless to recapitulate the subsequent vacillating resolutions that were adopted,—but this I assert, without fear of contradiction, that not one concession was made, but what was wrung from a reluctant Committee, and that even within a few hours of the General Meeting in May 1826, the question was not, how shall we best secure the unadulterated circulation of God's word,—but how much must we concede, in order to appease the “ignorant clamour which has been excited *.”

And can it even now be said, that the Apocrypha question is terminated, when the principles and sentiments of the great majority of the Committee are known to remain unchanged? Can it be considered as “an adjudged case,” when it is known that one of the chief agents of the Society, has been ever since 1826 engaged in circulating the Apocrypha, and intermingling it with

* These words were actually used by Members of the present Committee, since the May Meeting of 1826.

the Sacred Canon,—when it is known that Leander Van Ess is permitted to proceed in this unhallowed work, not only unapproved, but with the express sanction of the Committee? Can the Apocrypha question be alleged to be “fairly set by,” when Mr Brandram remains Secretary, notwithstanding his frequent declared resignations,—notwithstanding his vaunted attachment to the Apocrypha,—notwithstanding his boast that he still assists in its circulation, as a member of the Bartlett’s Buildings Society,—and above all, notwithstanding the protest which he signed, and “to every word of which” he has lately declared his adherence? Can those who entertain right notions on the subject, be satisfied when they look at Dr Pinkerton, and recollect the impression his sentiments and influence are calculated to produce on the Foreign Societies,—when they know, moreover, that probably three-fourths of the Apocryphal Societies in Europe subsist through their connection with the British and Foreign, and would remain but a dead letter but for the assistance of Earl Street? And lastly, can the friends of the pure Bible be satisfied, when in the cases of Wirtemburgh, Frankfort, and a variety of other places in Germany, they see the practical operation of the present regulations of the Society? when they there witness unadulterated Bible Societies stifled on their first appearance, by the baleful influence of those Apocrypha and Neologian combinations, which, called into existence, and dandled into importance, by the gold and flattery of Earl Street, now operate like the upas tree, poisoning the surrounding atmosphere, and withering every healthful plant which springs up under its deadly shade?

There are, in fine, two strong grounds from which we are warranted to conclude, that there cannot as yet be peace with Earl Street. In the *first* place, if we look TO MEASURES, we behold the Committee still maintaining its alliance with the Neologian Apocryphal Societies of the Continent, and by its grants of books, bolstering up the machinery of these mischievous institutions,—we see them also employing agents, who are busy in translating and circulating, appended and even intermingled Apocrypha, and sanctioning such men as Van Ess and Keiffer in these Antichristian proceedings. In the *second* place, if we look TO MEN, we behold the Bible Society conducted by a Committee, 9-10ths of whom cannot see that it is a crime to falsify the Scriptures by the addition of the Apocrypha, or more correctly, do not pretend exactly to know

of what those Scriptures consist, for the circulation of which they sit in Committee. Nay more, we see their Foreign Agent still distinguished for his zeal in behalf of that Apocrypha, to the diffusion of which he so largely contributed, by becoming the instrument in the hands of the Committee, of drawing into connection with the Bible Society, the greater part of the Neologian institutions of Germany. And, lastly, if we turn to Mr Brandram, we behold one seated at the helm of a Society, whose laws, he protests, are "in direct opposition to God's Word;" and who has, in the same protest, subscribed a clause, not hitherto published, where he threatens the formation of a new Apocrypha association.

On these broad and distinct grounds, which I could illustrate by a thousand other proofs, it is obvious that no one can consider the Bible Society controversy ended, unless the friends of the integrity of Scripture are content to sit down in hopeless apathy, and bewail evils which they fear cannot be rectified. But still I cannot understand how the members of the Edinburgh Corresponding Board should be satisfied, when I recollect the strongly expressed sentiments of many of their number.—What member of the Edinburgh Bible Society Committee has not, for example, heard, in common with myself, Mr Craig explain, in a very luminous, but withal in a very condemnatory strain, the mode and the evils of the Earl Street self-electing system? Who does not remember his proposal, to send up a deputation to the May meeting in London, to have this self-elected Junto cashiered? And as to Mr Henry Grey, he himself declares, in his letter to Mr Macaulay, that "perhaps the present Committee 'may be the best, in many respects, the metropolis can furnish.'" Mr Grey is evidently rather despondent on this subject; and, of course, Mr Campbell coincides with him; for, can it be imagined, that the leaven of reformation works so rapidly in the Corresponding Board, that he also has, so soon at least, "come 'right at last?'"—especially when we consider his strong opinion, that the resignation of Messrs. Brandram & Co. was an indispensable preliminary to pacific negotiation.

I will only remark, in conclusion, that if it be in truth the case, as Mr Grey seems to think, that the present Committee "may be the best, in many respects, the metropolis can furnish," the state of religion in London must indeed be very low. But if the melancholy fact be proved, and Mr Grey's proposition

established, then it becomes the duty of every Auxiliary Society, to withdraw its aid from the present Committee, till the Parent Institution shall be roused from that slothful apathy to which alone the Apocryphists owe their continuance in office,—and till she shall have removed her “seat” “from the metropolis of the ‘British empire, the centre of the commerce of the world,’” to some spot more congenial with the spirit and principles of Christianity, at a greater distance from the dangerous vortex of riches, dissipation, and luxury. This is not, indeed, a new or unheard of suggestion, but one which was avowed and acted on in another case, by a man of strong intellect, high Christian principle, and great celebrity. It is, in short, a well known fact, that the late Andrew Fuller always resisted the establishment in London of the Society with which he was connected, and predicted its decline whenever that event should happen.

If there be, however, a friend to the pure circulation of the Bible, who is still of opinion that the May resolutions of 1826 are sufficient to effect that object, I would not merely point out the weakness and insufficiency of the laws in which they trust, but also remind him, how dangerous is the maxim, “Measures, ‘and not men.” “How vain,” says a great statesman, in speaking of the history of Charles the II., “How vain, how idle, how ‘presumptuous is the opinion, that laws can do everything! And ‘how weak and pernicious the maxim founded upon it, that measures, not men, are to be attended to!”

I am, &c.

LETTER II.

MY DEAR FRIEND,

IN my last, I made some preliminary remarks on the proposition so strongly urged by the Members of the Corresponding Board, that the Apocrypha question is terminated. I now come to examine somewhat more in detail, the STATEMENT they have published, and especially the misrepresentations it contains respecting the Concealment of Facts, and the Mutilation of Documents.

It is not my intention to impeach the motives, or arraign the conduct of "the Edinburgh Committee of Correspondence with 'the Bible Society." Considering the principles they avow, their separation from and attempt to divide the pure Bible Societies of Scotland, are only less astonishing than their vaunted union with those whose proceedings they cannot but "condemn," and whose "criminality" they are forced to admit. Their recent manifesto is one of the most extraordinary, and withal one of the most inconclusive productions that has appeared in the course of the present controversy. It is there asserted, that the Corresponding Board are "deeply impressed with the CRIMINALITY 'of adding to, or taking from the revelation of the divine will,"—that they abhor the imputation "of entertaining loose or low 'views of the inspiration of the Scriptures,"—and *therefore* what is the conclusion? We should naturally expect to hear, that *therefore* they were obliged to come out and be separate from those who had been proved guilty of the *crime* they so much abhor—from those who are notorious for their "loose or low 'views of the inspiration of the Scriptures"—and who, "glorying 'in their shame," generally make this very fact the apology of their otherwise undoubted crime. Such is the obvious deduction from the premises of the Corresponding Board's Statement; but this is a vulgar apprehension. "The march of intellect" has been far more rapid among the Anglicani, who had the privilege of being admitted to "the feast of reason, and the flow of 'soul," which doubtless distinguished "the sumptuous break-'fast" at the Waterloo. The love of paradox seems to have obtained the mastery at their festal board; and since it was discovered that the addition of the Apocrypha to the Bible is "criminal," therefore it is needful to hasten to the support of the Apocrypha Committee in Earl Street.

For myself, who had not the advantage of being present at the breakfast, and who must not therefore pretend to an acquaintance with those mysteries which are far above the comprehension of the vulgar, and are known only to those who have submitted to the initiatory ceremonies, I profess that it never was my fortune to encounter such a complete *non sequitur*,—such an utter disruption between premises and conclusion,—such a preposterous attempt to carry the conviction of those to whom the statement is addressed, contrary to the direct current of opposing principles and baffling admissions. Had it been in truth the fact, that the Earl Street Committee was now as completely hos-

tile to the circulation of the Apocrypha, as the people of Scotland have nobly proved themselves to be, there might have been some force in the claims which are advanced in behalf of the British and Foreign Bible Society. But when it is beyond all dispute, that the great majority of that Committee are still warmly attached to those principles which dictated their former "criminal" proceedings,—when it is notorious that Mr Brandram has recently and publicly declared he will "never renounce the 'Apocrypha,'"—when it is solemnly recorded in the books of the Society, that not only he, but others of the Committee, consider it to be "contrary to the moral bearing and general spirit of 'God's word'" to maintain any anti-apocryphal resolution at all, —when it is, above all, known to what an extent a system of deception and studied concealment was kept up by many members of the present Committee, in order to cloak their proceedings from the public,—are we not forced to exclaim—"Oh most 'lame and impotent conclusion!'"—when we find the Corresponding Board, on such grounds as they have stated, urging the claims of those very men "to the support of the Christian public."

The Statement commences with a laboured panegyric on the British and Foreign Bible Society. It recounts, with ostentatious parade, the efforts it has made for the circulation of the Scriptures,—the gold it has expended,—the auxiliaries "it has called 'into existence and fostered,'"—the translations it has patronised or effected,—and the kindred institutions which are yoked to its victorious car, and help to adorn its triumph. But unfortunately there remains a dark page in the history of this Society, or rather of its management, which must for ever shroud the glory of its name, and abase the pride of all but its idolatrous votaries. For while no Christian can desire to undervalue the labours, or depreciate the results, produced by the operations of this Institution,—while he will never try to repress the glow of generous exultation which kindles in his bosom at the extended circulation of the Word of God, by whatever means it has been effected; yet, if he is jealous for the honour of Jehovah, he will also remember, with shame and indignation, the manner in which the original simplicity of the Bible Society has been violated,—how the Scriptures have been adulterated,—how its divine majesty has been, in many instances, eclipsed by means of those unseemly alliances which have been formed with the Neologists of Germany, and the deluded members of the "God-denying apostasy" of Paris and Geneva. He will remember also, that all this has

taken place under the eye of a body of men, who seem to have become so intoxicated with the adulation that was lavished on their Society, that they appear altogether to have forgotten that they accepted their sacred trust under the solemn pledge to circulate nothing but the pure Bible, and never to desecrate their funds by employing them in a less worthy cause.

Almost every assertion and argument contained in the "Statement," now under review, has been a thousand times prostrated in the dust, and I have neither leisure nor inclination to fatigue you with observations on all that it contains. But there is a letter of Mr Macaulay's, published in the Appendix, which I feel it imperative on some one connected with the Earl Street Committee, decidedly to answer. *1st*, Because the allegations contained in that letter, can easily be substantiated if they are true; and *2dly*, Because I have sufficient proof of their inaccuracy, without even appealing, as I have a right to do, to the fact, that the Committee have put a *veto* on all further inquiry into the subject of those *mutilations and concealments*, which form so important a feature in the present discussion. I feel also this duty more decidedly on this account, that the two leading and most useful members of the Documentary Sub-Committee, are either so disgusted with the *outrageous treatment* they experienced in their well meant efforts at reform and investigation, or are so hopeless of success, that they may now be said to have retired from the unequal contest. In what I am about to write, however, I appeal to these members of the Documentary Sub-Committee for the general accuracy of my statements, and I challenge any member of the Earl Street Committee, as I have before challenged Mr Brandram, to impugn the proofs I shall adduce.

The assertions of the Edinburgh Corresponding Board I shall give in their own language,—they shall employ their own counsel, and call their own witnesses. Their case is stated in their own summary, at p. 24,—their advocate, Mr Grey, speaks by his letter at p. 69, and Mr Macaulay's answers to the questions put to him, appear at p. 71.

To begin with the summary of the Board, p. 24.

"The only other charge affecting the trust-worthiness of the Committee, so far as their conduct since the passing of the Anti-Apocryphal resolutions is concerned, which we consider it as necessary to notice, is that which was so made as to produce the impression, that, in order to hide some of their supposed enormities respecting the Lausanne Bible, a number of leaves had been cut out of a book containing the correspondence of the period, into the

transactions of which an enquiry was instituted. On investigation it was discovered, that the leaves referred to belonged to a book containing duplicates of Mr Owen's letters only,—that the leaves had been cut out by that gentleman himself, for the use of the printer, at the time that he published a small volume of his Letters from the Continent,—that a note to this effect in Mr Owen's hand-writing was found on the inside of the board of the letter-book,—that the letters referred to appeared both in the Appendix to the Report for the year, and in the separate pamphlet,—that on making search, the cut out leaves were discovered among Mr Owen's papers, and were found to correspond with the published letters, and also with the original letters, with the exception of such alterations as the writer might with propriety make in preparing his own letters for the press."

This is indeed an extraordinary paragraph. The Corresponding Board seem to abandon all defence of the Committee prior to the passing of the "anti-Apocryphal resolutions," and only think proper to notice *one* "charge affecting the trust-worthiness of the Committee, so far as their conduct *since*" that period "is concerned." What man in his senses would ever consider such a line of proceeding a good justification of one whose character had been impeached? Supposing a minister of state, (for out of deference to Earl Street, and Mr Henry Grey's notions, however mistaken, of its aristocratic character, I will not suppose the case of a common criminal,) supposing a minister of state were impeached for the violation of his trust, what would be said of his counsel, if, instead of attempting to refute all the material facts alleged against his client, he were to take hold only of one out of the many, and that withal the weakest, and having given what at best could only be considered a lame explanation, then confidently claim a verdict of acquittal. The Corresponding Board seem truly to have a strange notion of "trust-worthiness."—They seem to think, that if no glaring instance of a want of this quality can be produced since a certain date, they are entitled to proclaim a Popish Jubilee, and demand oblivion for all that is past. According to this doctrine, a man may have committed any crime up to the 30th April 1826, but if no decided proof can be brought of his continuance in a course of evil since the 1st May 1826, therefore he is worthy of trust and confidence. But the Corresponding Board will not succeed in their attempt to establish these new doctrines, and in spite of all their efforts, it will still remain true, that "confidence is a plant of slow growth." I do not charge the Earl Street Committee with any wilful or deliberate breach of trust; but this I confidently say, that they have in times past, whether from some incomprehensible obliquity of understanding, or from some mistaken notions of expe-

diency, or from both these causes together, been led to break faith with the public, aye, and to cloak this from their constituents, by furnishing them with garbled extracts of correspondence, and carefully concealing all that would publish the transaction.

But not to press the Edinburgh Corresponding Board too hard as to their notions of *trust worthiness*, I shall only further remark for the present on the extraordinary paragraph I have quoted, that they misrepresent the charge they affect to explain,—that the leaves cut out of the Letter Book contained *copies* rather than *duplicates*,—and that, although these had been cut out by Mr Owen himself, yet that he had access to his own *original* Letters if they had been wanted for the printer,—and further, that both the *originals* and *mutilated* copies were for a long time *purposely* concealed from the inspection of Mess. Gorham and White.

But in order that we may go a little deeper into this subject, let us turn to the Letter of Mr Henry Grey, P. 68. in the Appendix.

“ *Edinburgh, 28th Dec. 1826.*

“ MY DEAR SIR,

“ KNOWING the interest you have all along taken in the affairs of the Bible Society, and believing that you exercise a genuine candour in judging of the conduct of the Members of its Committee, as well as a just zeal for the purity of the word of God, I beg leave to request some information with respect to a recent part of their proceedings ; which I the rather ask of you, as being a Member of the Documentary Committee. You are aware that Dr Thomson is carrying on his attacks on the Committee with unceasing and unrelenting severity, perpetually bringing forward new and heavy charges : and though more accurate explanation has usually either completely refuted or greatly extenuated the things alleged by him, yet it often happens that this explanation never reaches those who read what he writes : the circumstance of the accusations being chiefly confined to Scotland, and the refutation to England, leaves, I fear, little prospect of the restoration of amity and confidence. The manner in which the controversy has been carried on in the Edinburgh Christian Instructor, has been very revolting to all the sympathies of my mind ; each succeeding number making more and more grievous inroads on Christian charity, and extending the language of contemptuous virulence more and more widely to the best men of the land. But there is one charge now advanced, that has made an impression on a very estimable friend of mine, Mr ———, who has all along been friendly to the British and Foreign Bible Society ; and which it would be satisfactory to us to know how to appreciate. Dr T. called on him a few days ago, and read a letter from London, stating, that at a meeting of the General Committee, when the business of the Lauseanne translation was before them, a Member present detected a fraud—

namely, that some leaves of the book into which the correspondence is transcribed had been cut out with a penknife, leaving a very suspicious gap in the document ; that the original letters that should have appeared in the abstracted leaves were also wanting ; and that when Mr Gorham and Mr White insisted that these documents should be forthcoming, or that their absence should be expressly noticed in the intended publication,—the Assistant Secretary, slowly and reluctantly, like a convicted criminal, brought up the missing papers one by one. This charge is brought forward in the last Instructor just published, but with a somewhat different statement of circumstances, namely, that the papers amissing at one general meeting were found before the next : and the account itself leads me to conjecture, that the leaves had been cut out, perhaps years ago, for the purpose not of concealment, but of publication, (though certainly it would have been better to have made a copy of them,) and that perhaps the lost and now recovered letters have already appeared in some of the former reports of the Society. Mr —— is anxious to have these questions answered,—*Whether any leaves have been recently cut out, with a view to evade the present investigation ?* and if so, *Whether the circumstance, when discovered, did not awaken general indignation in the Committee ?*

“ There is also a charge that the copies vary from the originals : we should like to know of what nature the variations are. I am well aware that it is a very unfair thing to seize hold of the half-finished transactions of the Committee, and to form a decided opinion of its character by the aspect it may be conceived to present in the different stages of its discussions ; and I almost wonder that any Member of Committee, wishing to make communications to the public, should have chosen as the medium an avowed adversary of the Society to which he belongs. It is, however, manifest that, if you are to refer your vindication mainly to documentary evidence, *it is of the utmost importance that, whatever errors may have taken place, or whatever liability to the imputation of error may be found to exist, the Committee should preserve the most irreproachable uprightness in laying the whole in its naked simplicity before the public, and leaving the matter to the decision of public opinion.* Candid minds will be capable of appreciating the difference between present circumstances and the circumstances existing when these things took place, and will eventually judge for themselves, using neither the eyes of the Committee nor those of its harsh and scrutinizing censors.”

This letter is remarkable for two things ;—1st, Great pretensions to candour—I should say “genuine candour ;” and, 2d, a very striking exemplification of the total want of any thing that deserves the name. It is abundantly seasoned with adulation of Mr Macaulay, and bitter invective against Dr Thomson ; it contains unsubstantiated allegations of that gentleman’s “bringing forward unsupported charges against the Bible Society ;” and, to make the matter worse, the very individual who has all along defended the conduct of the Committee in circulating the Apocrypha, writes as if he were himself zealous “for the purity

‘ of the Word of God.” Profession is an easy matter ; but it is necessary to look to conduct and facts, in order to ascertain true principle. Now, when I know that Mr Grey has been a steady supporter, and unwavering defender, of the circulation of the Apocrypha,—when I know that he has heretofore, as now, done all he could to justify the offenders, and to weaken the hands of the vindicators of the pure Bible, I cannot but say, when he appears in the character of an anti-Apocryphist, “ Save me from my ‘ friends, and I can take care of my enemies.”

It appears, however, that the controversy has been carried on in a manner “ very revolting to all the sympathies of my mind ;” and that the Instructor has extended “ the language of contemptuous virulence more and more widely to the best men ‘ in the land.” In the next page of Mr Grey’s Letter, we find this term somewhat qualified ; he there limits his admiration of the Earl Street Committee, and speaks of them, not as “ the best ‘ men in the land,” but the best “ the metropolis can furnish.” As to “ the sympathies of my mind,” and the “ unrelenting severity of Dr Thomson,” this language comes well from him who has since avowed himself the editor of the Letters of Anglicanus,—a publication so disgraceful in itself—so fraught with low personalities and virulent abuse—so loaded with the filthiest missiles, dragged from the most polluted sources, that I do marvel Mr Henry Grey could permit the present letter to see the light, after he had been obliged to avow his connection with such a pamphlet. Oh ! it is easy to talk of “ a good spirit,” while gratifying selfish feelings in the compromise of the truth ; and it is easy, withal, to rail against those who are contending earnestly for “ the faith once delivered to the saints.” But “ a good spirit” does not consist in talking about it ; and when men harangue against the want of it, it is most frequently a mere apology for principles which cannot be otherwise defended. On this subject I am reminded of the language of Latimer, in his sermon before the king :—“ It rejoiceth me when my friends tell ‘ me that people find fault with my discretion ; for, by likelihood, think I, the doctrine is true ; for if they could find ‘ fault with the doctrine, they would not charge me with lack of ‘ discretion.”

In regard to this controversy, as in many other particulars, he has, like other philo-Apocryphists, described to himself a circle, of which he is himself the centre ; and, measuring all things

and all men by his own little standard, he deals out his abuse against those who are defending principles of which he cannot estimate the importance. Fortunately we now know the value of "the sympathies of my mind," and of the candour, "the 'genuine candour,' of Mr Henry Grey.

So much for the general spirit of Mr Grey's conduct in the present controversy, and for the prefatory and extraneous parts of his letter. Come we next to the "genuine candour" evinced in his statement of facts. Much accuracy is not indeed to be expected from the editor of *Anglicanus*, nor from him who gravely tells us, that Freemason's Hall in London, where the Bible Society meetings are held, contained on one occasion 4000 people, *i. e.* about treble the number it is capable of holding! But, really, I conceive Dr Thomson must have been more credulous than phrenologists will allow him to be, if he acted in the manner described by his brother Presbyter, and Reverend accuser. I had at first intended to shew into how many mistakes Dr Thomson must have been led by his correspondent, if he really read such a letter as that which Mr Grey alleges he did; but the contents of the alleged letter are so inaccurate, and so inconsistent with what appeared in the *Instructor*, that we do not need to be told, that Mr Grey is more indebted to his imagination than to his memory for the facts he professes to relate.

If I mistake not, the foundation of the romance described in this letter will be found at p. 38. of the December number of the *Edinburgh Christian Instructor*; and as I am not the author of the Statement there made, my testimony in favour of its accuracy may perhaps help to corroborate what stands in need of no further proof than what has been before a hundred times adduced. It will give you an idea of Mr Grey's regard to accuracy, when you compare the paragraph in the *Instructor*, to which he also refers, with the statement he is pleased to make in his letter to Mr Macaulay. The key to his blunders is to be found in his mistaking the *General* for the *Sub-committee*. What he alleges to have taken place in the former, could only have taken place in the latter, and then he jumbles both together in a manner truly burlesque; but let us hear the accurate account of the *Instructor*.

"We have now to submit to the public a statement of certain proceedings which have recently taken place in the Committee, and which not only demonstrate the spirit that reigns in that body at present, but also reveal the official demerit that cleaved to them in the former parts of their history.

"The Minutes relative to the Lausanne Bible are to be published, and the

publication is superintended by the Documentary Committee. To the sheets of these minutes, which were printed for the inspection of the General Committee, there were appended notes, stating that certain letters could not be found. When the Lausanne Minutes came to be discussed in the General Committee, these notes, though declaring an important and undoubted fact, were ordered to be expunged. Mr Gorham having been at Cambridge when this first public discussion took place, came to the adjourned debate, expressed his surprise at the notes having been expunged, and insisted on their being restored. He farther intimated that he had prepared a Protest, which he would lay upon the table, and have entered on the Society's books, against their proceedings, if they did not agree to replace the notes. He was rudely accused of being disrespectful and arrogant; but he was not thereby moved from his purpose. The Documentary Committee also informed the General Committee, that the letters alluded to had been cut out of the book with a knife, and that the notes in question were couched in the mildest terms in which the loss of the letters could be acknowledged. At length it was decided that the notes should be restored. At the next meeting of the General Committee, the Documentary Committee informed them that the *lost* letters had all been *found*, and submitted to the Documentary Committee, in consequence of which, application was made for the expunging of the cautionary notes. Some members of the Documentary Committee thought it their duty to state to the General Committee that they were in difficulty as to the mode in which they should print these letters, as the *originals* did not tally with the *copies* which had been cut out of the book, and extracts of which had been printed in the Annual Reports. Passages had been re-written on the margin for the press, and some things had in consequence received a degree of colouring. This information was received with some acrimony; and the discussion ended by the General Committee taking upon them the responsibility of sending them out as formerly printed in the Annual Report. Lest it should be said that there was no design in the losing of the letters, and that they were merely mislaid, having been originally cut out for the use of the printer, let it be observed, that the *original* letters, as well as the *copies*, were withdrawn."

Having now given Mr Grey's questions, and corrected his mistakes, it is time to ask Mr Macaulay what he knows of the matter, and how much of his knowledge he chooses to communicate to his admiring correspondent, Mr Grey.

"I now come to your particular fact as communicated by Dr Thomson to Mr ———; and I have no hesitation in saying, that the misrepresentation which it involves is as gross as can be imagined. In the course of our inquiry into the affair of the Lausanne edition of Ostervald, it was found that many of the documents were missing, and that some had been misplaced. There was, however, reason to believe, that a diligent search, not only through the mighty mass of documents deposited at the Society's office, but through the private papers of the deceased Mr Owen, which had lain unexamined since his death, might lead to material discoveries. Mr Owen's son undertook to examine his father's papers, and some of the missing documents were the

fruit of this examination. The search at the office also produced other missing documents. Among the former were the missing leaves, which had been cut out of the book containing the copies of Mr Owen's letters from the Continent, and which leaves had been cut out by Mr Owen himself for the use of the printer. This is really the whole of this mighty affair; and I, who was a member of the Committee for examining these documents, never, for one moment, had the slightest suspicion, nor did I hear any member of that Committee express a suspicion, of any unfair dealing in respect to these papers. I do not mean to say, that such suspicions may not have been entertained by one or two members of the Documentary Sub-Committee; but what I say is, that I was not cognizant of them; and that the first intelligence I had of such a charge having been made was from your letter. After receiving that letter, I found, on inquiry, that at a meeting, at which I was not present, Mr White had made a complaint about the leaves in question; but that the complaint was immediately obviated, by the kind of explanatory statement which I have now been making. Dr Thomson's informant, therefore, ought, in fairness, to have given the explanation, as well as the complaint; and it is some proof that the explanation was satisfactory, that though I have been pretty constant in my attendance since, I had heard nothing of this grave affair until led by your letter to inquire about it."

I cannot express the astonishment with which I read Mr Macaulay's answers. Of course there is a difference between telling what is contrary to the truth—and keeping back what is necessary for the elucidation of the truth. But it is a melancholy fact, that Mr Macaulay's answers partake too much of the character given by Hudibras * to Chancery affidavits,—when, as in the present case, the witness is not, as Anglicanus said, put "in ' the witness box and cross-examined," but is permitted to frame his answers in a manner so guarded, as will, if he chooses, allow him to tell just so much of the truth as will suit his own purpose. The blundering manner in which Mr Grey states his case, is no doubt Mr Macaulay's apology for his reticence; but truly it is unworthy of an upright man to shelter himself behind such a defence. Mr Macaulay here asserts,

Assertion 1. That the misrepresentation involved in the fact communicated by Dr Thomson's correspondent, is "as gross as can be imagined."

Answer 1. If Mr Macaulay had only referred to Mr Grey's blunders, he would have been justified in making this assertion, but as Mr Grey referred him to the Instructor, which *I know he read*,—his answer cannot be considered as other than inconsistent with the "*genuine candour*" attributed to him by his correspondent.

* "Does not in Chancery each man swear,
"What makes best for his own answer?"

2. "In the course of the inquiry into the Lausanne edition of Osterwald, it was found that many of the documents were missing, and that some had been misplaced."

3. "It was believed that these documents might be recovered by diligent search."

4. "Mr Owen's son undertook to examine his father's papers. The search at the office also produced other missing documents."

5. "The leaves had been cut out of the book for the use of the printer."

6. "This is really the whole of this mighty affair."

7. "And I, who was a member of the Committee for examining these documents, never, for one moment, had the slightest suspicion, nor did I hear any Member of that Committee express a suspicion of any unfair dealing in respect to these papers."

8. "I do not mean to say that such suspicions may not have been entertained by one or two Members of the Documentary Sub-Committee."

9. "The first intelligence I had of such a charge having been made was from your letter."

2. Perfectly true in the letter, but not in the spirit,—for the fact never would have been acknowledged at all, and never was acknowledged, till Mr Gorham forced it on the attention of the Committee. It was over and over again said, not that these letters were *missing*, but that there *were no such letters*.

3. This also is true,—but still let it be remembered, that the same chasms were found in examining the *Strasburgh case*, and yet then, when there was no "officious" Mr Gorham, no search was made in the quarters Mr Macaulay alludes to.

4. This also is true—but a material circumstance is omitted. No search was made till Mr Gorham had insisted that the fact of the missing documents should be notified to the public, and till he had discovered the mutilated letter book—which was moreover also missing at first.

5. Yes—but why was such care taken to conceal the fact of there being such *letters* in existence, as I shall presently shew?

6. Indeed,—indeed, Mr Macaulay, you know better than to adhere to this assertion, as the sequel of your own letter will shew.

7. How could you "hear" any suspicions expressed, Mr Macaulay,—when you seldom attended the Meetings of the Sub-Committee, before you received Mr Grey's letter;—but did you really never hear of all that was going forward in the Sub-Committee?

8. That is to say—by Mr Gorham and Mr White, the only two effective Members of the Documentary Sub-Committee,—and the only two who were anxious to get at the truth.

9. Now observe—Messrs. Gorham and White's letter, complaining of their treatment by Mr Brandram (in consequence of their discovery of the secret letters, &c.) was read and discussed on the 8th December 1826. A subsequent Meeting was held on the 12th December, *Mr Macaulay in*

the chair—where the minutes of the 8th December, as far as they related to the quarrel, were expunged by *Mr Macaulay himself*. Mr Grey's letter is dated 28th December, and yet Mr Macaulay never heard of the "charge" before.

10. "After receiving that letter, I found on inquiry, that at a Meeting at which I was not present, Mr White had made a complaint about the leaves in question; but that the complaint was immediately obviated by the kind of explanatory statement which I have now been making."

10. How could Mr Macaulay have been ignorant of proceedings which occasioned so much previous and tumultuous discussion in the Committee for several days? Although he was not present at the Meeting, which sat for 6 or 7 hours, he was chairman of the next Meeting,—and although he was very willing to be satisfied—he knew or might have known, that neither Mr Gorham, nor Mr White, nor Mr Irving, nor some dozens besides of the privileged Members, were satisfied.

11. Mr Macaulay concludes by asserting again, that "he had heard nothing of this grave affair, until led by (Mr Grey's) letter to inquire about it."

11. How Mr Macaulay will explain the meaning which he intends to attach to these words, I cannot tell. All that I know is, that much was said about the grave affair in his presence, whether he chose to hear or not.

Having thus run over the assertions contained in the paragraph of Mr. Macaulay's Letter which I have quoted, I shall now enter somewhat more into detail, with the view of helping to elucidate the truth on the subject of mutilations and concealment. It is, indeed, a painful subject, but when so much importance is justly attached to it, both by the friends and the opponents of Earl Street in Scotland, it is necessary to investigate it with some accuracy.

It is known, then, that after the publication of the Second Statement, and Mr Haldane's Reviews, the demand for inquiry into the alleged abuses in the Society became loud and urgent. It was, therefore, deemed proper to announce, that the various objects of complaint should be examined, and the result published for the information of the Society. With the exception of a trifling statement as to the expenditure of the Society, only two of the various subjects of complaint have been investigated—and the pledge given both in the Committee, and in public, of full inquiry, has been consequently violated. The cause of this apparent breach of faith, is to be found in the discoveries which were made in the Documentary Sub-Committee, relative

to the Lausanne Bible, and the consequent unwillingness of the General Committee to provoke further unpleasant disclosures.

The Strasburgh Preface was first submitted to investigation. In the course of that investigation, it was found that several important documents were missing, but there was no person then on the Sub-Committee who thought it necessary to push inquiries. The documents which were furnished by the officers of the Society, were consequently submitted to the public, without having passed through that ordeal which the Lausanne papers were fated to undergo.

To pursue the inquiries thus begun, a Sub-Committee, entitled the DOCUMENTARY SUB-COMMITTEE, was appointed, with the view of examining into the other charges affecting the character of the Society. Of this Committee Messrs. Gorham and White were providentially elected members. Mr Macaulay was also nominated, but rarely was present at its Meetings. Mr Trueman objected to the appointment of Messrs. Gorham and White, and seldom attended; and Mr Brandram is known to have said, there were two men on the Committee with whom he did not choose to work. Mr Thornton was also seldom at his post, and publicly objected to the appointment of Messrs. Gorham and White, during the early period of its sittings. In fact, it so happened, that almost all the labour devolved on the two last-mentioned gentlemen.

There was an attempt made at first to publish the Lausanne documents, without having the letters sifted. But this was prevented by the vigilance of Mess. G. and W. and their inquiries were attended with such results, in spite of all the obstacles thrown in their way, that Mr Brandram at last began to attend the meetings, saying, "it was high time to look after Gorham and White." In order to shew the zeal which was manifested to conceal documents from the investigation of these gentlemen, it may be mentioned, that during six weeks of the investigation, the Sub-Committee were never allowed to see one *Original Letter Book*, nor in fact a single *original document* of those they were appointed to examine, with the exception of detached letters which were occasionally produced when expressly called for, having been first *torn out* of the books, in order that the latter might not be needlessly exposed. Nay more, it was discovered that garbled copies were actually made for the occasion of certain letters that were called for. As a signal proof of this indubitable fact, it may be noticed, that the following words were omitted in the copies

laid before the Sub-Committee of Professor Levade's Letter, pp. 25. and 26. of Lausanne Minutes. "If any thing were capable of stimulating the zeal of our fellow-labourers, it would be the approbation of their labours which you (Mr Owen) have recorded in *your letters* written during your journey."

Now, this passage was wholly omitted, *not in the Committee's own Letter Book*, but in the alleged transcript made from it for the use of the Sub-Committee. The obvious intention was to prevent the letters of approbation referred to by Levade being inquired after—which were, be it observed, the identical letters cut out of the mutilated Letter-Book. This of course did not escape Mr Gorham's watchful eye, and when Mr Tarn was examined on the subject, he said, the copies for the use of the Documentary Sub-Committee had all been prepared *under the direction of Dr Pinkerton!!!*

The sheets of the Minutes on the Lausanne Bible were at length submitted to the General Committee, to which "were appended notes, stating that certain letters could not be found." The insertion of these notes, and also of some material passages in the letters, had been procured with some difficulty. But when the subject was discussed in the General Committee, "these notes, though declaring an important and undoubted fact, were ordered to be expunged." "Mr Gorham* having been at Cambridge when this first public discussion took place, came to the adjourned debate, expressed his surprise at the notes having been expunged, and insisted on their being restored. He farther intimated, that he had prepared a protest, which he would lay upon the table, and have entered on the Society's books against their proceedings, if they did not agree to replace the notes. He was rudely accused of being disrespectful and arrogant, but he was not thereby moved from his purpose."

Now at this meeting Mr Macaulay was present,—and although we have seen that he affects to talk lightly of the concealments and mutilations when writing to Mr Grey,—and above all, although he asserts that he had "heard nothing of this grave affair" before he received Mr Grey's letter,—yet he was the individual by whom Mr Gorham was then accused of "being disrespectful and arrogant."

Now, bearing in mind Mr Macaulay's disclaimer of all know-

* See Edinburgh Christian Instructor, December Reprint 1826, for an accurate account of this part of the affair, p. 38.

ledge of the fact, read what follows :—" *The Documentary Committee also informed the General Committee, that the letters alluded to had been cut out of the book with a knife, and that the notes in question were couched in the mildest terms in which the loss of the letters could be acknowledged.*" The consequence of Mr Gorham's firmness was, that the notes which had been expunged, were again restored.

" At the next meeting of the General Committee, the Documentary Committee informed them, that the *lost* letters had all been *found*, and submitted to the Documentary Committee." In consequence of this, the cautionary notes were once more and finally expunged.

Thus ended the first act of this strange farce ; a new scene now opens to our view.—The letters of which both originals and copies had been said to be *lost*, were now *found*. But it had not yet been fully seen how wide a discrepancy existed between the copies and the originals. The hour of exposure, however, soon arrived. For, on the 25th November 1826, Mr Gorham received a note from Mr Tarn, informing him of his anxiety to have the sheets of the Lausanne Minutes printed off immediately ; and he adds, " I trust you will excuse me if any of them be put to press before the return of your proof."

To this proposal Mr Gorham had two strong objections ; in the 1st place, the press had been previously altered in a very improper manner, in order to account for lost letters, *e. g.* a letter of the 3d October 1817 was missing, (the loss of which is now acknowledged, p. 8. of Lausanne Minutes.) To account for this loss, the date of *another* and a *different* letter was substituted, p. 9., so that Dr Steinkopff's letter ran, " I thank you for your letter of the 3d October," instead of allowing it to run as it ought, and as it now runs, of the 4th October, as there were two letters, one which is lost of the 3d, and another which remains of the 4th October.

In the 2d place, there was an express understanding, that certain resolutions proposed by Mr J. Wilson of Clapham, in condemnation of this translation of the Bible, should be discussed before the Lausanne Minutes were finally struck off. And therefore Mr Gorham and Mr White came to town on the next morning after receiving Mr Tarn's communication. In the course of that important visit to Earl Street, Messrs. G. and W. contented themselves with collating the letters *already in type*, with the originals. They called for, and with difficulty obtained,

some of the original letters, and were surprised to find some remarkable discrepancies between the originals and the copies. This made them the more anxious to see others; but whenever an original letter was called for, it was uniformly alleged to be *lost*. But when it was decidedly intimated by Mr Gorham, that this loss must be acknowledged in print, one letter after another was at length found; or, to use Mr White's own language, subsequently employed in the General Committee, letters were successively said to be lost, but when it was successively intimated that their loss must be stated in print, "slowly and reluctantly" did Mr Jackson bring them up stairs, one by one;" and it was discovered that it had been the practice, not in one case or two, but "the general system of the house, not to let the Committee have the original letters, or true copies of them, but only garbled extracts,—that the Secretaries had been in the habit of striking out, with their black pencil, this passage and that, and thus furnishing just so much information as they were pleased to disclose."

But to confine ourselves at present to the proceedings of the Documentary Committee:—Upon making these important discoveries, Messrs. G. and W. requested the Documentary Committee to be summoned—they accordingly met—and in consequence of the clue obtained on the Saturday, several original letters were brought forward, materially bearing on the question. On these being called for, Mr Brandram stoutly denied that *originals* were *documents*, and boldly opposed the collation of the printed sheets with the letters now discovered.

Among other things, it was now discovered how *Dr Pinkerton* had endeavoured to blind the Sub-Committee in reference, not to the cause of the mutilation, but as to the very existence of Mr Owen's letters, by the excision of the passage, pp. 25. and 26. which I before noticed. The same remark also applies to p. 28. of the Lausanne Minutes, where the following passage was omitted.

"The first volume of our Bible has been sent by the Rev. Francis Cunningham, for the Rev. Mr Owen, who had forgotten it at Lausanne."

This passage of course proves, that both Mr Owen and Mr Cunningham were or might have been cognizant of the fact, that *notes* had been added to the Bible—and yet that they had made no objection; therefore in making out a case in favour of the Committee, it was deemed agreeable to righteousness and godly

honesty to omit it. Nay, so far did Mr Brandram carry himself in this subject—that after this and other omissions were discovered, he begged hard that the question might be referred to Mr Macaulay's arbitration—and yet he, as appears from his letter to Mr Grey, was living in a sort of higher atmosphere above the *sound and hearing* of all this unprofitable jangling!!!

At the next meeting of the General Committee, Mr Tarn asked permission to go to press—when Mr Gorham (not Mr White, as Mr Macaulay's letter states) first rose, and said, it was right to inform the Committee that some material additions had been made to the printed minutes. *This drew down a storm* from Mr Brandram, who accused Mess. Gorham and White of a “breach of confidence” in bringing this forward out of the Sub-Committee, as he thought it had been agreed to refer the matter to Mr Macaulay. He then went on to say, that disclosures would now be made which “*never could be explained to the public;*” and that it would distress Dr Steinkopff, as the blame would be chiefly thrown on him.

Mr Gorham instantly protested against the language of the Secretary, and especially against his attempt being made to *produce effect*, by the introduction of Dr Steinkopff's name. Mr White also rose and spoke in the manner I have before mentioned about the extent to which the concealments had been carried—noticed also Mr Brandram's memorable denial that the original letters were documents—and gave notice of a motion for producing the original letters at every meeting of which copies were read. Mr Brandram then, under the influence of much excitement, complained in bitter terms of the “officiousness” of Mess. Gorham and White—of their having made these discoveries in an irregular and improper manner, and by the assumption to themselves of the power which belonged only to the Committee. In the midst of confusion, and angry words, the tumult was ended by the dissolution of the meeting*.

* A ludicrous scene occurred at the close. Mr White had playfully said that no one knew yet, what discoveries might not be made by penetrating further into the *den*. Dr Pinkerton indignantly replied, “what den? what den? what den?” Mr White, finding him so pressing for an answer, then replied, “the den of the old fox.”

I judge it better to leave out here, particular notice of a subject which occupied the attention both of the General and Sub-Committee for some time. The minutes of the Sub-Committee, of the 28th Nov. were written in such a

In consequence of what took place at this extraordinary and tumultuous meeting, the following letter was addressed to the chairman by Messrs White and Gorham, and presented at the next meeting, on the 8th December .

“ BIBLE SOCIETY HOUSE, EARL STREET,
8th December 1826.

“ SIR,

“ WE, the undersigned members of the Committee appointed to examine documents relating to the Lausanne Bible, having been officially accused of meeting to transact that business at an improper time, and on self-constituted authority, respectfully beg you will immediately call the attention of the General Committee to this serious and unmerited imputation.

“ We request that our conduct may be examined, being conscious that we have only faithfully discharged the commission with which we were entrusted, and that we have on no occasion transgressed the limits of our authority.

“ We are desirous however of adding, that, if the above accusation be officially and distinctly withdrawn, in the presence of this Committee, we have no wish to notice this painful subject any further.—We have the honour to be, Sir, your faithful and obedient servants,

(Signed) “ PERCIVAL WHITE.

“ G. C. GORHAM.

“ To the Chairman of the British and Foreign Bible Society.”

A long discussion ensued after this letter was read, and the meeting did not break up on the 8th December till nearly seven in the evening. The presence of a larger number than usual of the privileged members of the Committee, such as Lord Mandeville, the Hon. Mr Strutt, Mr Drummond, Mr M'Neill, Mr Bower, Mr Dodsworth, and others, gave a preponderating number to the anti-Apocryphists, and the consequence was that several of the regular Apocryphists withdrew in a pet. Never was there, however, greater moderation displayed, and a more earnest desire to combine firmness with conciliation. The result of that

way as to impugn the conduct of Messrs White and Gorham, and at the same time to substantiate Mr Brandram's allegations against them. It was afterwards discovered, that these minutes had been written after Mr Brandram brought his charges against these gentlemen, and that they were glaringly incorrect. It might illustrate the character of certain members of the Committee to publish the documents relating to this matter—and especially the substance of the written apology made to Mr Gorham for the abominable manner in which he was treated. But as I am anxious not to introduce more unpleasant details than are absolutely necessary, I abstain from entering further into the subject.

day's deliberation is given in the following extract from the minutes, and I believe the vote was unanimous at the time.

“ December 8th 1826.

“ At a Meeting of the Committee of the British and Foreign Bible Society, read a letter from the Rev. G. C. Gorham and Percival White, Esq. as follows :

“ Resolved, That the subject referred to in the above letter having been fully discussed, and it appearing that Mr Brandram had used the expression referred to, under the idea that Messrs. Gorham and White had acted contrary to the formal order in such cases, it was proposed that Mr Brandram should say so to these gentlemen. He did so, and they were satisfied. It was, however, the opinion of the Committee, that Messrs. Gorham and White had not acted contrary to order.

(Signed) “ HENRY DOBBS, *Chairman.*”

“ Resolved, That the thanks of this Committee are due to the Members of the Sub-Committee on the Lausanne documents, for their very valuable services on that Sub-Committee.

(Extracted from the Minutes,)

(Signed) “ JOSEPH TARN, *Assistant Secretary.*”

“ December 8th 1826.

“ At a Meeting of the Committee of the British and Foreign Bible Society,—Minute, No. 8.

“ Resolved, That the subject referred to in the above letter (from Messrs. Gorham and White, dated this day, having been fully discussed, and it appearing that the expressions referred to, were used under the mistaken idea that Messrs. Gorham and White had acted contrary to the formal order in such cases, it was the opinion of the Committee that Messrs. Gorham and White had not acted contrary to order.

(Signed) “ JOSEPH TARN, *Assistant Secretary.*”

“ N. B.—The above is as altered in Committee.

(Extracted from the Minutes,)

“ December 12.

“ J. T.”

The Apocryphists were not, however, contented to allow things to remain in this manner ; and accordingly they again assembled, in full force, on the 12th December, and, after some discussion, No. 8. of the Minutes of the 8th December was altered as follows :—

“ December 12. 1826.

“ At a Meeting of the Committee of the British and Foreign Bible Society,

“ The Committee deeming it proper that the Minutes of the 8th instant should be read (a second time) *seriatim*, and the question be put upon them severally, the same was done as follows, viz.

"Nos. 7. and 8. were read and confirmed with alterations now made in the latter, by the Chairman, at the request of this Committee, and marked as such by him.

(Extracted from the Minutes,)

(Signed) "JOSEPH TARN, *Assistant Secretary.*"

I cannot refrain, before concluding this narration, from again noticing the fact, that it is in the midst of this scene of confusion—in the midst of these angry debates, all arising out of suppressed documents, garbled extracts, and mutilated letter-books, that Mr Macaulay is heard exclaiming to Mr Grey—"I do not mean to say, that such suspicions (of unfair dealing) may not have been entertained by one or two members of the Documentary Sub-Committee,—but what I say is, *that I was not cognizant of them.*" I know he will argue, that he was entitled to write as he did in answer to Mr Grey's blundering questions. But this is a poor excuse, and cannot justify any man of high Christian principles for keeping back information which he had it in his power to communicate, but which he deemed it better to suppress.

I have thus endeavoured to give a plain, unvarnished statement of the facts that were elicited in the course of the investigation made respecting the Lausanne Bible. I have not, to my knowledge, altered or coloured a single fact in the case; and there are several circumstances of an aggravating nature kept back, respecting the manner in which Messrs. Gorham and White were "bullied and baffled" while discharging their delegated functions. It is not my wish to introduce individuals, where it is not absolutely necessary to expose their conduct for the sake of elucidating truth. But on reviewing the above narrative, let us ask what is the result, as it bears on the Statement of the Edinburgh Corresponding Committee, and especially on Mr Grey's letter.

It is proved, in the first place, that wilful *concealment* of documents has been made or attempted since the May meeting 1826, —and further, that this concealment was not merely the act of the officers of the Society, but was in several instances approved of by the Committee.

In illustration of these conclusions, it appears that copies of letters were prepared, under the direction of Dr Pinkerton, for the inspection of the Documentary Committee; and that in order to conceal, not merely the mutilation of the letter-book, but

the very existence of Mr Owen's letters, he caused a material passage now printed, (at Pp. 25, 26. of Lausanne Minutes,) to be suppressed.

It appears again, that another passage, now inserted at p. 28. of the same Minutes, was in like manner omitted for other reasons of policy, and that this omission was defended by Mr Brandram.

It appears further, that when the Documentary Committee found that there were various important letters wanting, (and among others the letters of Mr Owen, which were *known* to be at Fulham,) and when they ordered notes to be inserted in the printed Minutes, stating these facts, *the General Committee resolved to conceal this from their constituents, and by a resolution of their own, caused these notes to be expunged.*

It appears lastly, that the original letters and letter-books were purposely withheld from the Documentary Committee during six weeks of their investigation—that documents were said to be *lost* which were instantly *found* when it seemed necessary to produce them,—and that letters were also torn out for their inspection, rather than that the books should be themselves produced. It may be added here, that one letter-book, when called for, was said to be lost or missing, although Mr Brandram had been himself using it but a few days before.

It is proved in the next place, that certain letters had been cut out of the letter-book, and were missing. This is admitted on all hands, and it is alleged that it was done many years ago for the use of the printer. Now this was certainly a very irregular proceeding, but the really condemnatory point, as it affects the present Committee and officers of Earl Street, consists in this,—that they endeavoured to conceal the fact,—that they endeavoured to cut off every clue to the discovery of their existence,—and that most dishonest means were taken to produce this result. It appears, moreover, that both the originals and the *copies* of these letters were removed. How this could be necessary to assist the printer, remains yet unexplained.

It is proved lastly, that the discovery of these and other concealments by Messrs. Gorham and White, produced a strong sensation in the Committee,—that it drew down a storm of wrath from Mr Brandram,—and that matters were carried to such a pitch, that the subject was made the ground of a separate discussion in two subsequent Committees. It appears that, at

one meeting of Committee, certain resolutions were passed on the subject, and that at a subsequent one, some of these resolutions were rescinded. It appears further, that Mr Macaulay was present at the last of these Committees, and sat in capacity of Chairman, avowedly listening to all the long speeches that were made on both sides, and that he himself altered the former resolutions, and expunged part of them from the minutes, by order of the Committee ;—and yet it has been asserted that “there was no tumult,” and that the whole affair was considered as a light matter.

Before I leave the subject of concealments, there remains one important feature in the case, hitherto but slightly touched on. I mean the variations between the originals and the copies. We have indeed seen the use to which this licence may be applied in the omissions directed by Dr Pinkerton, and approved of at least in one, if not both cases, by Mr Brandram, at pp. 25, 26, and 28. of the Lausanne Minutes. But hear the smooth gloss which can be put on concealments of this kind even by Mr Macaulay.

“It is true that there are many cases in which the communications of Owen, Steinkopff, &c. from the Continent to the Committee, were subjected to revision and correction by themselves, previous to their publication ; and that therefore differences may be pointed out between the original letters, and these letters as they appear in the Society’s printed reports. Many things were communicated to the Committee which it might have been inexpedient to publish, affecting private individuals. Statements were made also, which subsequent and more correct information may have enabled the writer to modify. In the hurry of writing, expressions were used which it was proper to qualify. The differences are all, I apprehend, of this perfectly justifiable description. At least I have seen none myself which do not fairly come under the head either of mere verbal alterations, or of omissions called for by prudence and a regard to the feelings of others ; or because the passages omitted were wholly irrelevant to the matter in hand. And in this case, too, it was not the Committee altering its own documents, but the writer of the letters correcting his own statements, hurriedly written in the first instance, by a deliberate revision of them when they came to be published.

“And these discrepancies at the time they occurred, arose not from any view to concealment, but from a view either to correctness, or to the avoiding of imprudent and hurtful exposures. It could not be desired by any one, for example, that when persons in the Catholic Church acted in such a way as to render themselves obnoxious to their ecclesiastical superiors, the facts of the case should be blazoned abroad,—so of other cases. The communication to the Committee might be perfectly proper, while the communication to the public might be highly objectionable.”

Now, upon these passages, which are truly unworthy of Mr Macaulay, it may be observed, that as we have two instances, already repeatedly alluded to, in which letters were garbled, not by the writers of these letters, but by Dr Pinkerton and others, Mr Macaulay's first assertion must fall to the ground as untenable, even if we were disposed to admit the fact, that letters which have become the property of a Society, ought to be altered in any case, even by their authors. It was not in the instances in question "the writer correcting his own statements," but the officers of the Committee endeavouring to suppress documents, and conceal facts.

In the next place, in order to ascertain whether these alterations were of a "justifiable description," let us look to matter of fact. I will not again refer to the last mentioned cases, but merely suggest, whether the suppression of these passages was a thing of a "justifiable description," or whether each of them had not a separate, a deep, and most insidious object. I would ask again, whether a letter of Mr Owen's was rightly altered in the copy, when it is said that he was *highly pleased* with the Lausanne Committee, instead of the more modified assertion, that, "on the whole," he had reason to be pleased with that Committee. Again, look at the manner in which the Committee were themselves misled in reference to the Strasburgh Preface. The letter of Mr Aufschlager of Strasburgh is given in the *Strasburgh Preface* minutes; and it is there stated that the preface shall "not be united with the Bibles either distributed or sold by the Bible Society." But here two important words are omitted, as appears by turning to another part of the same minutes, where Dr Steinkopff quotes the words thus, "Qu'elle (cette introduction) ne sera pas jointe aux Bibles distribuées ou vendues *directement* par la Société Biblique." Here only the single word "directly" is omitted in the translation, but it is a most important one, inasmuch as it qualifies the resolution of the Strasburgh Committee, and had it appeared, would have given a clue to the policy which the Strasburgh Society then contemplated, and afterwards so shamelessly pursued.

But let me next direct your attention to "discrepancies" between the originals and the copies entered on the Committee's books. In reference, then, to the only part of the Society's documents which has been thoroughly examined, that relating to the Lausanne Bible, it appears that a systematic concealment was made by the officers of the Society, of what was going on in

reference to that spurious book. "The examination of the original correspondence from Lausanne, shewed that there were great dissensions among the members of the Committee then employed in reprinting an edition of the Holy Scriptures,—that these dissensions and alterations were from time to time communicated to the Secretaries, and other members of the Committee individually, and also in repeated public letters intended for the Committee at large;" and yet every thing that could have apprised the Committee of what was going forward in this respect, was carefully suppressed. And thus it was that the publication was allowed to proceed till it was completed, till the mischief was effected, and redress was impossible. I open, for example, the Lausanne Minutes at p. 41. There I find a letter, now given in its entire state with one trifling exception, but in which, on collation with the *copy* entered on the Committee's letter, it appears that about one-fourth or a fifth of it was never suffered to appear, till it was recently dragged to light by Mr Gorham and Mr White. Take the following sentence as an example:

"From the very first I opposed, in the strongest manner, the insertion of the Apocryphal Books; and I should have succeeded, but for the earnest wish of my brethren at Neufchatel for their admission."

Will Mr Macaulay, or the Corresponding Board, call this "a justifiable" omission, which "arose not from any view of concealment?" Again, at the next page we find the following words omitted:

"It was hinted to me that I was alone against four;" and again, p. 43. "I then began to imagine that I had gone too far in my scruples, in continually making them suppress many *notes*, not prohibited but useless."

This might have been, indeed, "an imprudent and hurtful exposure" of the abuse of the Society's funds, and the violation of its laws; but what man of common sense will deny that the suppression was made with a "view to concealment?"

Mr Macaulay proceeds thus:

"As for the recent inquiries, I have not the smallest difficulty in stating, that there did not exist, as far as I know, on the part of any individual of the Committee, a wish to keep back a single particle of information which was necessary for the elucidation of the past conduct of the Committee. The only restriction which it was desired to impose on the most entire publicity was one for which I was, and still am, a strenuous advocate. It appeared to me to be wrong to be induced to publish any passages of letters written confiden-

tially, reflecting on the characters of individuals; these individuals having no opportunity of explanation or defence, and which might even be considered as of a libellous character—such as charging Ministers of the Gospel with being infidels.

“ I believe, for my own part, that there is not the very slightest foundation for imputing to the Committee, or to any member of it, any intention of acting unfaithfully to their public pledge, or of concealing any one document implicating their past conduct.”

After the attempt to conceal the existence of Mr Owen's letters,—after the attempt to suppress the fact, that Mr F. Cunningham had seen the *first* volume of the Lausanne Bible,—after the attempt made by Mr Brandram to keep back the original letters, Mr Macaulay's assertion cannot be valued very highly, when he speaks of there being no design to conceal “ any one document relating ” to the “ past conduct ” of the Committee.

But not to fatigue you, it is necessary to bring forward my last proofs, to shew that the fact is directly the reverse of what Mr Macaulay asserts it to be.

It is, then, a matter of notoriety, that there were other charges into which it was intended the Documentary Sub-Committee should inquire. There was the charge respecting the violation of the anti-Apocryphal resolutions, by the circulation of De Sacy's Bible by Professor Keiffer,—there were the crying cases of the Montauban, the Thoulouse, and the Turkish Bibles,—there was, above all, the charge of studied concealment of the circulation of the Apocrypha. Not one of these, and of the various other subjects on which satisfaction was promised to the public, have been investigated. The Documentary Committee terminated its inquiries as soon as the discoveries were made of the state of the letter-books.

But all the members of the Committee were not content that matters should so rest. Mr Irving came forward once and again, in spite of the opposition that was made to him. That opposition he indeed silenced, so far as its rudeness and violence was concerned, as Mr Haslope and Mr Mills can themselves testify; but although his rebukes are yet remembered in Earl Street, still his proposition was rejected, and he in vain eloquently urged the necessity of investigation into the state of the books of the Society, as absolutely necessary to the cause of truth and justice.

Mr White also made a formal motion on the subject. He pressed the necessity of inquiring into the garbled and mutilated condition of the Committee documents,—he insisted on the fact, that so far as his experience had gone in the late inquiry, they

were in a state which rendered them any thing but a faithful record of facts,—he spoke, in short, for an hour, endeavouring to prove that some steps were necessary, in order to remove the stain which attached to the Committee, from the concealments, the interpolations, and the mutilations which were charged against its records. His efforts were fruitless,—he was even interrupted in his speech, and finally, his motion was negatived.

Other efforts were also made by several privileged members of the Committee, and the following protest was read upon one occasion in the Committee:—

“ We the undersigned protest against the determination of the General Committee, that the Documentary Sub-Committee shall discontinue any farther researches into the alterations, suppressions, and fabrications of the original documents addressed to this Society for the following reasons: Because

“ 1. The examination of the original correspondence from Lausanne, showed that there were great dissensions amongst the members of the Committee then employed in reprinting an edition of the Holy Scriptures—that these dissensions were partly on account of the introduction of the Apocrypha, and of Notes, and partly on account of the alteration of the Sacred Text—that these dissensions and alterations were from time to time communicated to the Secretaries and other members of the Committee individually, and also in repeated public letters to the Committee at large,—that no objection was ever made to the insertion of the Apocrypha, nor to the notes, nor to the alterations of the text—whilst it was, at the same time, represented to the public in the reports published by the General London Committee that there were no dissensions in the Lausanne Committee, and that the edition of the Scriptures there printing, was proceeding in a most satisfactory manner.

“ 2. Because by comparing the original correspondence respecting the Strasburg Preface with that which has been from time to time published as such by the Committee in London, it appears that a faithful version had not been given to Subscribers, but that the publications pretending to be translations had been altered, suppressed, and interpolated; and in one instance a whole sentence had been fabricated.

“ 3. Therefore, that as such has been proved to be the case in the only two instances which have been hitherto examined, there is reason to apprehend that the rest of the correspondence of the Society is in the same state, and that it is not possible to give credit to any reports which have been published by the Committee until they have been examined and verified by a Sub-Committee specially appointed for that purpose.

“ 4. And further, because such proceedings are calculated not only to bring discredit on the Bible Society, but to injure the character and impair the usefulness of all other religious institutions.”

It was intended that this protest, which was drawn up by a distinguished member, should have been signed by several others; but the task of contending with the majority seemed hopeless, and all further attempts were abandoned.

By acting in this manner,—by suppressing inquiry into the conduct of their officers, and the state of the documents, the Committee rendered themselves partakers even in those concealments of which they were not before cognizant. They then became *participes criminis*. But they had sufficiently manifested their principles long before. During the late inquiries, they had manifested an intention of deceiving the public, by not allowing the fact to be stated, that letters were missing; and in former periods, it is worth while to see in what manner they suppressed, manufactured, and fabricated letters, and parts of letters. I select the following, with the remarks of the Christian Instructor:—

EXTRACT AS GIVEN IN THE ANNUAL REPORT FOR 1821.

“I reached Strasburg on Tuesday afternoon, met the Committee on Wednesday evening, and was received with regard and affection. [Having read the address of our Committee, containing a concise statement of the operations of the British and Foreign Bible Society, and a respectful request to our continental fellow-labourers and friends never to deviate from the plain and avowed object of all Bible Societies, the circulation of the Holy Scriptures without note or comment;] I requested them to distribute 500 Bibles and 250 New Testaments, at the expense of our Society, among such of the impoverished inhabitants of Alsace as had lost almost their all during the late war. [I learned from the Committee] that their last annual meeting was numerous and respectably attended, and that the number of their friends and subscribers has [considerably] increased.”

EXTRACT AS GIVEN IN THE COMMITTEE'S SEPARATE PUBLICATION RESPECTING THE STRASBURG PREFACE.

(The first part of the Extract is occupied with an anecdote of a female peasant, and an eulogium on M. Daniel le Grand.) It then proceeds thus:—

“I reached Strasburg on Tuesday afternoon, [and after a previous call on almost all the individual members of the Strasburg Bible Committee,] I met the whole on Wednesday evening. I was received with [the utmost] regard and affection, [and compassionately regarding the many villages which had been plundered, or, in some instances, entirely burnt down during the late war in Alsace,] I requested the Strasburg Committee to distribute 500 bound Bibles, and 250 ditto New Testaments, [without the Preface,] at the expense of our Society, among such of the impoverished inhabitants as had lost almost their all on that melancholy occasion. Their last Annual Meeting was numerous and respectably attended, and the number of their friends and subscribers had increased. [Indeed, the Strasburg Bible Society would be in a most flourishing condition, had not the Preface of Dr Haffner, and the pamphlets written against and for it, given rise to a good deal of unhappy discussion. I considered it my duty to speak my mind fully and freely to the confidential friend of the Professor, as well as to several other members of the Committee; and it is my fervent wish and prayer, that the

representations made both personally and in writing, may produce the desired effect; the more so, as I cannot but feel unfeigned respect for Dr. Haffner, on account of his extensive learning, and still more on account of his firm and christian-like conduct in the worst period of the French Revolution. When the Jacobins and Infidels demanded of the clergy, publicly to renounce the christian faith, threatening them, in case of refusal, with the prison, and death itself, both the late venerable Dr. Blessig, and Professor Haffner, stood firm like a rock, and cheerfully went to prison for Christ's sake, in which they had to pine for ten tedious months, never knowing from day to day whether they should not be dragged forth to be guillotined."

"On the contrast now exhibited we have several remarks to offer.

"1. In the *first* place, it is evident that the extract published in the Annual Report is a *manufactured* article. It is not a mere abridgement,—and even that would not have been allowable in such a case—but while it omits some things of importance, it contains other things which Dr. Steinkopff never wrote. All the words and passages in each of the extracts, put within brackets, are not to be found anywhere in the other. The following sentence is a pure invention; "*Having read the address of our Committee containing a concise statement of the operations of the British and Foreign Bible Society, and a respectful request to our continental fellow-labourers and friends never to deviate from the plain and avowed object of all Bible Societies, the circulation of the Holy Scriptures without note or comment.*" "*I learned from the Committee*" and "*considerably*" are also mere fictions. After such an interference as this with the tenor and meaning of their correspondence, how is it possible that any man can have the boldness to stand up for the honesty of the Committee, or how can we be justified in putting any confidence in their Reports and Appendixes? While we flatter ourselves that we are perusing a real and authentic letter, it may probably turn out to be a forgery got up by the gentlemen of Earl Street. Verbal alterations are somewhat dangerous, because they may alter the sense of the author. But to give as an extract that of which nearly the half—as happens in the case under consideration—does not occur at all in the letter from which the extract is professedly taken, is to use a freedom with integrity and truth, of which we trust there are few who are capable besides the Committee of the British and Foreign Bible Society. The Committee of the British and Foreign Bible Society have acted in the shameful manner now stated. They have published a pamphlet, on the pages of which are recorded this burning disgrace, and intend the pamphlet to be received as a vindication of their conduct. And there are men of reputation—evangelical ministers—editors of orthodox magazines—seceders and separatists from our church on account of her corruption—and pretenders within her pale to a higher tone of doctrine, and a stricter tone of morality, than what are maintained by their brethren—who will adhere to the Committee as worthy

of all trust, and appeal to this demonstration of their crooked and dishonest policy as a proof that they have acted with good faith and unimpeachable honour!

"2. But in the *second* place, the omissions, additions, and interpolations which have been practised in this case by the immaculate Committee, are clearly intended to deceive the public. All mention of Haffner's Preface is carefully avoided, though it is the burden of Dr Steinkopff's letter as originally written and communicated. There is an excision of these words "*without the Preface*," in noticing the grants of Bibles and Testaments, lest we should have been led to suspect and to inquire. A flattering account of the prosperity of the Strasburg Society is given, and a spurious word inserted to give it a higher colouring. And then nine or ten lines are literally coined out of the Committee's own brain, in order to impress their constituents with the idea that they were particularly and strictly attentive to the observance of the fundamental law. But when the truth comes to be told at last, it is discovered that there was a Preface of the worst kind prefixed to the Strasburg edition of the Scriptures—that the Committee had known this fact about two and twenty months before they published the mutilated and manufactured extract—and that the distribution of it was still going on so resolutely that Dr Steinkopff was under the necessity of making it a condition of his grant of Bibles that they should be circulated "*without the Preface*." And it is farther discovered, that so far from their being particularly and strictly attentive to the observance of the fundamental law, they were allowing it to be broken by the Rationalists at Strasburg, who had appended an Introduction containing their own peculiar views to an edition of the Bible printed with the money of the British and Foreign Bible Society, and were sleeping at their post while that infamous production was industriously circulated by its authors, and law, and promises, and religion, and honour, set at open defiance by them.

"And in the *third* place, we learn from Dr Steinkopff's letter that the circulation of the Preface was going on as formerly, notwithstanding all that had passed upon the subject. This is abundantly evident. For unless the Preface was still sent forth along with the Bible, why should Dr Steinkopff have expressly stipulated that the Bibles which he granted should be distributed without it? Besides, the Preface, we are told, was the means of preventing the Strasburg Bible Society from being in the most flourishing condition—an evil which could not have happened if the Preface had been withdrawn from conjoint circulation, according to the hypocritical pretence of Mr Aufschlager and Professor Haffner. And then Dr Steinkopff says, that he "considered it his duty to speak his mind fully and freely to the confidential friend of the Professor, as well as to several other members of the Committee," and to make "representations both personally and in writing," on this subject—all which indicates that the Professor and his associates had been obstinate and immovable in their attachment to the Preface as an accompaniment to their new edition of the Bible. Now let it be observed that this information was communicated to the London Committee—that its import was to them peculiarly intelligible, and should have been peculiarly offensive—that Dr Steinkopff gave no intimation of his remonstrances having been attended with the smallest portion of success—that on the contrary he merely expressed it as his "*servent wish and prayer*," that the "representations

tations made both personally and in writing, might produce the desired effect"—and that, therefore, the information conveyed by their Foreign Secretary from Basle, rendered it necessary that another dispatch should proceed from Earl Street, stronger and more peremptory by far than any thing that had yet issued from that quarter."

On the whole, I think I have clearly and distinctly shewn, that although the case of the mutilated letter book is not the strongest among the charges against the Committee, yet that it is one of grave and serious import,—that there is, moreover, overwhelming evidence to prove, not merely that the documents have been interpolated, garbled, and mutilated,—not merely that in the published extracts, strange liberties have been taken with the Society's letters,—not merely that the Committee themselves have been often kept in the dark, as to their operations abroad—but that since the May meeting of 1826, both the officers and Committee have, by various overt acts, shewn a disposition to keep back, conceal, and suppress documents illustrating their past conduct, and also to prevent the public from coming to a right determination, respecting the charges which have been made against the management of the Bible Society.

It is, indeed, painful to be obliged to go into these subjects. It was not my wish, it was not my intention to do so, but it seemed to me an indispensable duty for some one acquainted with these affairs to step forward, and prove to the Corresponding Board, and its members, that their statement rests not merely on false principles, but on perverted facts,—that in virtually proclaiming war with the Pure Bible Societies of Scotland, they have done so without a cause,—and that their union with Earl Street can only be cemented by the sacrifice of those principles which they still profess to uphold.

I am, &c.

LETTER III.

MY DEAR FRIEND,

IT is not my intention to trespass much longer on your attention, in endeavouring to expose the fallacies and mistatements of the Edinburgh Corresponding Committee. But there

are a few points at which I must rapidly glance, before I finally conclude.

One of the most disingenuous of the statements they have published, or adopted as their own, is to be found at p. 18, where it is asserted, that "the foreigners who took part in ' the formation of the Society, associating in their minds, as has ' since more fully appeared, both the Inspired Scriptures and ' the Apocrypha under the appellation of " Holy Scriptures," ' took it for granted, that the Society would disperse the Scrip- ' tures on the Continent as they had always been dispersed."

Now here are three assertions: 1. That certain foreigners took part in the formation of the Society.

2. That they associated in their minds both the Inspired Scriptures and the Apocrypha.

3. That they took it for granted, that the Society would disperse the Scriptures on the Continent as they had always been dispersed.

I believe, I may safely affirm, that *not one of these assertions* is strictly correct,—and that the last is diametrically contrary to truth. I have good reason for alleging, that no foreigner took a part in the Society, until it had been actually formed, and made its appeal to the public on the broad ground of circulating the pure, unmixed, and unadulterated Word of God.

In the second place, as no Papist ever took any part in the early operations of the Society, no one has a right, without direct proof, to assert that any foreigner associated in his mind "both ' the Inspired Scriptures and the Apocrypha." None of the Reformed Churches have placed the Apocrypha on a level with the Word of God, or at all characterised it as "Inspired." If the Edinburgh Correspondents, or their authority Mr Josiah Pratt, know of any such individual, he must have been a most unfit man to assist in the councils of the Bible Society.

But, thirdly, it is alleged, that these said Foreigners "took it ' for granted, that the Society would disperse the Scriptures on ' the Continent as they had always been dispersed." Upon this most shameful, or rather shameless assertion, I cannot do better than quote the words of Mr Drummond, in his admirable and effective publication at the commencement of this controversy. He is speaking of an assertion somewhat similar in character, and he says, "This is an unsupported assertion, which can only ' in the first instance be met by a flat denial. Upon one of the ' ministers in the House of Commons making a bold broad as-

‘sertion, a young member, who had swallowed all he had heard without presuming to call in question the authenticity of such an oracle, was much surprised at hearing a more experienced member say, that he did not believe one single syllable of it; and a friend standing by, observed that it required considerable experience to be at all aware of the “*extraordinary hardi- hood of official assertion.*”

The assertion is one, which might have been made with greater safety now, had not it been for the previous existence of the Apocrypha controversy, and the light that has been in consequence thrown on the intentions and views of the early founders of the Bible Society. The members of the Corresponding Board, seem to have a large developement of the organ of credulity, and their friends the phrenologists will no doubt read them some very good lectures on the necessity of exercising the counteracting organs with which they are endowed. But it is truly pitiful to read such assertions from the pen of Mr Pratt, now that all, or nearly all of the real founders of the Society, “are away from the land of living men,” and no longer present to repel, as most of them would have indignantly done, this aspersion on their regard for the integrity of the Word of God. But it is a fact, which cannot fairly be denied, that “the Rules of the Society were formed with the express view of excluding the Apocrypha.”

I have myself heard this asserted most positively, by some of those who took the most active share in the formation of the Institution,—and although I have been present at almost all the discussions, which have taken place on the Apocrypha in Earl Street, since the month of August 1822, I have never heard the fact fairly denied, and very rarely doubted. I well remember the Rev. John Townsend, at the very second discussion which took place in 1822, rising in his place in the Committee, and giving an account of the formation of the Society. He mentioned the individual * in whose house the first meeting was held, and under whose roof the business of the infant Society was for a considerable time transacted. He noticed the very small number of individuals who had really any right to consider themselves among the *founders*, and above all, he expressly asserted, THAT IT WAS THEIR DELIBERATE INTENTION TO EXCLUDE THE APOCRYPHA. I know that a quibble was once instituted on this subject,

* The late Mr Hardcastle.

and inquiry was made, whether it was not the Apocrypha in England or the Apocrypha abroad, which was to be excluded? But this interpretation was also disallowed,—and so clear did the point then seem, that I remember Mr Venn, in the elaborate speeches with which he used to favour the Committee, was obliged altogether to jump over this difficulty. His quotations from the “Judicious Hooker,” did not avail him against the weighty assertions of Mr Townsend, and the acute replies of Dr Thorpe, and he was at length obliged to declare, “I am not bound to regard the intentions of the founders, I look to the regulations. It is not thus that I interpret an Act of Parliament. And I maintain that the words Holy Scriptures include the Apocrypha.” Fortunately Mr Venn will now obtain few disciples, and most people will also think, that the intention of the founders of a Religious Institution ought to be held in some regard.

But then follows a still more notable, and still more disingenuous argument, immediately after the assertions we have disposed of :

“ If,” say the Board, quoting Mr Carlile, “ If a * Protestant speak of the ‘ Sacred Scriptures,’ every one knows that he does not include the Apocrypha—if a Roman Catholic, every one knows that he does ; but if the two unite and issue a document with these words in it, they become ambiguous. Roman Catholics have then as much right to suppose that the Apocrypha is included, as Protestants that it is not. This is the situation of the Society. They invited all denominations to unite in the formation of it—their rules are all adapted to such a general Society. Clergymen of all denominations are equally entitled, on their becoming members, to attend and vote in the Committee, and all are at liberty to become members, and therefore they ought to have defined their object. Those of the Committee who conceived that the Apocrypha, under certain circumstances, was included, are to be understood as acting, not upon what they themselves believed to be the Sacred Scriptures, but upon what they conceive is the meaning of the phrase used by a Society constituted as the Bible Society is, and bound as they are to do justice between man and man.”—*Carlile’s Apocrypha Controversy Summed up*, pp. 7, 8.

Was there ever any thing in special pleading more gross or contemptible than this? We cannot wonder at Mr Carlile’s support of the Apocrypha, and at his indifference whether the Society is supported by Christians or infidels. His notable

* The Board assist Mr Carlile to the additional word *British*, in order to prevent the glaring contradiction contained here, to their allegations immediately preceding.

support of the Arians and Socinians in his Synod in Ireland, during the discussion last summer, cannot so easily be forgotten by the friends of truth. It may suit the latitudinarian principles of Mr Carlile, who does not think it his duty to purge a Synod of those who belong to the "God-denying apostasy," to write in this manner; but his argument contains nothing more than contemptible sophistry. There are Catholics who themselves deny the inspiration of the Apocryphal books, and even Leander Van Ess, who has the happy talent of "making himself all things to all men," expresses his opinion that a Catholic is not bound to look on the Apocrypha as Scripture, even by the tremendous Trentine curse. But if it is alleged, that when Catholics and Protestants unite, and issue a document with these words in it, they become ambiguous—this can only be viewed as a quibble. The Bible Society was not formed by Protestants and Catholics, but by Protestants exclusively; and therefore, by Mr Carlile's own shewing, all ambiguity is removed, and the Protestant interpretation of the terms "Sacred Scriptures," must be admitted. But to put this matter beyond doubt, and to show that the Protestant acceptation is, at all hazards, to be considered the true one, turn to Mr Owen's history of the Society, vol. ii. p. 177, where Mr Owen asserts, that nearly three years after the formation of the Society, the Committee refused to allow a Catholic Bible Society a grant of even New Testaments, though of a version which "*was not a slavish translation of the Vulgate,*" and insisted upon its taking 1000 copies of a Protestant version; and Mr Owen adds, that they acted thus cautiously from the fear of doing any thing that might appear "A VIOLATION OF THE LETTER OR THE SPIRIT OF THEIR REGULATIONS." Thus it appears, according to Mr Owen, that the Committee thought "from the first," that even a *Popish translation of the Word of God*, and one which contained no admixture of Apocrypha, might be deemed "a violation" of their regulations. That the author who hatched up such a pitiful defence of the Committee, as that which I have thus noticed, should be ashamed of his conduct, I will not venture to affirm; but I do think there are some members of the Corresponding Board who will regret their adoption of such an unfounded and disingenuous argument.

Under the head of departing from the original design of the Society, is placed by the Corresponding Board, the "heretical preface" to the Strasburg Bible. And after a palliating descrip-

tion of the circumstances of the case, it is added,—“ In the whole of this matter, the Committee of the British and Foreign Bible Society acted with perfect good faith, but with an undue degree of confidence in men who had proved themselves not trust-worthy.” Now, in the first place, the Committee, so far from acting with good faith in this atrocious affair, acted with extreme bad faith, and that in two instances, as may be proved to demonstration from their publication on the subject.

In the month of August 1819, Mr Bost's letter was received in Earl Street, communicating the intelligence of the publication of the Preface. In consequence, a remonstrance is made to the Strasburg Society, and their Secretary writes that they have resolved “ *Quelle ne sera pas jointe aux Bibles distribuées ou vendues directement par la Société Biblique.*” This affords a tolerably plain intimation of their intention of allowing it to be sold *indirectly*; but the translation given by the Committee's officers merges this circumstance, and the Strasburg Society is made to say—“ That it should not be united with the Bibles either distributed or sold by the Bible Society.” Is this a specimen of “ perfect good faith?” But “ Brutus says, &c.” “ and Brutus is an *honourable man.*”

But there is another point on which “ *the perfect good faith*” of the Committee on this case must be impeached. It came to the knowledge of the Committee, or at least of its Foreign Secretary, Dr Steinkopff, in June 1820, nearly a year after the first remonstrance—that contrary to agreement, the Preface was still circulated with the Bible. Was this intelligence received with the indignation which the knowledge of such a base fraud ought to have excited. Oh no! The men of Earl Street manifest A GOOD SPIRIT *in all such cases*, and at the expense of the Bible Society, a considerable sum of money was given to this association of unconvicted swindlers, in the shape of the purchase of 500 Bibles and 250 Testaments, (See p. 31. compared with p. 54. of Strasburg Minutes.)

This was certainly becoming partakers in their evil deeds—but was this all? Far from it. Dr Steinkopff had been obliged to stipulate that those Bibles which he bought should be “ without the Preface.” But it would have been imprudent to let the public know this—therefore the words “ without the Preface,” are very quietly and snugly suppressed in the extract given to the public. The same “ perfect good faith” was manifested in garbling Professor Haffner's letter to Lord Teignmouth, and in-

troducing that unworthy blasphemer of the God of the Bible, as a man worthy of the highest encomiums—and finally, to complete the claim of the Earl Street Committee to the character of perfect good faith in this matter, it may be mentioned that, after more than two years of shuffling dishonesty, and according to some of the Apocryphists themselves, “flagrant villany” in the Strasburg Society—the conduct of that body is greeted in our Annual Report as worthy of boundless eulogium, and unlimited panegyric.

But there are still some darker shades in the picture which we are compelled to draw of the conduct of the Earl Street Committee in this horrible transaction. I will not attempt to describe it myself, but prefer the luminous and forcible narration of one well acquainted with the Continent, and particularly with all the features of the Strasburg case.

“If, says Mr Drummond, there be a Society which above all others has invoked for itself the admiration of the world; which has dealt most lavishly in the claims of brotherly love; and which has alleged of itself that it is founded on Christian charity, more than any other, that Society is the Bible Society. Neither have its admirers been more remiss in offering the incense of adulation than the Committee has been in exacting it. Every evangelical Clergyman and Layman in the United Empire belongs to it, and almost every other opposes it. The settled judgment and recorded opinions of its Committee, therefore, upon a point on which it did not express itself in a moment of thoughtlessness and haste, but through a continued series of weeks, and months, and years, during which the same spirit is seen to animate its counsels, is a fair, is an indisputable test of its sentiments. Hear then the following short and damning tale; the Rev. Mr Bost was a country curate in Switzerland, with a wife and numerous family of children; thinking he could be more useful to the church of Christ by preaching in many places, than confining himself to his own obscure village, he some years ago requested the Continental Society to afford him the means of so doing. Led by the providences of the God whose glory and whose salvation it was his only joy to proclaim, he arrived in Strasburg. In this town he found but one pious clergyman, who was overawed by the talents and power of an infidel professor named Haffner, who had been deputed by the Committee of the Bible Society in that place to write a preface to the Bible, to be bound up and distributed together with the Sacred Volume. This preface, undermining the inspiration of God’s Sacred Word, was in full circulation when Mr Bost arrived; who, with the courage worthy of his cause, immediately unmasked the insidious nature of the Preface, in a pamphlet published on the spot; and sent home an account of the transaction to his employers in this country, which was forwarded by them to the Committee of the British and Foreign Bible Society in Earl Street. For doing this the pious clergyman, above mentioned, came to Mr Bost with tears in his eyes, thanked him for what he had done, confessed his own shameful fear of Haffner, and resolved from that moment to preach the saving doctrines of the cross more faithfully for the time to come. This

occurred in 1819. Now mark what follows. A publication has just made its appearance, issued by the Committee in Earl Street, in vindication of its conduct pursued upon that subject; in this it appears that, to use the energetic, and (on this occasion at least) not too strong language of Dr Thomson, "the applauses of the" (evangelical part of the) "country, are to be bestowed on Professor Haffner the rationalist—not only after the publication of his detestable preface, but after breaking his faith, which had been solemnly pledged, and persisting, for two years, in a system of fraud and mendacity, to which we rarely meet a parallel;" whilst upon the books of the Society, the poor, honest, and zealous servant of Jesus Christ, who, single-handed, exposed and refuted him, is branded as a slanderer!!!"*

Such was the conduct of the Earl Street Committee in reference to this transaction. The loudest applauses are lavished upon the Neologian Haffner, and his abettors of the Strasburg Society. Their generosity, their sacrifices, their love of harmony, their liberality, seem almost to exhaust the gratitude, and dazzle the delighted imagination of the Earl Street Committee. But no feeling of sympathy is awakened for the poor persecuted minister of Jesus Christ,—no friendly voice of welcome salutation is destined to reach his heart, and cheer him in his glorious yet thankless occupation,—no expression of thanks is suffered to animate his ardent zeal for the purity of the Bible, and the honour of the Society. His name and his services are rewarded with unfeeling neglect, or rather with scornful reproach. He is denounced to his very enemies as a "slanderer;" and not long afterwards, an application made in his behalf, and that of other foreign ministers, for a grant of Testaments for distribution, was met by a decided refusal, although his conduct, in reference to the Strasburg Preface, was urged as a claim on the Committee by a man of rank and of influence, backed by the authority of Lord Teignmouth.

After the narrative of such a transaction, is it needful to wade through the other apologies of the Edinburgh Corresponding Board for their patrons in Earl Street? The case of the Lausanne Bible wants no further elucidation. It is, by the report of every competent judge, a spurious translation. The introduction of notes was contrary to the fundamental laws of the Society; and the affair was known to the Committee, long before the edition was published. It is stated at p. 32. of the Statement as

* Letter to the Honourable John James Strutt, on the Rev. Francis Cunningham's Proposal to form a New Continental Society. From a Friend to the Friendless,—Edinburgh, published by W. Whyte & Co. 1827. *Price Sixpence.*

follows: "On a copy of that edition reaching the Committee, 'containing a number of notes and comments, a letter, expressive of their astonishment and disapprobation, was *immediately addressed* to the President of the Lausanne Bible Society.'" Are the Corresponding Board altogether careless as to truth? or on what principle can they explain such glaring mistatements? I omit the fact that Mr Owen saw the Bible in its unfinished state at Lausanne. I omit further the fact, that he was employed in collating this Bible when at Berne, (p. 17. Lausanne Minutes.) Mr Owen is now no longer here to answer for himself, and there is sufficient inclination in Earl Street to charge him with more than his share of blame. But I cannot omit to notice, that on the 27th September 1820, Mr Francis Cunningham wrote a letter, (p. 27.) which was read and minuted in Earl Street, in which he says he has sent the first volume of the Bible, or rather all that was published, and in which he notices the liberties the translators had taken with the original. Nay, he mentions one passage, which he says they had "spoiled." Here, then, it appears that the Committee were put in possession of the first volume of the Bible in 1820,—it appears, further, their attention was called to a spurious translation contained in it, and to the probability of the existence of many more,—they know, moreover, that the rest is not published, and that mischief might yet be prevented. Is a letter "*immediately addressed*" to Lausanne? No. A year and a half is allowed to elapse, and on 1st March 1822, Mr Levade (p. 32.) announces that the whole Bible is sent off to England for the Committee. Nor even then do the Committee write off to Lausanne, for it is not till the 20th January 1823, that any such step is taken, (p. 40.)

How the Edinburgh Board can explain their assertion on this subject, I know not; but one point can be well explained by this statement of facts. The reason can be explained why Mr Owen's letters, and the mutilated letter-book, were not sooner forthcoming,—why it should be convenient that Mr Cunningham's letter should be garbled,—and why the following words were omitted by Dr Pinkerton, when transcripts were furnished to the Documentary Committee: "The first volume of the Bible 'has been sent by the Rev. Francis Cunningham for the Rev. 'Mr Owen, who had forgotten it at Lausanne.'" Had this and other passages been successfully concealed, the Board might have appeared correct in their assertions; as it is, it appears they are rash, unfounded, and calculated to mislead.

Here, then, I might close my strictures on the Statement under review ; but there are still a few remaining points which you wish me to notice, and which I do with the less reluctance, as they will not occupy much time.

I have already adduced abundant proofs of the concealments which have been practised in Earl Street since the May meeting of 1826, and I have shewn that a direct attempt has, since that time, been made, to keep back important letters and documents even from a Documentary Sub-Committee, appointed in deference to public opinion, with the avowed object of returning a full and honest report of the truth, the whole truth, and nothing but the truth. This unworthy conduct is in itself deserving of the highest reprobation, and can only be palliated by those whose views of upright principle, and straightforward honesty, have been supplanted by the darkening influence of a hollow and short-sighted expediency. But our indignation at these more recent instances of unchristian-like proceedings, must not blind us to that train of mismanagement, which, for many a long previous year, characterized the Earl Street Committee ; and there is therefore another point, on which I must here remark, not so much as it reflects on the past or present conduct of the officers of the Society, but chiefly as it tends to elucidate the character of the present Statement, and the assumed competency of the "Corresponding Board," to enlighten the people of Scotland on this grand controversy. Hear, then, the following note at p. 20. of the Statement.

"The charge of studied concealment, in the degree in which it has been imputed, though very boldly made, has been very unsuccessfully supported. The charge of concealment in the Committee carries absurdity on its forehead ; and when it is considered how the Committee is constituted, the charge of concealment by it is scarcely more credible. The truth is, that from the beginning the versions which the Society either published, or assisted in publishing, were distinctly mentioned in their reports ; such as the "established Lutheran version complete"—"the Bohemian Bible complete"—which, as every person acquainted with the state of Foreign churches knows, contain the Apocrypha. And copies of the editions containing the Apocrypha were sold at the depository in London, and were in the depositories or libraries of many of the Auxiliary Societies, as well as in the hands of many of the individual subscribers. As to the intermingled Apocrypha, it was "Martini's version, word for word as in the Florence edition," which in their report they state, they have resolved to publish."

Now let us examine, for a moment, the assertions here contained. It seems, 1st, that "the charge of concealment in the Committee, carries absurdity in its forehead." *Messieurs defi-*

nissez vos termes. What does the Statement mean by concealment in a Committee? Is it meant in a *Committee room*? If so, there is nothing either absurd or improbable in the assertion; and when I myself have been present in Earl Street, and not an inattentive spectator of its proceedings, I have known Van Ess's salary voted in such a manner, that I was not aware it had been done. Dr Pinkerton mutters a few words almost into the ear of the Chairman, perhaps among a multitude of other things, and the grant is made, while probably some other point is professedly under consideration. But I presume the Statement ought to have said, that the supposition of concealment from the Committee was absurd. But in making this allegation, does the Corresponding Board remember what a fine compliment they are paying to one of their chief friends in Earl Street? Their allegation, in truth, goes to nothing short of charging the honorary librarian, Thomas Pell Platt, Esq. F. R. A. S. with downright "absurdity." Call you this "backing your friends," Mr Craig? Is this the proof of "*a good spirit*?" Or have the Board forgotten that Mr Platt, in his famous letter to Dr Wardlaw, alleged, aye, and maintained it stoutly, that the late Mr Owen had actually, purposely, and systematically concealed from the Committee, many things which were done in its name? "Hence," says Mr Platt, "I cannot for a moment doubt, 'that measures of such importance as the printing of the Spanish, Italian, Portuguese, and French Catholic Bibles were carried in a small Sub-Committee, while the members of the Committee generally, seem hardly to have recollected that the subject had been taken into consideration.'"

But leaving Mr Platt and the Corresponding Board to settle the question of "absurdity," it is necessary to ask how stands *the fact*? And I maintain, that it is beyond all question, that many things have been done in the name of the Committee, in former times, of which the Committee were themselves ignorant. It has been shewn in my former Letter, that to accomplish this object, letters were altered and suppressed, and that erroneous translations were given, with no other apparent view than to blind the Committee. It is also notorious, that many active members of the Committee were ignorant of what was going forward. This I can testify from my own experience; and even so late as the beginning of May 1825, I was contradicted by a member of the Earl Street Committee, when I asserted that they had themselves published the Apocrypha in foreign translations

printed under their own eye in London. He denied the fact positively, and when I insisted that I had ocular demonstration of the same, he replied, any such Bible as I had seen, must have been published by the Paris or some other Society. The individual to whom I allude, is well known to Mr Craig, and his name is at his service if he question my assertion.

I might allude to another fact if it be necessary. Has the Board forgotten that in the summer of 1825, Mr Tarn, sitting in the very arcana of Earl Street, having access to its most secret recesses, and most private documents, wrote to Glasgow, denying that any Bibles had ever been published by the Committee with the Apocrypha interspersed? We cannot surely charge a man of Mr Tarn's proverbial accuracy, with obliviousness of such a remarkable era in the history, not only of the Bible Society, but of Protestantism, far less can we imagine him capable of imposing wilfully on the credulity of the Committee at Glasgow, and therefore we are driven to the inevitable conclusion, that he also had been deceived by the terms used in the resolutions proposed to the Committee, and justified by the "Corresponding Board," such as the "Bohemian Bible complete," "the Lutheran version complete," or "Martini's version, word for word as in the Florence edition."

Is more evidence wanted?—then more evidence can be produced. For not only is it a fact which rests on the authority of a clergyman of the highest respectability, that Mr Robert Steven himself was, up to a very late period, ignorant of the intermixture of the Apocrypha; but we can again appeal to Mr Platt and his letter to Dr Wardlaw—"Thus, then," says he, "in almost every letter, before it was read or printed, different portions were struck out; and this practice which was in many cases, and to a certain degree necessary, (so think not those who think correctly,) was afterwards carried to an extent which I by no means undertake to defend." P. 10. Letter to Wardlaw.

Thus, then, falls to the ground the first position of the Edinburgh Corresponding Committee, as advanced in the note I have cited; and thus it appears that even Mr Platt had more honesty and candour than to "undertake to defend" a practice which, I feel assured, will find few abettors beyond the precincts of the breakfast-room of the Waterloo Tavern.

Come we next to the second position which has issued from the Corresponding Board—"When it is considered how the Committee is constituted, the charge of concealment by it is

scarcely more credible"—and in proof of this, it is averred that the versions which the Society published were always "distinctly mentioned in the Reports," such as the established Lutheran version complete,—the Bohemian Bible complete, &c.

"The charge of studied concealment, in the degree in which it has been imputed, though very boldly made, has been very unsuccessfully supported. The charge of concealment *in* the Committee carries absurdity on its forehead; and when it is considered how the Committee is constituted, the charge of concealment *by* it is scarcely more credible. The truth is, that from the beginning the versions which the Society either published, or assisted in publishing, were distinctly mentioned in their reports; such as the "established Lutheran version complete"—"the Bohemian Bible complete"—which, as every person acquainted with the state of Foreign churches knows, contain the Apocrypha. And copies of the editions containing the Apocrypha were sold at the depository in London, and were in the depositories or libraries of many of the Auxiliary Societies, as well as in the hands of many of the individual subscribers. As to the intermingled Apocrypha, it was "Martini's version, word for word as in the Florence edition," which in their report they state, they have resolved to publish."

Seldom has more refined, and yet more palpable Jesuitry been employed, than is to be found in this defence of the Committee. It is of course clear from what has been said above, that many of the Committee had been themselves entrapped into consent to the publication of the Apocrypha, and possibly this was done partly by the use of the expressions just quoted as applied to the Bible. But do I on this account justify these members of the Committee? By no means; they have deemed themselves worthy to hold a sacred trust, and it was their business to have investigated the state of the correspondence—to have at least looked at the editions which they published—and to have had proper advice as to the mode in which they were executed. Had they acted in this manner, they would not have been imposed on by the paltry quibbling noticed, and defended by the Corresponding Board; the Bible Society might have proceeded steadily in its glorious career, and would not have been reduced to the melancholy situation in which it now stands, since it has been detected and exposed as faithless to its pledge, to circulate nothing but the word of God—as the patron of Apocryphists, and the associate of Neologians. But can it be said that concealment has not been practised *by* the Committee? Look at their reports—look at their published extracts, if a doubt is entertained on the subject. Look for example at the case of the added Apocrypha, of which they were all aware, and which is yet never mentioned in the reports. Look at the facts

concerning the Strasburg Preface, which are all equally concealed, and which were yet all known to the Committee. The assertion that concealment was not practised *by* the Committee, is too monstrous to deserve an answer, when so many proofs of the fact meet us in every page of the Committee's publications.

But before I leave the subject, I cannot but notice one circumstance, which not only completely overturns the apology contained in the Statement, but also speaks loud in condemnation of the Earl Street management. It is said at the close of the note I am examining, "As to the intermingled Apocrypha, it was Martini's version, word for word as in the Florence edition, which, in their report they state, they have resolved to publish." Now, if any proof were wanting of the unrighteous spirit in which this Statement is got up—if any proof were wanting to prove the Jesuitism of which it is guilty—if any thing were wanting to unmask the sophistry by which Earl Street is defended—we find it here written in fair, legible, and undisguised language.

Concealment is denied to have been practised, because the Committee assert that they were requested to print what? the Apocrypha "word for word as in the Florence edition." No such thing,—it was "*the Bible* as in the Florence edition." The Corresponding Board substitute the word "*version*," and hope thus to succeed in making good their case,—but we must not be so deceived,—we must turn to their own assertion at P. 11,—where it is thus written. "It was not however till 1819, that, 'in consequence of the strong recommendation of the MALTA Bible Society to print Martini's Italian *Bible*, "word for word as in the Florence edition," the Committee resolved not only 'to comply with this request, but also to print other three 'Foreign Catholic versions, *all of them containing, of course, an 'intermixed Apocrypha*." Why the Apocrypha should *of course* be intermingled, I cannot see, for does not the Society now circulate Martini's Bible without any spurious intermixture? and is not Scio's Bible also now gratefully received in S. America? But passing by the shameful sophistry, by which the Apocrypha is alleged to be necessarily included in *the Bible*, one can hardly know whether to be most indignant or amused at the Malta Bible Society being made the scape-goat of the Earl Street Committee. The Malta Bible Society abhorred the Apocrypha, as much as the Committee in Earl Street patronised and encouraged it. It never entered into the conception of the British Christians

at Malta, that when they asked for the *Bible*, the Apocrypha would “*of course be intermingled.*” They believed that the Bible meant the Bible, and nothing more,—nor had they been enlightened by “a sumptuous breakfast” at the Waterloo. They therefore asked for *the Bible* “word for word as in the Florence edition,”—and instead of the Bible they received the intermingled Apocrypha.—Now what was their conduct on this occasion?—THEY REFUSED TO PUT IT INTO CIRCULATION; THEY SENT A STRONG REMONSTRANCE TO ENGLAND AGAINST THE USE OF THE APOCRYPHA; AND THEY INCURRED THE HIGH DISPLEASURE OF DR PINKERTON AND OF EARL STREET. And in spite of all this, an argument in favour of Earl Street is drawn from their words, and they are charged with all the guilt of intermingling the Apocrypha!!!

I am, &c.

LETTER IV.

MY DEAR FRIEND,

I THINK I may now very safely affirm, that we have disposed of every material denial, or palliation, of the system of concealment and mutilation of documents. It would be equally easy to sweep away every other “refuge of lies,” by which the truth has been evaded, and the expression of “concern and regret” spurned at with contempt. But we must now turn to another part of the Statement under consideration, and inquire how far an apology has been successfully advanced for the conduct of Earl Street, in reference to Leander Van Ess.

I confess that I have felt so much reluctance to enter on this subject, that I should willingly have left it in other hands. It is no pleasant task to discuss the personal character or claims of any individual, and far less of one who has for a series of years been the theme of endless panegyric, and boundless applause. But I feel the force of what you say, when you observe that “the interests of truth require it,” and that he has been one of the “greatest corrupters of the Bible.” Let us then hear the language of the Statement regarding him, p. 44.

“Dr Leander Van Ess, another salaried agent of the Society, whose character has been represented in a very unfavourable aspect, by those who were

utter strangers to him, is thus described by Mr Cunningham. "Leander Van Ess I had the happiness of visiting ; and I remained with him during a day, which I passed at Darmstadt. It was impossible not to be prepared, by his writings, to form a very high estimate of his character and labours ; and these expectations were, in my case, in no wise disappointed. I was struck with his holy devotedness to his great object, with his unwearied diligence, with his unbounded charity. He is a man who rises at four o'clock in the morning to his daily task ; pursues it often without cessation through the day ; and, as I was informed by those best acquainted with his habits, he is often found at midnight occupied with his work." "I had the privilege," says the Rev. Edward Bickersteth, well known as the Secretary of the Church Missionary Society, and author of a variety of excellent practical works, "of passing an hour or two with Leander Van Ess at Darmstadt. If ever there was a man full of zeal and love, and heartily devoted to his Saviour, he is the man. He has circulated 40,000 Testaments in three months. The British and Foreign Bible Society must replenish the empty shelves of his depository. He thanks God that there is no Apocrypha to the New Testament." That the connection of the Society with this venerable man, who has been honoured of God to do more for the circulation of the Scriptures among the Roman Catholics in Germany than has been done since the days of Luther, is perfectly consistent with the Anti-Apocryphal resolutions, is plain from the documents respecting the final agreement between the Society and him, as published in the Appendix to the 23d Report."

It cannot be doubted that Leander Van Ess is a man of fascinating manners, of great vivacity, of indefatigable zeal, and winning address. It is not, therefore, surprising that he should have so dazzled the imagination of some travellers from this country, that they should have believed him to be almost already canonized, and been unable to form a cool estimate of his character and qualifications as an agent of the Bible Society. And yet the very laxity with which he held the principles he professed, might have led men of enlightened mind and solid judgment, to beware lest they should be deceived by those very qualities.

It may appear to some extremely laudable and liberal for a Romish priest to associate himself with Protestants, and talk slightly of his own church,—but we must remember that he has solemnly subscribed her canons, and sworn before God to abide by her jurisdiction. When, therefore, he twists, and tortures, and explains away, as he does, (for example in his letters to Mr Gorham,) by the most subtle sophistry, the dogmas and decision of the councils and Popes ; when he affirms that "shallow, superficial, contemptible, and gloomy theologians, are found in greater abundance in our (the Catholic) church, than clear-headed, enlightened, and learned men ;"—when, in his usual inflated style, he further exclaims "God be praised ! Priestdom is

‘ not yet churchdom ; and churchdom not yet Catholicism ; and
 ‘ Roman Catholicism not yet Christian Catholicism, and Chris-
 ‘ tianity ;’ when he speaks of the learned Bossuet, and Bishop
 Doyle, in language bordering on contempt ; an enlightened
 Protestant, instead of being flattered by the concessions of a Ro-
 mish priest, would naturally express his astonishment at such a
 one’s remaining under the domination of a Pope whose bulls he
 rejects, and of councils whose decrees he misinterprets, in order
 to shield himself from the fierceness of their anathemas.

Considering that this is the situation in which Van Ess stands
 —considering that he is thus obliged to live in the habitual viola-
 tion of the plainest dogmas of his church, and to support himself
 by subtleties such as would shock every unsophisticated mind,—
 we cannot be surprised if he shall, in like manner, evade and
 mystify the far less decisive resolutions of the Bible Society, and
 the still more latitudinarian instructions of its Committee. The
 Council of Trent decrees, that no one shall dare or presume to
 reject the Vulgate, with the Apocrypha, *on any pretence whatever*,
 “ *quovis prætextu.*” This Van Ess is pleased to translate on “ every
 pretext,” as if a latitude had been left on the subject, and “ slender”
 pretexts were alone excluded. Again the decree runs, “ Who
 ‘ shall not receive for sacred and canonical, *those entire books, with*
 ‘ *all their parts,*” let him be anathema. There lurks obscurity in
 the word “ *parts,*” exclaims Van Ess, quoting from a writer who
 grounds his argument on this subtlety, that it would be difficult
 to assign “ the moment in which a *particle* becomes sufficiently
 ‘ great,” to be called “ a *part* of a book” ! Well may Mr Gor-
 ham exclaim in astonishment, at such perverseness of intellect,
 or dishonesty of heart, “ That if the Trentine fathers could
 ‘ have foreseen such perversions of their decrees, the legates of
 ‘ the Apostolic See would surely have returned to the Vatican,
 ‘ and the bishops to their dioceses, in utter hopelessness of pro-
 ‘ moting that uniformity of faith which was the object of their
 ‘ council, and the boast of your Church.”—P. 80.

I have said thus much of the general principles of Van Ess, as
 they appear recorded in his own letter to Mr Gorham, as well
 as from his general conduct. In my opinion they render him a
 most unfit agent for the Bible Society,—and prove that he is
 a man too subtle to be bound down by any rules, and too latitu-
 dinarian to be restrained by any principle, when he has a particu-
 lar object in view. But let us enter a little more into detail.

The first intimation we have of Van Ess as connected with the

Bible Society, occurs in the Ninth Report, p. 373, and in the Appendix, at p. 452. He is described there, and in Mr Owen's History, as "a new labourer," who, along with his brother, had made a translation of the Testament from the *Greek* into German. He was recommended by Dr Steinkopff, who made him a present of L. 200 on account of the Society, in 1812, to enable him to distribute "3000 copies of his Testament among his poor countrymen, *under the express condition, that the few notes existing in the former editions, should be left out in the impression of those 3000 copies.*" In the same Appendix occurs the first letter of Leander Van Ess, p. 464. He thus details the history of his Testament:—

"The first edition of 11,000 copies was disposed of in a few months: it was published at our own expense; and being desirable to promote its circulation by rendering it as cheap as possible, so far from gaining by it, we lost, owing to the dishonest dealings of some of the booksellers, 300 R. D. about (L. 60). Of the 2d edition of our Testament with standing types, about 7000, and of the 3d edition, with larger types, about 1500 copies are disposed of! Almost every one of our free copies has been gratuitously distributed." P. 464. In the Tenth Report we find an account of the gratuitous distribution of the Testaments paid for by Dr Steinkopff, and an application for 8000 more, the printing of which, without the binding, is calculated at 1333 Rix dollars, or as is there stated, L. 270; L. 300 were in consequence voted. Again a gratuitous vote of L. 300 in aid of his objects, is announced in 1815. In 1816 a fresh grant of L. 500 is made; and it is announced that he has already printed or circulated 60,000 Testaments. In the 13th Report, "the munificence" of the Society proceeds in an accelerated ratio, and L. 1000 are voted. The 14th Report becomes more unbounded in its panegyrics, and more lavish of its treasures, and L. 5000 are munificently voted to the Professor of Marburgh, Leander Van Ess, in one year. Testimonials are here given from different Ecclesiastical authorities, that it contains nothing contrary to the Catholic faith, and a grant to them of some thousand copies is frequently the sequel of the tale. In the 15th Report, a fresh grant of L. 2000 is announced, to assist him in his "illustrious career." In the 16th Report, 350,414 copies of the Scriptures are said to have been distributed by Van Ess in less than four years. How this fact bears upon the Statement of the Corresponding Board, we shall presently have occasion to notice.

I have thus traced Leander Van Ess up to the time when he became the salaried agent of the Bible Society.—Well may Mr Owen, in his History, talk of his “prodigious undertakings,” on the one part, and of the exhaustless “munificence” of Earl Street on the other. When we behold this indefatigable priest urging the presses of Mr Seidel to fresh and reiterated exertion—when we find him posting through Germany, scattering his Testaments throughout the length and the breadth of the land, without money and without price—when we see him sending not hundreds, but even thousands, to this bishop, or that university—when we read with what astonishment the liberality of the Bible Society is spoken of by the parish priests of Germany—and when, withal, we find kings the recipients of his bounty—we cannot wonder at the adulation with which Van Ess is received. He appears in Germany like an angel of light, and is every where greeted with the shout of popular acclaim—in England he is described as “this philanthropist,” “this wonderful man,” and the whole vocabulary of eulogy is exhausted in his praise. But unhappily there is one little circumstance which never escaped the lips of “this philanthropist,” during the whole of his “illustrious career,”—or if he did disclose the fact to the agents of the Bible Society, they deemed it right to conceal it from the knowledge of their constituents, lest it should dim the lustre of his name, or damp the enthusiastic admiration entertained of their “wonderful man.”—A regard to truth, however, compels us to say, that in an unguarded moment, Dr Pinkerton divulged the secret, and revealed the fact, that all this while, Leander Van Ess was a partner of Mr Seidel the bookseller, and received a certain sum for every copy of the Testament which issued from his warehouse.

I now subjoin the account given of this affair by the Edinburgh Corresponding Board.

“A charge has been brought against Dr Van Ess for deriving profit from his version of the New Testament, and against the Bible Society for permitting him to do so. It were strange if a man’s becoming an agent for the British and Foreign Bible Society, should oblige him to abandon the fair means of repaying expenses incurred, and obtaining remuneration of labours bestowed in former times, before he was the Society’s agent, on the translation of the Scriptures. It appears from a letter to the Committee from the Rev. Mr Sibthorp and Dr Pinkerton, that they have “enquired into the subject of the emolument stated to be received by Dr Van Ess from the publication of his New Testament, and that the result appears to them satisfactory, and such as in no wise affects Dr Van Ess’s character.”—*Monthly Extracts for*

December 1827. It is satisfactory to be able to add the following statements from the Monthly Extracts for January, which have just come to hand as this sheet was passing through the press. "We find that, on the 27th of June 1808, (four years before he [Dr Van Ess] became acquainted with the Bible Society, and ten years before he was engaged as one of its salaried Agents,) an agreement was made between Mr Von Seidel on the one part, and Leander Van Ess and Charles Van Ess (since dead) on the other, respecting the publication of their German Translation of the Old and New Testament; by which, the latter parties make over to the former their title to the copyright of the same on certain conditions; of which it is only necessary, for the elucidation of the point in hand, to state, that the remuneration of the translators was to be in proportion to the number of copies printed, and that the following has been the result: viz. That copies of the New Testament to the number of 461,130, have been printed by Mr Von Seidel; and that a sum, amounting, up to the present time, to 4114 dollars, *in money and books*, has accrued to the two relatives, Leander and Charles Van Ess; being rather more than L. 32 *per annum* English money, for the nineteen years since the agreement was made. The documents themselves, extracted from Mr Von Seidel's books, we bring with us as confirmatory of the above statement.—These, then, are briefly the facts of the case: nor, we confess, do we fear the result of the communication of them, to you, or to the British public."

Here then we have the best defence that can be made for Van Ess's conduct in this respect. Let us suppose for a moment, that this is a fair statement of facts, as to the time and nature of the contract—as to the sale of the copy-right—and as to the profits derived from it. Even then, we find Van Ess has been invoking the Society, by every most solemn appeal, to assist him in the gratuitous distribution of his Testaments—at the very moment he was deriving a profit from every grant they made, in answer to his invocations—"For Christ's sake, I intreat you, to let me have a number *of our* Testaments for distribution," and again, 15th Report, p. 196. "This sum (of L. 2166 Sterling,) I would intreat their generosity to assign in the name of Jesus Christ." His letters abound with this sort of appeal to the "magnanimous" committee; and his famous adjuration "in the name of the Redeemer," in favour of the adulteration of God's holy word, is well remembered as the occasion of the Committee's violating the resolution of 1822.—I might remark generally on what Mr Drummond, in his pamphlet, justly calls the "inflated 'loose phraseology (of Van Ess) so pernicious in every subject 'but poetry, and in none so much as theology,"—But it is more important to notice the profanation of this holy name, when personal profit was concerned in the success of his application. Had Van Ess been the holy, sainted, incorrupt philanthropist he has

been described to be, he would surely never have consented to receive any profit from the distribution of *gratuitous* Testaments. He might have received a remuneration from those he *sold*, without any impeachment of his character—but to take it from *gratuitous* Testaments granted by the Bible Society, was to take it indirectly from their coffers, and in doing so, perhaps appropriate to himself the mite of the widow, devoted to the circulation of the Bible.

But while such is the state of the case, on the supposition that the defence made for him is correct in its facts—it is easy to shew that these are incorrect in those particulars when we have *data* to go upon, and that there is strong reason to suspect equal inaccuracy where it is not possible, for want of information, to speak with certainty.

In reference then to the *contract* signed, as alleged, on the 27th June 1808, the subscribers to the Bible Society are entitled to have a copy of it, in order to ascertain the nature of its stipulations. Till this is done, we have a right to express our doubts and suspicions in regard to a transaction, which was so long concealed from our view—more especially as it appears that since that period very material alterations have been made in this version of the Testament,—and that without the alterations which were afterwards introduced, it would never have been permitted to get into extensive circulation.

It is therefore idle to talk of the contract of 1808. It may indeed be the basis of other contracts,—but these ought to be produced. There must be other contracts, and it can never be supposed that the subsequent arrangements are no more favourable to Van Ess than the first agreement. At that time Van Ess and Mr Seidel probably expected to sell some 20 or 30,000 copies in the course of years,—it appears now that 4 or 500,000 have been almost entirely gratuitously distributed. Is it to be supposed, then, that the later contracts, which must assuredly exist, have not modified the first, and allowed some adequate favour to Van Ess, commensurate with Von Seidel's obligations to him as the vender or distributor of the work?

But in the next place, if Van Ess has only received 4114 Dollars on account of the Testaments *distributed* by the Bible Society, why are we not informed how much he has received for those *sold* by the publisher and other booksellers? This must form a considerable *item*; and it cannot escape observation, that when Van Ess and Mr Seidel have a separate account of Testa-

ments on sale for their own benefit, it is not surprising that the Bible Society should receive little or no return for those entrusted to Van Ess for general distribution.

But the chief point remains to be noticed,—and here I will not characterise Dr Pinkerton's Statement as it deserves, until I have proved its deceptive unfairness, and asserted my right to pronounce its reprobation. His allegation, as quoted and approved by the Corresponding Board, amounts to this:—"That 'copies of the New Testament to the number of 461,130 have 'been printed by Mr Von Seidel,"—so far I presume is correct,—"and that a sum amounting up to the present time to 4114 'Dollars in money and books, has accrued to the two relatives, 'Leander and Charles Van Ess."—Now mark what follows: '*being rather more than L. 32 per annum English money, for the '19 years since the agreement was made.*"

Now, passing by the fact that Charles Van Ess has been so long deceased, that it is quite delusive to introduce his name, without stating the proportion he received of the profit,—there are two circumstances which must be remarked in order to enable us to appreciate the value of Dr Pinkerton's travelling information. For,

1st, It seems difficult to discern in what way he reduces 4114 Dollars to L. 32 a year for 19 years. It may not perhaps be easy to assign the average value of a Dollar in Germauy during 19 years. But at p. 464 of the 9th Report, we find it stated that 300 R. Dollars are equal to L. 60,—and again, Van Ess's income is described as L. 46 or 230 R. Dollars. Again, in the 10th Report, 1333 Rix Dollars are said to amount to L. 270. According to these statements 100 R. Dollars are equal to L. 20, and consequently 4114 amount to rather more than L. 820, which spread over 19 years, gives a result of "rather more than L. 43," instead of "rather more than L. 32,"—or taking a Rix Dollar at 3s. 6d. the result would be about L. 38 a year for 19 years. It is only worth while to notice this *trifling* error in calculation, to shew the facility with which the Foreign agent can gloss over a story which does not tell well for one of the Society's agents.

But passing this by also, we come to the most important point, and inquire,

Secondly, by what right, and with what regard to justice, honesty, and fair dealing, Dr Pinkerton can spread this sum over such a wide surface as 19 years? By referring back to the letter I have already quoted, it appears that Van Ess published

the first edition of his Testament at his own risk, and without any contract with a bookseller. The 2d and 3d editions may have come under the contract, but what was their number, 7000 and 1500 ; so that the first circumstance we have to notice here, is that *a deduction of only 8500 Testaments must be made from the gross amount of Testaments printed by Von Seidel before Van Ess became the agent of the Bible Society.* This at once cuts down Dr Pinkerton's 19 to 15 years or less, and gives a proportional increase to Van Ess's annual profits. But this is not all, nor yet the most material feature in the Statement.

For if we look for example at Dudley's Analysis, p. 31, or Mr Owen's History, we find that " within little more than 3 years and a half, ending in February 1820, Professor Van Ess had *' distributed 339,488 copies of his Catholic New Testament,'*" being within 121,642 as many as he is reported to have circulated in 19 years up to the middle of 1827 !! Mr Dudley's Statement is of course correct, and no additional proof is wanted,—but a corroborative table furnished by Van Ess himself, is important, and may be found in the 15th Report, p. 201. Since that period, information respecting Van Ess's proceedings, and the monies granted to him, is less easily obtained.

We conclude then, *that in three years and a half, Van Ess received the greater part of the sum admitted in Dr Pinkerton's statement,*—that deducting the Testaments he has distributed subsequently to the period marked by Mr Dudley, he must have received within three years and a half, according to Dr Pinkerton's calculation, somewhere about L. 400,—according to the calculation taken from the Reports of the Society, somewhere about L. 540, and according to the medium calculation, somewhere about L. 450. Now, when we remember that Van Ess as a parish priest received somewhere about *L. 38 to L. 46 per annum*, (9th Report, p. 465,) can it be alleged, that in circulating the Scriptures, "*Leander Van Ess seeks no earthly emoluments?*" But above all, what shall we say of Dr Pinkerton's Statement,—for now I have a right to speak of it as it deserves,—now that I have proved that he has spread over 19 years, a sum nearly 2-3ds of which was received within three years and a half,—now that I have proved, that instead of receiving L. 32 a year of profit, he was at one time receiving at the rate of from L. 110 to L. 150, more than treble the sum he received as a parish priest.

In reference to this matter, I am reminded of Dr Pinkerton's defence of a statement, which it was last year proposed to send

in answer to a Letter of Remonstrance from the Glasgow Presbytery. The Rev. Presbytery had been informed that unbound Bibles had been sent to Van Ess, or some statement to this effect was inserted in their Letter. Now there was a mistake in their information, or rather, as Talleyrand once observed on another occasion, "their watch had gone a little faster than other people's." The event had taken place, or had been at least sanctioned, before the answer to the Presbytery came under discussion, but it had not taken place when the Presbytery wrote their remonstrance. It was proposed, therefore, to tell the Presbytery, not that their information was premature, but that it was incorrect, and this answer was actually written down. Some opposition was made to the unfairness of such an answer, which, although *literally true*, was in effect perfectly the reverse. Dr Pinkerton, however, defended this course, and was proceeding to another clause in the answer, when a much respected member of the Society of Friends, though a staunch Apocryphist, exclaimed with irresistible *naïveté*, "But is that honest, friend?" In reference, therefore, to Dr Pinkerton's present Statement, I cannot say any thing more forcible than by repeating Mr Phillip's inquiry, "*Is this honest, friend?*"

So much for the sale of Van Ess's Testament. But the Corresponding Board also enter into another subject connected with the transactions of Earl Street, and the Marburgh Professor. I have all along adhered to the principle—the only fair one—in controversy, of letting the Statement which I am refuting, tell its own tale. It is said, then,

"It may be proper, before concluding, to refer somewhat more particularly to the charge of extravagance, in reference to the Society's pecuniary transactions with Dr Van Ess. The charge of twenty thousand pounds of the Society's funds being unaccounted for by Dr Van Ess—which gradually swelled into a charge of embezzlement of the Society's property to that amount—appears, on examination, to be utterly unfounded. Of all his expenditure, Dr Van Ess has rendered regular accounts—of which a specimen will be found in the Appendix. It was not till the year 1818 that Dr Van Ess became a regular agent of the Society, with a salary of L. 300 a year, and a further allowance of L. 60 for a clerk and warehouse; and when it is considered that he relinquished the honourable and lucrative situation of Professor of Canon Law in the University of Marburg, and the office of Minister to the Catholic Congregation in that town,—that his labours in the translation and circulation of the Scriptures had for many years involved him in heavy expenses, and that probably, *at no price*, could his place be adequately supplied, the remuneration cannot be considered as excessive. Suppose Britain as ill supplied as Catholic Germany is with the word of God, and one of the Professors of one of our most celebrated Universities to relinquish all

his emoluments, and devote himself with the zeal and perseverance Van Ess had done to the work of Bible circulation, would it be a lavish expenditure, on the part of such an Institution as the British and Foreign Bible Society, to place such a man in circumstances at least as comfortable as those which he had abandoned to promote their cause? Could a salary to such an amount, to such an agent, in such circumstances, be fairly made the ground of a charge of dishonesty against either party? That Dr Van Ess's and Professor Keiffer's salaries were not announced and *separately* stated in the printed reports of the Society, arose simply from the circumstance, that these reports were known to be read by many on the Continent, who would gladly thwart their plans, obstruct their progress, and abridge their usefulness, by all means in their power; and if any such exposure of their arrangements and affairs, as the mention of these salaries would necessarily cause, had been made, it was feared that some occasion might be devised for taking more effectual steps against them than any that had yet been attempted."

I begin with the salary. Now, the *gravamen* of the charge against Earl Street in this matter, consists chiefly in this,—that it was *concealed*,—that Van Ess was described as a man seeking no "earthly emoluments," at the very moment he was deriving L. 360 a year from the Society, or nine times as much as he before received as a parish priest. Every apology that has been made for the concealment, only adds to the sin committed in deceiving the public. There was no need of concealment on account of his personal safety, as has been erroneously alleged by some. He was known as an agent of the Bible Society—his "prodigious undertakings" were bruited throughout Europe, and were moreover proclaimed from "Indus to the Pole,"—his "Biblical adversaries" are spoken of as baffled by his perseverance—his very church is spoken of by him in his Letters, as chiefly filled with "shallow, superficial, contemptible, and gloomy theologians,"—and in letters to Mr Drummond, he further described himself as an "excommunicated man." Where, then, was the danger of announcing his salary, or where the risk of this impeding his usefulness, except so far as it might stamp on his character the imputation of mercenary motives?

Not one of all these apologies will do, and the only one that carries with it even plausibility, was that made for him, and Mr Keiffer, by Mr Daniel Wilson at the Guildford Meeting. "Suppose," said Mr Wilson, "my friends Mr Pratt, or Mr Bickersteth, are in the habit of receiving pupils, and thus adding considerably to their means, but by taking an interest in the affairs of the Church Missionary Society, are obliged to relinquish this source of emolument,—is there any thing unfair in their taking a salary? But it is easy to see that the announcement of such

‘ a salary might be painful to their feelings, and why ought this ‘ to be insisted on *?’ It might certainly be more agreeable to the friends of Van Ess, and to himself, to be represented as “this ‘ wonderful man,” who sought “no earthly emoluments,”—but here, as in the former case, we are compelled to exclaim, “*But, friend, is this honest?*”

I must next say a word as to the amount of the salary.—It is L. 300 a-year, and L. 60 additional for a clerk and a warehouse, &c. *i. e.* for a capital dwelling-house, in which there are Bibles, as well as in Mr Seidel’s warehouse at Sultzbach. I should not enter on this point at all, if it were not for the misrepresentations on the other side. But it seems “he relinquished the ‘ honourable and lucrative situation of Professor of Canon Law, ‘ in the University of Marburg, and the office of minister to the ‘ Catholic congregation in that town.” It is really amusing to read these “swelling words of vanity,” “honourable,” “lucrative,” &c. It is doubtless intended to impress the reader with the idea of an English or Scotch professorship. But how stand matters in Germany? Let any one look into Russel’s Tour through Germany, and they will acquire some knowledge on the subject. Mr Russel happened to mention to the Professor of Law at Jena, the number of students who attend the Law Lectures in Edinburgh, and he tells us of the ecstasy with which the worthy Professor exclaimed, “Oh! what a blessed flock!”

Now, Marburg is one of the smallest Universities in Germany, and the professorships are all, I am told by a native of Germany, likewise poor. The old Elector of Hesse Cassel, was remarkable for his parsimony,—and his conduct in selling his subjects to England to fight with the Americans, is bitterly dwelt on by the Germans. It was therefore his object to cut down every thing to the lowest possible scale of expense, and it is highly improbable that he should have permitted the existence of “a lucrative” professorship in his dominions. But Van Ess was also “Minister to the Catholic congregation.” We have seen before, from his own statement, that, as parish priest, he did not derive an annual income of more than L. 40 to L. 46. I have heard that the income of his professorship, *amounted nearly to L. 70.* I exceedingly doubt if it were as much; and, apart from the

* Will Messrs. Pratt and Bickersteth thank Mr Wilson for this ingenious illustration?

profits of the book-trade, I do not believe his whole emoluments equalled L. 100 a-year. I am, therefore, entitled to consider the grant of L. 300 to an unmarried man in Germany, an instance of monstrous extravagance.

But the accounts of Van Ess must be viewed as somewhat different from a mere question of expense; and, although I am not aware of any direct charge of embezzlement having been ever brought against him, yet I have no hesitation in saying, that the grants made to him have never been satisfactorily accounted for. It is true that a "specimen" is now given of Dr Van Ess's accounts,—but so are there also "specimens" to be found in the earlier Reports, and still they are deservedly styled unsatisfactory. Look, for example, at the specimen furnished by the Edinburgh Corresponding Board. It is calculated in the coin of Darmstadt, to which no key is furnished; and there it appears, that out of an account of nearly 11,000 florins, scarcely 500 florins are received for the sale of the Scriptures. The remaining sum of 9430 florins are expended by Van Ess, either in paying Mr Seidel and himself for printing, and others for binding and conveying his Testaments, or in the payment of his salary, travelling expenses, and postages. Among other items, we find a donation to "Director Kehr, of the Bible Society at Kreutznach, 9 f. 22 k." What "Director Kehr" had done to merit this donation, does not appear. But it is surely a singular instance of the accuracy of the Doctor's accounts.

I have not traced Van Ess's accounts up to the present time, so far as they are to be found in the Society's Reports; for it appears that since money has been voted to him by thousands instead of hundreds, it has appeared more *expedient* not so clearly to exhibit the state of matters, and the unbounded confidence reposed in "this wonderful man." This change took place shortly after his salary was granted, and in 1820, we find a grant noticed of L. 5168, not to Van Ess, and perhaps a fraction to some one else, but "to promote and extend the distribution of 'the Holy Scriptures among Catholics on the Continent.'" I have, however, traced his accounts up to the time when he became a salaried agent; and out of the many thousand pounds he had received, we find only about L. 200 acknowledged as received in return for all his Testaments. For example, in the Fifteenth Report, out of grants of L. 5500, he only acknowledges about L. 95 obtained in return. Such being the state of things, we have a right to say that Van Ess's accounts are not satisfactory,

and of the L. 20,000 he has received, almost the whole, with a trifling fraction, has gone to the joint account of Messrs. Seidel and Van Ess for printing, and to various others for binding and carriage. There is one other circumstance which ought to be observed, which is the small number of Testaments he has circulated within the last seven years. It appears that the average is under 10,000 a-year. In three years and a half, we have shewn he distributed 339,488, and consequently 121,642 remain to be accounted for, before we make up Dr Pinkerton's grand total of 461,130. Of these, 50,000 are reported as circulated before 1816, and consequently we have 71,642 circulated since February 1820. Is it, then, for this work that the Society pays Leander Van Ess an annual sum, which, according to the calculation of Van Ess himself, (given in his first letter, an extract from which I have before quoted,) would actually pay for the printing and binding of nearly 11,000 Testaments? This places the services of Van Ess in a new light, and leads us to ask, how it is that he who blazed like a meteor in the horizon, for the space of four or five years, should all at once have sunk inactive to the ground? I cannot but remember the work in which he has been engaged since that period, and I cannot but fear that it is in the preparation of his Apocryphal Bible that his energies have been employed, while enjoying the munifical salary of the British and Foreign Bible Society.

Lest it should be said that we deal hardly with Van Ess, even supposing his connection with the Bible Society has been to him, as beyond all question it has, a source of emolument and honour, I would refer to what I have formerly said of his latitudinarian principles. Further proof is not wanting to shew, that Van Ess's character has been generally mistaken, in consequence of the dazzling glitter thrown around it by himself and his panegyrists. By travellers connected with the Bible Society, he has been painted with all the glow of a Raphael.—By foreigners on the Continent, he has been described as deep and “*intrigant*.” And whether of the two characters is just, may perhaps not unfairly be deduced from his correspondence with Mr Gorham. Take, then, one or two examples which I select at random.

Mr Van Ess seems to have entertained the hope, that he might induce Mr Gorham to consent to patronize an intermingled Apocryphal Bible, on certain conditions. For this end, he wrote a letter to him, which has since been published, endeavouring to correct Mr Gorham's “erroneous views and prejudices.” Mr

Gorham had proved most successfully, that the prefaces and notes which, in ancient times, distinguished the Apocrypha from the Scriptures in the Catholic Bibles, had been omitted in the authorised editions subsequent to the Council of Trent. Van Ess, in his letter, states Mr Gorham's proposition as to the "ancient" form of the Vulgate, and then remarks on this undoubted fact as to the invariable form of the ancient Catholic Bibles, "*I will not dispute on these points,*" as if he waved his power of disputing what was beyond all controversy. Well may Mr Gorham ask if this be *ingenuous*. Again, Mr Gorham had shewn that the famous Sixtine and Clementine editions, published at Rome in 1590 and 1592, sanctioned, if they did not enjoin, the demolition of this feeble barrier, which Jerome had erected between what was human and divine. "And how," says Mr Gorham addressing Mr Van Ess, "how have you met this position? *by specifying forty-six editions of the Vulgate Bible, which preserved its ancient form previously to the era from which I had dated my accusation*!" Again, Van Ess asserts, that "several Roman, and almost all other editions, have retained the prefaces to the Apocryphal matter"! Mr Gorham replies, "I scarcely know how to reconcile the concluding part of this assertion with the directly opposite result of my own examination," p. 63. This was not the result of *ignorance* in Van Ess; for not only does he boast, in rather a gasconading manner, of his having examined 1000 copies of the ancient Vulgate Bible, and was consequently well acquainted with the subject; but further, it appears that VAN ESS HIMSELF, IN HIS EDITION OF THE VULGATE, PRINTED AT TUBINGEN IN 1824, HAS "TOTALLY EXPUNGED ALL THE PROLOGUES IN QUESTION, AND PLACED THE APOCRYPHAL IN AN UNDISTINGUISHED RANK WITH THE CANONICAL BOOKS." "As you have so decidedly maintained," continues Mr Gorham, "in opposition to my statement, that only "*a few,*" by far "*the smaller number*" of editions since 1590 are so printed, I regret to find *your own*, otherwise very interesting volume, in this objectionable dress." When we add that Van Ess's German Bible, printed at Sulzbach in 1822, is in nearly as bad a condition, and that six out of seven of these cautionary prefaces are omitted, what shall we say of this priest's assertion, that "several Roman, and almost all other editions, have retained the prefaces!" Truly these are specimens of an ingenuousness and an honesty, which do not augur well for the observance of the reso-

tutions under which he now acts as salaried agent of the Bible Society.

There are still two points which we must briefly glance at before I conclude.

I. It will be recollected, that assistance was granted to Van Ess, on "*express condition* that the few notes existing in the former editions should be left out," in that printed for the Society. How, then, does it come to pass, that Van Ess's Testament is *loaded with notes*, and that to each chapter is prefixed a sort of commentary, in the shape of a heading, often completely perverting the sense of the Scripture? I care not what is the nature or character of the notes. I say they are notes, *and often long notes*; and it is a direct breach of their plighted faith, in the Committee, to permit their continuance, more especially after Van Ess has been introduced to the public under the express pledge to expunge all notes. Truly the moral feelings of right and wrong, entertained by the Committee, are very strange, when a Romish priest is permitted not only to introduce notes into his Testament, contrary to the fundamental law of the Society, but where he is, moreover, permitted to introduce headings to the chapters, and thus explain away the truths of Scripture.

The *second* point it is necessary to notice here, is the fact before mentioned, that his translation is introduced to the Society as made from the *Greek*, and not from the *Vulgate*. Now this being the case, what shall we say of Van Ess's translation of 1 Timothy iii. 16, where he destroys that splendid testimony to the essential Godhead of our Lord, by omitting the word "God" manifest in the flesh, and putting in "*that*" was manifest? It is a testimony against which, as Beza remarks, the devil has ever raged. It is no apology for Van Ess that he has on his side the Romish *Vulgate*, to a certain extent at least, but then he professed to translate from the *Greek*, and not from the *Vulgate*. Besides, the reading of the *Vulgate* is condemned by almost all pious Catholics. Calmet expressly reprobates the omission of the word "God," and says, "*les pères Grecs et presque tous les MSS. lisent Deus.*" De Sacy, another pious Catholic, also expressly refers the passage to Jesus Christ as the incarnate Word of God. And yet here is Van Ess differing from his brethren on this momentous point, and perhaps on this very account classing them with those "*shallow, superficial, contemptible, and gloomy theologians,*" with which he alleges his own Church abounds.

But we may find at least one explanation of this, even in the Reports of the Bible Society ; for in looking to the mass of introductory recommendations prefixed to Van Ess's Testament, at the expense of a Society formed for circulating nothing but the Bible, we see, prominent among the rest, the recommendation of Dr J. L. Hug of Freiburg. This and another letter by Dr Hug, are printed at p. 149. of the Fourteenth Report, where " great swelling words of vanity," are also spoken of the " unanimous exertions" of the Society, and interest is made with the great circulator, Van Ess, to procure copies of different versions of the Bible for the University library. Now this Dr Hug is a Catholic Socinian, or perhaps more properly Neologian professor, as may be proved by a reference to his introduction to the New Testament, which a clergyman of the Church of England, Mr Wait, has just now translated and published, to his own disgrace and that of his author. I give a specimen of the manner in which Dr Hug speaks of the Lord. " Jesus," says Dr Hug, "*adopted those fundamental principles which existed in the mind of his nation*" ! p. 2. " Thus, Jesus of Nazareth raised ' the Mosaic constitution to the rank of a religion, which has become,' " &c. p. 6. evidently implying that it was not a religion before. He also asserts various other heresies in the course of a few pages. The inspiration of the Evangelists he denies by implication. I do not know the character of Dr Schinzinger, or of the others who recommend Van Ess's Testament ; but what with one Socinian reading at least, and a Socinian or Neologian recommendation of it, we cannot entertain any very decided respect, either for the version, its author, or its other approvers.

I doubt not, but that an examination of the Testament would bring to light other perversions. I detected this, and some other faults, with the opportunity of only a cursory glance in the Committee-room at Earl Street. I instantly brought it under their notice, when Dr Pinkerton boldly asserted the translation was from the *Vulgate*, and consequently correct. I was not before aware of the error existing in the *Vulgate*, and I was also ignorant of the fact, that Leander Van Ess professed to translate from the *Greek*, and not from the *Vulgate*. However, there were not wanting ministers of the Church of England, and among others Mr Daniel Wilson, to defend Van Ess, even although his translation had not the poor apology of being a *literal* translation of the text in the *Vulgate*. When I remember the positiveness with

which it was asserted, that Van Ess' translation was from the Vulgate, I am obliged again to reply to Dr Pinkerton, "FRIEND, WAS THIS HONEST *?"

I have thus fully entered into the investigation of the transaction of the Bible Society with Leander Van Ess. His demerits as an adulterator of the fountains of life, are apparent and notorious,—and it was the remark of Dr Johnson, "I know not any crime so great that a man can commit, as poisoning the sources of eternal truth." But it is not of Van Ess individually that I speak. Of himself, if I may venture to form an opinion of his religious sentiments, from the principles, or rather the negation of all principles contained in his writings, and exemplified in his conduct,—I should say he belongs to that class of religionists in Germany, who are not known by any distinctive name, but frequently, if not usually styled German Universalists. It is a sect which subsists by the abjuration of all sects, and which consequently renders it very difficult to classify those who profess its slippery tenets. It embraces both Catholics and Protestants, and such is the laxity of principle which it inculcates, that Romish priests of this description assisted in the celebration of the last centenary of the Reformation held in honour of Luther. The leading principle of their creed is to hold all systems of truth as erroneous, and that it is only possible to arrive at an approximation to truth. They particularly reprobate the doctrines of Calvin, and believe in the universal restoration of all things, and of all beings. They deny that the Holy Spirit operates in any human creature to the exclusion of others, but maintain that he operates in all,—that every truth that is found in authors, whether Christian or Pagan, is inspired of God,—that every good sentiment is from God,—and that in proportion as man yields

* The same question may be repeated in reference to an assertion of Dr Pinkerton's at the next meeting. I had objected to the heading of Van Ess's Testament, at Rom. vii. "*Freedom of the law of Moses*, from which the weakness of our nature could not deliver," particularly as I conceived it was incorrect, to confine the apostle's meaning to "the law of Moses." Dr Pinkerton asserted he had referred to Brown's Bible, and found that he took "perfectly the same" view as Van Ess of the chapter. I was astonished, and asked for Brown's Bible, but it was not in the library. On afterwards referring to that excellent commentary, I read thus,—"*Urges the saints' freedom from the ceremonial law, and from the law as a covenant of works*," pointedly making the distinction which Van Ess confounds. Well may we exclaim, "Was this honest, friend?"

himself to this internal impulse, so will he be proportionally happy or miserable. They profess that love is the beginning and end of their doctrines, and of all true religion; and they boast that their opinions are secretly gaining ground, not only among the Protestants and Catholics of Germany, but also in England. Something indirect may be learned of their tenets and opinions, by a reference to a book written by two brothers, one of them a professor at Cambridge, most characteristically entitled "Guesses at Truth."

Whether or not Van Ess, like Schiller and others, belongs to this class of romantic religionists, I cannot determine. His writings and conduct strongly savour both of its romance, and its negation of principle. But this is not my present object. It is of the conduct of Earl Street that I speak, as manifested in their transactions with this Roman Catholic Priest. In every respect it is conduct which loudly calls for explanation. The concealment of his salary—the concealment of his connection with Von Seidel, entitle us to suspect every thing. His accounts may, for aught we know, be perfectly satisfactory; but it is unquestionable, that, for L. 20,000 and more, no return has been made, except an account of 3000 copies sent here, 1000 there, 10,000 to Wurtemberg, and so many to Halle. This is surely a confidence altogether unreasonable, considering that Van Ess is a foreigner, living in a distant country—considering too that he has an interest in the printing of every copy of his Testament—considering that his engagement to exclude notes, in compliance with the law of the Society, has been grossly violated—and, above all, considering that his peculiar situation as a Romish Priest and a Liberal, reduce him to the necessity of living, if not in the habitual violation of an oath, at least in disgusting familiarity with disingenuous subtleties, and contaminating sophistry

I am, &c.

LETTER V.

MY DEAR FRIEND,

WHEN I addressed to you my first letter, I intended to have noticed only the denial of the mutilation and concealment of Documents in Earl Street since the May Meeting of 1826; I have been, however, led on insensibly, till I think every material argument and assertion of the Edinburgh Corresponding Committee, in favour of their friends in London, has been fully met, and, I flatter myself, prostrated in the dust.

There are perhaps a few assertions to be gleaned on a general review of the pamphlet, which it is equally easy to meet and answer.

1. In reference to the Wallachian Bible, it is my honest conviction, that the early exposure of this affair was the means of preventing Mr Thierry of Hermanstadt, from being furnished with the means of printing an Apocryphal Bible, in 1826. The measure was recommended by a Sub-Committee; and it was fondly imagined by them, and I may say the majority of the Committee, that the exclusion of the Apocrypha out of the 1000 copies to be taken by the Society, would satisfy the public. The opposition, however, made to the recommendation of the Committee, and, above all, the publication of the 3d Statement of the Edinburgh Bible Society, was the means of preventing the consummation of this flagrant breach of the resolutions of the Annual Meeting.

2. The grant of unbound Testaments to Leander Van Ess is alluded to at p. 22.; and at p. 23. it is asserted, "that the assertion of *unbound Bibles* being granted to Van Ess is entirely false." Now, it is difficult to know in what terms to characterise the conduct of the Corresponding Board in publishing so unfair a statement. I have alluded to the subject before, and have mentioned the answer of Mr Phillips to Dr Pinkerton, when the letter of the Presbytery of Glasgow was under discussion. The conduct of the Board is worse than that of those who were then desirous of supporting a sophism. For since that period, the fact of unbound Testaments and unbound Bibles being put under Van Ess's care has become so notorious, that no excuse can be made for the concealment and denial of the fact. In the case of Dr Pinkerton and his associates, a sophism was attempted; in the present instance a positive and palpable

denial of a notorious fact is put forward under the sanction of a number of individuals, for which no excuse can be offered. I shall therefore content myself with inserting the Protest solemnly entered by several members of the Committee, against the Resolution by which Van Ess was intrusted with the binding of copies of the Holy Scriptures.

“ EARL STREET, January 15. 1827.

“ We, the undersigned members of the British and Foreign Bible Society, dissent from the Resolutions of Monday the 1st day of January 1827, by which the Rev. Dr Leander Van Ess is intrusted with the binding of copies of the Holy Scriptures to be granted to him for distribution.

“ 1st, Because the third Regulation of the General Meeting of the 3d day of May 1826, distinctly restricts the issues of grants of books to societies to “ bound” books, and because we conceive, that by its spirit and intention, the same restriction is imposed upon all *agencies*, whether conducted by societies or individuals.

“ 2dly, Because, as it appears to us, the same regulation provides two distinct securities, always to be kept separate; *first*, as regards the Committee, who are required to *bind* their books, before they “ issue” them to their agents; *secondly*, as regards the agents themselves, who are required to “ distribute” the books so granted, “ without alteration or addition.”

“ 3dly, Because, though in some cases difficulties might possibly occur in rigorously enforcing the said regulation, none of any importance exist in the case of the Rev. Dr Leander Van Ess, as a distinct and suitable agency for binding might be formed at Darmstadt.

“ 4thly, Because it appears to us, that the instance of a Roman Catholic agency (whether through a Society or an individual, however unimpeachable,) is exactly one of those cases which was more especially contemplated and provided for by the said Regulation, and in which the undeviating application of the rule is of the utmost importance.

(Signed)

PERCIVAL WHITE.
HENRY DOBBS.
G. C. GORHAM.”

“ I adhere to the above protest on the grounds there stated, with the following additional ones :—

“ 1st, That it appears to me this Committee did some months ago come to a resolution in respect to this very matter, which is altogether opposite to that now resolved upon, and this, as it seems to me, without any additional information of any weight in the case.

“ 2dly, Because the Reverend the Presbytery of Glasgow, in a most grave and weighty letter, written to the Right Hon. the President of this Society, as read in the Committee some weeks ago, did express it as one ground of dissatisfaction to them, and cause of mistrust in this Committee, that this subject of permitting such a privilege to the Reverend Dr Leander Van Ess, should ever have been entertained in discussion before the Committee.

(Signed)

“ E. IRVING.”

3. An attempt is made to gloss over the corruptions of the Danish Testament, and to uphold the character of the Copenhagen Society. The Board are equally unsuccessful in accomplishing either of these objects. The Danish Testament, instead of being merely or chiefly rendered more classical than before, contains several dreadful perversions of the truth of God. Do those who palliate such things, remember with whose word they are dealing? "The persons engaged in the correction of this edition, were, with few exceptions, infidels." And is it, indeed, imagined, that such men were fit interpreters of the mind of the Lord the Spirit? When we find such proceedings defended by those who ought to know better, surely we do not need to go back to the history of Lot for a pointed example of the contaminating influence, even upon good men, of surrounding iniquity. From the moment the Christian ceases to uplift his voice against the evils to which he is a witness, from that moment he is prone to be drawn within its current.

But it is said, that even if the alterations be bad, yet "the Bible Society in Copenhagen had no concern with them." Supposing this to be correct, is it not a fact, that the leaders of that Society were so notoriously infidel, that hardly a Christian minister could be found to join it? And yet, if we look to the Earl Street Reports, how fulsome are the panegyrics bestowed on this infidel society! And if we turn to Dr Pinkerton's Letters, how decided is the approbation with which he speaks both of it and the translation! For the proof of these assertions, I refer to the Eighteenth Report, p. xlvi. and Appendix 33. "The revised version of the Danish Testament, which has received the sanction of the king," says Dr Pinkerton, "has been remarkably well received." This only proves that "there's something rotten in the state of Denmark." He continues, "many persons, in whose judgment I place full confidence, have assured me, that it is now a faithful and excellent version." From the eulogistic account the Doctor immediately after gives of the translators, we should much question the capabilities of his authorities, even if the state of the translation did not prove that they were unfit judges. "Preparatory steps," he says, "are already taking for revising the Old Testament, also, *by the same six learned men who have laboured so harmoniously and SUCCESSFULLY in the revision of the New.*" This testimony has thus been published by Earl Street, to the character of these six learned men, and their

“faithful and excellent version.” And yet not only were they generally infidels, but one of them especially an outrageous blasphemer,—a man who, in his public lecture, could scoff at the ascension of the incarnate Jehovah into heaven, by jumping like a mountebank on his table, and from thence on the floor, saying that so Jesus had gone up the mountain on the one side, and descended on the other! This, then, is a man who is reckoned a fit object of the eulogiums of Dr Pinkerton, and the re-echoed applause of Earl Street!

4. Of the Turkish Testament it is unnecessary to say a word more, except that, if Dr Henderson’s account of it be correct, it is a version *incorrigibly bad*. Its impious denial of worship to Jesus Christ, in the Apocalypse, might be remedied by the cancelled sheet, and we should only have to blame the carelessness or heterodoxy of Professor Keiffer for the expense incurred. But Dr Henderson alleges, and has successfully proved, that it is *radically bad*,—that it is the translation of a Pole, brought up in the principles of Islamism, in a Turkish seraglio,—that there is “NOT A PAGE, NOR SCARCELY A VERSE IN THE ‘VOLUME, THAT DOES NOT CONTAIN SOMETHING OR OTHER OF ‘AN OBJECTIONABLE NATURE.” Let Dr Paterson and the Corresponding Board explain this away if they can, and then tell us also, why it was necessary to abandon the mission overland to India, if the translation was generally correct and unobjectionable.

5. There remains but one other point to notice in the Statement under review. It is the testimony of the Rev. Messrs. Irving and Gorham, to the trust worthiness of the Earl Street Committee. In reference to Mr Gorham, a passage is quoted from his preface to his correspondence with Dr Van Ess, in which he says, “The Apocryphal controversy is practically terminated.” In the first place, I would remark on this quotation, that it is taken from a pamphlet published nearly two years ago, and that in that very letter Mr Gorham tells Van Ess, that his opinions had even then undergone “a considerable change,” even since the publication of his first pamphlet a year before. “I am not ashamed,” he says, “to make this avowal, nor unprepared to state the causes which have produced this alteration in my views. The history of Apocryphal interminglings in early ages, and in modern times; the course pursued by some individuals during the present controversy; the pernicious

'ous doubts which it has awakened in superficial minds respecting the certainty of the Scriptural Canon itself; and the tenacity with which other more deeply thinking persons, are still found to cling to a debased and degraded form of the Biblical code;—these considerations have instructed and warned me," &c. p. 43.

Now, if such were the progress of Mr Gorham's mind during one year of the controversy, was it unreasonable to imagine that one of his reflecting and candid mind, should stop short, and be unmoved by all the disclosures which were afterwards brought to light, and in a great measure by his own instrumentality. When Mr Gorham wrote the passage quoted in the Statement, he knew nothing of the mutilated letter-books, of the garbled extracts, and suppressed documents; and we know, that since that time his language respecting the officers of Earl Street has greatly changed. If a doubt could be entertained on the subject, we have only to refer to his protest, which I have already quoted.

In reference to Mr Irving, a solitary expression is taken from a letter of his, dated nearly a year ago. But if any one imagines that Mr Irving approves of the conduct of the Earl Street Committee, let them look to his speech at the last anniversary; and if doubt is still entertained on the subject, let the question be submitted to Mr Irving himself, in a plain and distinct manner. But to what purpose is it to quote the opinions of individuals, or detached sentences from their letters? And why does not Mr Grey manifest the spirit of "genuine candour," in also producing the letter of Mr Percival White?

But if we want to know how the Committee act up to the *spirit* of the resolutions, let us look at the case of Wirtemberg; and let it be observed, that this is only one out of many similar instances that might be produced. The Committee at Wirtemberg was, as it appears, so decidedly Apocryphal in their feelings, that they refused to circulate the unadulterated Bible. But there was a division happily produced in this heretical body by the agitation of the question,—and a new Society was formed for the purpose of circulating the pure Word of God. Now, if the spirit of the resolutions had been observed, what would have been the conduct of Earl Street? Would they not have hailed such an event with pleasure, and renouncing the adulterators at Wirtemberg, extended the right hand of fellowship to those

who had come out from among them, and been separated? Such, however, was not the policy of Dr Pinkerton, acting under the orders of Earl Street. Such conduct would not have been suited to their compromising temper. It would have manifested an overweening attachment to principle, at the expense of a good spirit. A grant of Testaments was therefore promised to the adulterators, and a grant of Bibles to the protesters against the iniquity of their former coadjutors. And what was the consequence? Is it necessary to answer the question, when the private feelings and sentiments of Dr Pinkerton are known, and when he was on the spot to give them efficacy? It happened as might have been predicted. An outcry was raised against the new Society; the support it received from England was cold and neutral; the infant Society faltered, and was discouraged,—and, at length, found it needful to pronounce its own dissolution. How different would have been the result had Wirtemberg Apocryphists been left to themselves, and half the ardour manifested in behalf of the pure Bible Society, which used to blaze forth on the institution by Dr Pinkerton and others, of a Neologian Apocrypha institution at such places as Heidelberg or Halle!

I have thus concluded my examination of the Statement of the Edinburgh Corresponding Board—and, now, let any candid man consider the validity of the claims they advance in favour of the Earl Street Committee. It is no pleasing task, in reference to a Bible Society, to be thus obliged to thread the mazes of sophistry, and drag to light transactions which should never have disgraced its annals. But if none were to protest against these things, if none were to lift up their voice, because the character of good men is involved, who does not see that the stain which attaches to their conduct, must become at once the triumph of the wicked, and the reproach of the gospel? The Lord did not sanction this system of concealment and silence which is now inculcated as a duty, when, for the purpose of counteracting the effect of David's sin, and asserting his righteous government, he said, "Thou didst it secretly, but I will do this thing before 'all Israel, and before the sun.'"

In conclusion, then, I would say, If there are any in England who feel interested in the great work of the circulation of the Scriptures, who shall think themselves warranted to support the British and Foreign Bible Society, until it adopt another mode

of procedure, both at home and abroad, than what has been exposed in the above melancholy details,—I trust that, at least, the Bible Societies in Scotland will look to themselves, and do their duty in this matter. In promoting by such means the circulation of the Bible, its most solemn injunctions are outraged, and the Christian character laid prostrate and trampled upon, while these awful words become most pointedly applicable to that Society, “*Thou hast given great occasion to the enemies of God to blaspheme.*”

I am, &c.

ALEXANDER HALDANE.

FINIS.

ERRATA.

Page 41. line 20. *for* “If a Protestant
read “If a” (British) “Protestant

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LETTER

TO

HIS FRIENDS,

CONTAINING

A VINDICATION OF HIS CONDUCT FROM THE
MISSTATEMENTS

OF THE

REVEREND DR THOMSON,

BY

JOHN CAMPBELL,

OF CARBROOK.

ORIGINALLY PRINTED FOR PRIVATE CIRCULATION, AND NOW
PUBLISHED IN CONSEQUENCE OF THE ANNOUNCEMENT,
BY DR THOMSON, OF A PAMPHLET CONTAINING
STRICTURES ON SAID LETTER.

EDINBURGH:

PRINTED FOR BROWN & WARDLAW,
ST ANDREWS STREET.

MDCCCXXVII.

P. NEILL, PRINTER.

LETTER, &c.

MY DEAR SIR,

YOU will not be surprised, I dare say, that, since Dr THOMSON delivered his extraordinary speech, so full of grave and specific charges against me and some of my Christian friends, a considerable time should have been suffered to elapse without any public contradiction of them coming forth. The assailant is confessedly formidable in many respects ; and the recklessness with which he deals out his calumnies, against all those, even of the highest character, who venture to hold opinions opposed to his own, renders it a matter of serious consideration, and rather difficult to determine, how a man of any humility of spirit, who loves peace, and cares not over-much about vindicating himself to the world, ought to act in such circumstances. I would still, for my own part, have been willing to allow these new misstatements to pass by unnoticed, like those which have gone before them, were I not now persuaded that it is incumbent on me to stand up, not for myself, but for the truth ; and to submit to my friends the evidence which I possess, to prove that one and all of the charges which Dr THOMSON has proclaimed against me, are altogether un-

founded. What his motives may have been for hazarding these untruths, or how he could reconcile his mind to such conduct, it is not for me to conjecture. With him I wish to have nothing to do,—I do not arraign him,—to his own Master he stands or falls. All I mean to do, is to endeavour to satisfy you, that what he has stated with regard to me is *not true*,—that it is the reverse of truth.

The prominent charges brought against me are three; and the object to which they seem directed is to convict me of folly,—of inconsistency, and of something like knavery; for certainly the conduct ascribed to me, with regard to the pocket edition of the Gaelic Bible, would have necessarily implied a dishonest mind.

FIRST CHARGE.—In Dr THOMSON'S speech he says, “ I must not here forget, Sir, an argument bearing upon the point under consideration, that was brought forward by an individual in this very room at our last year's meeting, who is now Chairman of the Corresponding Board. ‘ You ask the London Committee,’ said he, ‘ to acknowledge their error, and to express their regret for it; but remark that they are gentlemen, and that you cannot reasonably expect gentlemen to humble and condemn themselves in the way you require.’ Why, Sir, when I look to the Bible, which these gentlemen are so anxious to circulate as the revelation of God's will” (a goodly confession this of Dr THOMSON, however), “ I can discover no ground for such an exemption,—I see no difference put between a patrician and a plebeian repentance;”

and so forth through a long paragraph, with which I do not mean to nauseate you. This is the charge of folly ; and certainly greater folly was never charged upon any rational man. Dr THOMSON states it dogmatically ; but on what does he rest his assertion ? He does not pretend to have any notes taken at the time, to prove that I used such language. He has nothing to support his assertion,—an assertion, I may venture to say, opposed to the practical and expressed sentiment of my whole life. But although he can produce no evidence on the subject, I can. Quite aware of the delicate ground on which I stood, with powerful prejudices against me, and an antagonist who delighted in war, I did not choose to trust to the thought of the moment for the matter or the language of my address. It was carefully prepared, written out fully, and gone over repeatedly, and corrected before the meeting ; and it is to that manuscript, which is open to the inspection of any one who chooses to examine it, that I now refer, as a surer record of what I then said, than the memory of either Dr THOMSON or myself can be. I may, notwithstanding all my preparations, have varied a little from the precise phraseology ; but I may safely aver, that I did not so vary as to utter sentiments totally different from those I had matured in my mind by such careful consideration. What I actually stated at the meeting, as established by this document, was as follows : “ On this point insisted on by the Edinburgh Committee, viz. that their London brethren should publish a confession, and express contrition, I leave that without one word to the feeling of those who hear me. Would

you have been gratified by such a melancholy degradation of *Christian men* ; or would you have thought them better qualified at home, or more respected abroad, by such degradation ?” Not one word about *gentlemen* fell from me ; and surely, after the comment which Dr THOMSON gives on the expression, as uttered by himself, it is impossible that he can substitute *his* word *gentlemen*, for *mine*, *Christian men*. I do indeed believe that the best Christian is the best gentleman ; but no sober minded man could add Dr THOMSON’S commentary about patrician and plebeian repentance to my statement about Christian men.

SECOND CHARGE.—Dr THOMSON, in his speech, says, “ The same individual, when speaking in this very room twelve months ago, told us that changes in the London Committee were absolutely necessary, and that whoever went out or staid in, it was altogether indispensable that Mr BRANDRAM should retire.” Now, can any man, possessed even of the most superficial reasoning faculty, believe this statement, when apprised that this very thing was one of the specific grounds on which the Edinburgh Committee had resolved to separate from the London Committee, and that the sole object of my address to the meeting that day was to *oppose that resolution* ? Such a speech as Dr THOMSON here avers to have been my speech, would have been a complete *felo de se* ; and would he have suffered an antagonist, who had thus stumbled before him, to recover himself without impediment, and walk off the field with entire impunity ? None who know him, or his work the Christian Instructor, can believe,

that, if such language had really been used, it would not have been immediately and triumphantly put forth as decisive against myself of the question at issue ; and it would have been so. But I never used that language, or any thing like it. I did, indeed, as I trust I always shall do, frankly declare my opinion as to the desirableness of unanimity in private sentiment, for ensuring cordiality in public and official duty ; but this was accompanied with a clear declaration, that such unanimity was not essentially necessary, and that we had no right to require it of the London Committee ; nay, that Dr THOMSON did not require it of the Edinburgh Committee. The passage from my written record before referred to, is as follows. It is long, but I cannot without injury omit any part of it.

“ The last point is the proposition that the parent Society should have dismissed the whole of their Committee bodily. I have no hesitation in saying, that I think it desirable that some of these gentlemen should resign ; and I trust that a short time will, by the consistent conduct of the Committee at large, supported too by public opinion, in prosecuting sincerely the spirit of the resolution, either bring round the minds of these individuals cordially to the principle adopted, or induce them to withdraw from situations where official duty may come in opposition to private sentiment, or may warrant exertions for obtaining at the annual meeting another choice. I never had a doubt upon the desirableness of this. But is it a reason for breaking up all connection with the British and Foreign Bible Society, that one of their secretaries, who, it will be attended to, is completely under the controul of the

Committee, does not in private sentiment correspond with the general opinion of that Society? Nothing, I apprehend, can be more absurd. The work, no doubt, would go on more smoothly and agreeably to the members of Committee, were they and their official men all of one mind. But so that the work be *properly done*, it never can be ground even of interference by others, that such cordiality of sentiment does not prevail. And that it should be made by your Committee a substantive ground of revolt from your original standard, is to me astonishing, when I turn my attention to recent circumstances in the conduct of these very gentlemen, quite incompatible with any such abhorrence on their part, to a secretary keeping his official situation while he differed in sentiment from the ruling powers in the Committee. It is known to many, though perhaps not to all, that after the resolutions agreed to by the deputation were approved of by their constituents, Dr PEDDIE, your secretary, who was satisfied with what had been done, proposed, as a token of friendly adherence to the British and Foreign Bible Society, that a small sum should be voted to them; and that, after the proposal was negatived, he Dr PEDDIE, and as was generally understood Mr ANDERSON, who voted for the London grant, stated that they could hold their situations as secretaries no longer; but that they would resign the trust they had received from you, not into the hands of the Committee, but into your own. Now, here was a clear case of collision, and the scruples of that collision stated by the Secretary as a ground for resigning; and yet these gentlemen who separated you with a violence quite unex-

amplified from that great Institution with which you have been so long associated, on the express and substantive ground that they have not dismissed their Secretary, on account of his difference of opinion,—these gentlemen endeavoured to persuade Dr PEDDIE to retain his situation, and do the very thing of which they so much complain. The Reverend Dr THOMSON and Mr ROSS, a deputation, went out and tried all their eloquence upon the subject; and, notwithstanding the Doctor's telling them, that, having frequent applications for advice from your auxiliaries in the country, he would, while Secretary, find his official duty and private sentiment opposed to each other, they would take no denial then, but insisted that he should still continue to be Secretary. Their eloquence was of course in vain; for I am sure had the mist of prejudice and canvass which has arisen about these gentlemen not obscured their vision, neither the one nor the other would have thought of any other resolution than that which Dr PEDDIE adopted. This single fact is worth a volume of argument; and on the strength of it I leave the determination of that point of dittay." I think I may, with equal safety, upon the strength of the passage now fully before you, rest the refutation of the second charge.

THIRD CHARGE.—This grand accusation appears in three publications, independently of the occasional squibs which have from time to time enlivened the pages of the Christian Instructor. The most distinct and explicit edition of the charge occurs in the appendix to the Report of the Edinburgh Bible Society for

the last year, 1826. After referring generally to the objections which I urged against the expenditure of the Society's funds in a pocket edition of the Gaelic Bible, and mentioning that three clergymen had, on application for their opinion, concurred with the Committee as to the usefulness of the measure, the Report proceeds:—"And it is necessary to mention, that though the gentleman whose statements at the annual meeting have occasioned the correspondence, did oppose the measure in the Committee, on the same grounds which he afterwards held out, yet he very soon relinquished his opposition, acquiesced in the resolution to print the pocket bible, and was, with his own consent, appointed a member of the subcommittee to whom the execution of the work was intrusted." And the paragraph is terminated, as well it might, had it been true, with a point of admiration. In the Report of this year, the substance of the charge is reiterated, though the expression of it is more diffuse; but when Dr THOMSON refers to it in his speech, he superinduces another charge of a still deeper die, but equally unfounded. He has the hardihood to express himself thus:—"And farther, still that individual, as you may well remember, declared his hostility to our publication of the pocket Gaelic Bible. He denounced it as a work that was useless, and worse than useless. But all his allegations we swept away with ample and positive proof. And yet, had we listened to him, our Highland population would have been deprived of that most valuable and acceptable boon which we have in reserve for them; and the money now spent in giving the pure Bible to our countrymen in the north, would

have gone to Wallachia (for it was there his eye was turned, and indeed he expressly mentioned Wallachia as the preferable place), to procure for its inhabitants an edition of the Apocryphal Scriptures."

These statements contain not one, but many points of dittay ; and in order to perceive distinctly the refutation of one and all of them, it is necessary to separate them from the mass of declamation in which they are enveloped. The *first* ground of charge is, that, after giving up my objections in the Committee, and undertaking, as a member of the Sub-committee, to co-operate in executing the work, I had, without any new ground, come forward at the public meeting, and revived the objections I had given up ; 2d, That I denounced the work of printing this edition as worse than useless, which must import an objection to the printing the Bible at all ; 3d, That my eye turned to Wallachia as a place preferable to my own country for spreading the gospel ; and, *finally*, That I would have preferred expending the money on *Apocryphal Bibles* there, to its application in circulating pure Bibles amongst destitute Highlanders. I think I need scarcely say, that, weak and imperfect at best as my little services in the Society for Gaelic Schools have been, they might have protected me from such an unnatural charge as the last ; but I rest on no plea of favour. I rest on the fact, which is directly opposed to the whole statement. My own personal knowledge of what editions were best suited for the Highlands, was very inadequate to form my opinion. I therefore reposed on the experience of others ; and it will be seen, that the main ground on which I opposed the

pocket edition at the public meeting, was the opinion of a large assemblage of the Highland clergymen at our Gaelic School breakfast, and which took place two months after the meeting of the Bible Committee, at which I yielded to the majority, and one month after I ceased to be a member of the General Committee, and, of course, had ceased to have any connection with their proceedings. The thing, therefore, of which I am accused, was utterly impossible. My statement to the meeting was as follows :—

“ I shall refer to an application mentioned in the Committee’s circular, and well calculated, at first sight, to win the public approbation. You will see that your Committee is to print a pocket edition of the Gaelic Scriptures. The Gaelic School Society is popular, and the idea of giving them a small pocket edition, was a natural enough thought for those who had not considered the peculiarities of the case. Accordingly, when proposed in the Bible Committee, it was well received ; but some of the members suggesting that, in a case of this kind, it might be well to have the opinion of the Gaelic School Committee, it was remitted to them to consider the matter, and report their opinion. That committee, which had frequent occasion to discuss the merits of the various sizes of Gaelic Bibles, met in consequence, and took the aid of their superintendant, whose local knowledge was still superior to their own ; and the result of their deliberation was, that, as the Gaelic language occupies about a third more space than the English, and the Highland population require rather large print than tiny books ; and, moreover, as they are too poor

to give high prices for Bibles, it would be an improper expenditure of Bible funds to print such an edition as that proposed. When that was communicated to the Bible Committee, it affected the opinion of some, but had no effect on Dr THOMSON or Mr HALDANE ; and these gentlemen persisting in their averment that, notwithstanding the opinion of the Gaelic School Committee, it was a proper application of the funds, it was resolved by a majority that it was so. It so happened, that, a few weeks after this discussion, a great number of Highland clergymen, attending the General Assembly, breakfasted with the Gaelic School Committee, when the religious interests of the Highlands were brought under consideration ; and Mr Ross, in an evil hour (as the Christian Instructor would say), got up and intimated to them, the boon intended them by your Committee in printing a pocket edition of the Gaelic Bible, and requested their opinion on the subject. Well. The clergy were altogether of the opinion of the Gaelic School Committee, and one after another declared, that, to expend money on such an object, would be a waste of money. Whether this was communicated to the Committee or not, I do not know ; but you may estimate the influence which your opinion, or the public opinion, however clearly expressed, is to have on your Committee, by turning to the circular signed by Mr Ross and Dr THOMSON, and published by special order of the Committee, in which they state that they have resolved to print a pocket edition of the Gaelic Bible (an outlet, I think, for about £1000 of your money), a form, as they add, in which the Gaelic Scriptures have not yet appeared, but which

the Committee have reason to believe will be both acceptable and useful. Will these gentlemen have the goodness to state some of their reasons for believing that such an edition will be either acceptable or useful? The Gaelic School Committee have said they would be neither,—the Highland clergy, on occasion of Mr Ross's own statement, have said they would be neither. Now, what is the authority on which they have published to the world that they would be both ; and have demanded of you to give them your money to expend on this object, rather than apply it towards printing and circulating a pure and unadulterated edition of the Scriptures among such a destitute population as we have just been contemplating in the letter from Wallachia ?”

It is not my wish to renew the discussion about this pocket Bible ; but in proof of the accuracy of all that I had stated to the meeting, I may mention, that, although I received interruption from Mr Ross, I received, and could receive, from him no contradiction ; and that a gentleman having, at its close, asked the Rev. Dr DICKSON why Dr THOMSON did not answer my statement relative to the Gaelic Bible, the Reverend Doctor, who, being a member of Committee, was well acquainted with the circumstances, replied, that they had not been answered, because they were true. My respected friend Dr DICKSON came to be satisfied with the testimony published in the appendix, and without any inconsistency, co-operated in the work ; and, so little feeling of hostility to the pocket Bible have I, though I remain of opinion that it ought not to have been printed with the Society's funds, that,

being now printed, and the money expended, I shall cheerfully render any assistance in my power, as a member of the Gaelic School Committee or otherwise, to promote its circulation, when it does not interfere with what Mr MACINTOSH MACKAY so distinctly points out as the most useful, under the name of the "Common Bible."

From the whole tenor of my objections, as above quoted, it must be apparent to you, that they were almost entirely founded on the known and expressed opinion of those who must be admitted to be good judges of the question, viz. the Highland clergy; and as these gentlemen did not deliver that opinion till required to do so by Mr Ross in the month of May, it must be obvious that I could not have stated these opinions at the Bible Committee Meeting which was held in March, two months preceding. Yet the first and great charge made against me is, that I did so,—that, at the public meeting in July, I opposed the measure on *the same grounds* which I had stated at the Committee, and had relinquished. One would think that it would be quite sufficient to state such an absurdity as this; but incredible as it may seem, it has been pertinaciously persisted in. On observing it in the Report, I applied by letter to the Committee, explaining the circumstances, and requiring them to contradict a statement which could not possibly be true, and which, though it had been true, was unnecessary. The first meeting of Committee did not come to any decision, Dr THOMSON not being present; from the next I received the following answer: "DEAR SIR,—I am instructed by the Committee of

the Edinburgh Bible Society to say, in reply to your letter, that, after comparing it with the statement in their Report, which has given you offence, they do not see that the passage in question is either unnecessary or untrue. I am, Dear Sir, yours truly, GEORGE PAXTON, *Sec.*" Notwithstanding this doughty epistle, I am persuaded I need not say more on a charge which the relative dates of the circumstances involved in it, prove beyond all controversy, cannot possibly be true.

Surely I need offer as little by way of explanation to show, that, in the language I used, no more than by my conduct, did I ever prefer Wallachia, or any other country on the face of the earth, to my own beloved native land. And finally, on these charges I submit, that by no torture can any man, with even the semblance of truth, infer that I proposed to apply your funds towards diffusing *Apocryphal Bibles* through Wallachia, from my expression of regret that you could not apply them "towards the printing and circulating" there "a *pure and unadulterated* edition of the *Scriptures*."

Having taken the liberty of intruding on your attention the refutation of these charges, I feel irresistibly impelled to offer a brief statement of what I consider to be the only permanent ground of difference between the Edinburgh Committee and the Corresponding Board, of which I have the honour to be a Member. The personal objections, exclusively as they at present occupy the public attention, must, of necessity, pass away with the objects and the propounders

of them ; and had there been no difference *on principle* between us, I, for one, would have hesitated long before joining any separate association. Not that I could be moved by those personal objections, for I must say I do not believe them. If I did, I would long ago have cut all connection, not only with the London Committee as a Committee, but with the Members of it as men. I cannot digest the proposition, that a man may be officially a knave, and in private life a man of Christian principle. I believe that Christian principle, to be sound, must be transfused through the whole man, and not be a mere adhesion to a part of him. But there is a vital point, affecting materially the conduct of the two Societies, on which we entirely disagree. As it seems to be a matter of conscience with both, and, of course, there can be no reasonable hope of an amalgamation, it would have been a total dereliction of duty in my friends and myself, had we remained longer inactive, and consented to be shut out from a direct connection with the extensive and interesting work of Bible circulation, now in operation on the Continent, and the more distant quarters of the world. You will perceive, I allude to the lawfulness of circulating pure and unadulterated Bibles, through the medium of societies and individuals who themselves read and circulate the Bible containing the Apocrypha. The Edinburgh Committee hold it to be unlawful ; and one of my most respected friends, the Reverend Dr GORDON, in his address at the last anniversary, gave the principle that prominence, which, if sound, it undoubtedly deserves. We hold, on the other hand, that it is so far from being

unlawful to employ such agencies, that were a poor sinner, within our reach, to perish for lack of knowledge, while we, having the power to put the pure message of God into his hands, refused to do so, because the hand, through which it was to go, belonged to a Roman Catholic who respected and circulated the Apocrypha, the blood of that lost sinner would be required at our hands. It appears to me, that the simple principle has been much obscured by being mingled up with other matter. For its elucidation, I shall state a case which I put to Mr GEORGE ROSS, with his answer; it seems to me to bring out the point of difference distinctly. The case was this:—

A few Roman Catholics, we may suppose, amidst the darkness of Madrid, having received a Bible, the Spirit of GOD illuminates its pages so as to bring home to them, with demonstration and with power, the record which GOD hath given of his son the LORD JESUS CHRIST. Impressed with the importance of the truths thus disclosed to them, they meet together to study it, and the more they study the more they see that it is incalculably precious. Their hearts expand towards their poor neighbours sunk in poverty and ignorance, and they speak to them of the word of GOD, and excite in them a desire to have it. They are unable of themselves to supply the copies, and they apply, we may suppose, to Mr CHEAP of Knaresborough, informing him of the estimation in which they themselves now hold the Bible; and say to him, ‘ We are most anxious to communicate the knowledge of this precious gift to our poor brethren, but cannot ourselves accomplish it. And unless you in pity will

send us from your Society a dozen of your Bibles, these interesting and immortal beings must continue in their present destitute and hopeless condition. We, indeed, as Roman Catholics, think a complete Bible includes the Apocrypha, but we are nevertheless satisfied that your Bible contains sufficient light, as to the means of salvation, to lead them to the Saviour; and therefore we will give you ample security that your Bibles shall be delivered pure as sent by you, without any addition, or what you call adulteration, on our part. In such circumstances, Would you, Mr Ross, refuse to give the dozen Bibles?" His answer was, "I would refuse." And however unwilling men are to screw up their courage to such a declaration, the answer was, I think, the only one which could be given consistently with the principle now adopted by the Edinburgh Committee. I therefore accord to Mr Ross the merit of perfect consistency, and of fully understanding the conduct which the principle, advocated by him and his colleagues, requires of those who enrol themselves under its banner. To that length, too, the sentiment expressed in Dr GORDON's speech, from beginning to end, certainly goes; though he rests his argument almost entirely on what I conceive to be an unsupposable supposition, viz. that such a circulation must "invest the Foreign Societies, in the eyes of Europe, with the character of friends and auxiliaries, nay of parts and parcels, of the Bible Societies of Britain." Now, no man regards Dr GORDON with more respect and affection than I do. His differing from me on this point, though it is with me matter of regret, touches not my regard towards him. But as

it would be unbecoming in me to attempt to trammel his free and independent mind, or to say that he is criminal, because he takes a view which I consider erroneous ; so it must be equally unbecoming in any one to attempt to force my conscience ; and I am sure Dr GORDON would be the last man to denounce me as guilty of a heinous offence, because I did not receive his dictum as the director of my conscience in this, or in any other matter. I do hold, indeed, that it would be a very desirable thing to have a Bible Society, not only a religious society, but to have genuine christianity pervading its every member and every transaction. When the Edinburgh Committee have established pure connections on the Continent, and can, through them, circulate the Bible, I shall gladly contribute my mite to an institution conducted on such gratifying principles. But although I would delight to be a member of such a society, it is clear, to me at least, that nothing which it could achieve, would, in any measure, supersede the extensive labours of the British and Foreign Bible Society ; and therefore, unless I saw a positive precept commanding me to withhold the Scriptures, if I could not get them conveyed by enlightened Christians, I must hold myself bound, by all that is influential in love to my blessed Master, and in love and pity to my benighted brethren, to send the glad tidings of salvation—the written word of GOD—every where, and to every man as GOD gives me opportunity, provided only that the word be delivered pure and unadulterated. The point of more or less ample securities for this pure delivery, is a question of minor importance. I am satisfied that

the securities which now exist, are quite sufficient ; but if more were to be required and asked in a Christian spirit, more, I doubt not, might be readily granted ; for as the Appendix to the last Report of the British and Foreign Bible Society contains conclusive evidence of good faith in which all the parties, connected with the Society, are acting towards each other, any security that human jealousy could suggest might, with ease, be obtained. But it is surely sufficient to refer to the publicity of all these transactions, and to the unequivocal fact, that of all the thousands of copies of the Scriptures which have been circulated on the Continent during last year, not one copy has been even alleged to be tampered with. All those thousands of *pure* and unadulterated Scriptures have been communicated to poor ignorant sinners ; and nothing is objected, that I can see, excepting this, that when these men apply for Bibles from Britain, although they are told that from Britain they can only get Bibles without the Apocrypha, they may, notwithstanding this declaration published over the Continent by circulars from the Parents to the Auxiliary Societies, still suppose that Britain does approve of the Apocrypha ; and for this—this unintelligible and incredible “ *may be,*” I am required to consent to shut up the Bible Depository, and retain those multitudes of perishing sinners in the prison-house of ignorance—unconscious of that wondrous work of divine love which my Redeemer came to accomplish ; and which he has commanded to be communicated to all nations. Whatever others may do in this matter, as for me I have no option. I must, according to the dictates of my

conscience, actively serve the LORD, and publish abroad the glad tidings of his great salvation.

I am,

Yours faithfully,

JOHN CAMPBELL.

EDINBURGH, 29. HERIOT ROW, {
13th September 1827. }

P. S.—I think it right to state, that, in a note I had occasion to write to Dr THOMSON on another point, I intimated to him, that “had he applied to me previously, I would have shown him what I really said last year, and prevented his publishing an entire misstatement.” To which note he replied, “My only answer is, that I decline having any correspondence with you on the subject referred to, or on any other subject which is not official; and that should you think of addressing me again, I protest against your construing the silence which I am resolved to maintain, into an acknowledgment on my part of either one thing or another.” You will be aware from this, that no means of vindication was left me but that which I have adopted.

POSTSCRIPT.

HAVING sent a copy of this letter to Mr Ross, I received from him the following denial of that part of my statement, which refers to the case of Roman Catholics at Madrid applying for *pure Bibles*, to circulate among their neighbours. He expresses himself as follows:—“DEAR SIR, A circular from you has reached me by this morning’s post, a few minutes ago, into which you introduce the mention of my name, with an alleged statement of a supposed case, put to me in the course of conversation, and an answer given by me to a question from you, in reference to it. I lose not a moment in giving the statement my most unqualified denial, although I am willing to believe it originates in no intentional misstatement on your part. If you ever put such a case to me, as you state in the circular, I can only say I never heard it. The case I understood you to put, and to which my answer referred, was totally different. It was, ‘Whether I would consent to give twelve Bibles, containing the Apocrypha, to some Roman Catholics at Madrid, perishing for lack of knowledge, in the hope that the light of the Bible would, in spite of the spurious accompaniment, lead them to the Saviour?’—to which I answered, that I certainly would not, as my decided principle is, that in no case should one ‘do evil that good may come.’ I should have certainly expected that the ordinary rules of delicacy and decorum, as

well as fairness and candour, would have dictated the propriety of previously communicating with me on the subject, for the purpose of ascertaining the accuracy of what you proposed to publish ; more especially as it related to an alleged occurrence in the course of a mere accidental and desultory conversation. But, however that may stand, I give your statement, as it stands, a complete denial ; and I would only add the expression of my surprise, that any mind should ever conceive that the principle adopted by the Edinburgh Committee necessarily implied their going the length you suppose. I remain your obedient servant."

In answer to this communication, I informed him, that I had no doubt whatever about the accuracy of the case as put by me, and mentioned, as evidence corroborative of my recollection, in the first place, that the London Society, having agreed that apocryphal circulation should cease, and as my mind from the first accorded with that resolution, the difference between us, which formed the ground of discussion, had nothing to do with Apocryphal circulation. Our difference then, as now, referred to the lawfulness of circulating pure Bibles through Apocryphal channels. His case, therefore, was one which no rational man would put, on such a point. Whereas the case, as put by me, was one which bore upon it precisely ; and, therefore, from the nature of the thing itself, I inferred, that he ought to be satisfied he was mistaken. As a collateral evidence, I mentioned that I understood Colonel MACGREGOR had put a similar question to the Reverend Dr GORDON, and received a similar answer ; that the Colonel had related the circumstance to the

Reverend Mr GREY, myself, and others, and that I had been much struck with the coincidence. Looking to the principle adopted by him Mr ROSS, and his friends of the Edinburgh Committee, it did not appear to me possible, that, even now, notwithstanding the terms in which he concluded his letter, he could give any thing but a negative answer to the question.

To this communication from me, which is too long for being here inserted, Mr ROSS sent a note, merely adhering to his previous statement. This, I thought, would have closed the correspondence; but it occurred to me afterwards, that he might have interpreted my insisting upon the accuracy of my own case, as a denial that any expressions had passed between us similar to those quoted by him. I therefore wrote him the following letter:—

“SIR, I had laid down your note as closing our correspondence, when it occurred to me, that it was due to you, and to myself, to state, that, while I adhere to what I have said as to the question put by me to you, on the supposed case of Roman Catholics in Madrid, I do not mean to insinuate that nothing passed about giving the Bible with the Apocrypha. When you answered in the negative, on the point of giving *pure* Bibles, I said that my opinion differed so widely, and so convinced was I of the obligation on every man who knew the gospel, to communicate to perishing sinners the knowledge of that name by which alone they could be saved, that, were I so situated as to be *unable* to give *any other*, I would not hesitate to put into the hand of a benighted heathen a Bible containing the Apocrypha, to which you

replied, you would not ; if it was the will of God, that the Bible should be given, he would open a door by which it might be circulated without doing evil. This, I presume, forms the ground of your recollection ; but as it could in no way illustrate the difference in principle under discussion, so it was not put by me to you as a question at all.

“ I am, Sir, your most obedient servant,

“ JOHN CAMPBELL.

“ *Edinburgh, 19th September 1827.*”

It was certainly with no small regret I found myself in collision with Mr Ross, after walking with him in peace and harmony, and Christian fellowship, for many years ; but those who have attended to the passing circumstances of the last eighteen months, will, I doubt not, be rather surprised at the forbearance which has latterly marked the conduct of my friends and myself, than that any of us shall now stand forward in self-vindication. Indeed, as Mr Ross, who knew well how decidedly our sentiments accorded with the employment of the Continental Societies in circulating the *pure* Scriptures amongst the poor and destitute Germans, had denounced all such connection as unholy alliances, of which no Christian men could approve, and which he himself regarded with indignation and unmingled abhorrence, he had ground neither of surprise nor complaint, when he found himself brought forward as a party to this unhappy controversy. Such a speech as he uttered at the public meeting, was sufficient to pre-

vent any communication previous to the circulation of my letter ; but I had had a painful experience of a former communication made to him in courtesy, which was sufficient to prevent a repetition.

It will be some consolation, however, if my letter should bring out from Mr ROSS and his friends an acknowledgment, that, in the case, as put to me, relative to the Roman Catholics at Madrid, the British and Foreign Bible Societies might lawfully bestow pure Bibles ; for it is perfectly manifest, that such an acknowledgment would overthrow the main pillar upon which the edifice they have so marvellously constructed rests ; and we might hope, in the course of time, to resume our labours together, in the unity of the Spirit, and the bond of peace.

JOHN CAMPBELL, Esq.

OF CARBROOK,

CALLED TO ACCOUNT

BY THE

REV. DR. THOMSON,

OF ST. GEORGE'S, EDINBURGH,

FOR

CERTAIN CALUMNIOUS ACCUSATIONS AND GROSS
MIS-STATEMENTS

CONTAINED IN

A PRINTED PAPER WHICH MR. CAMPBELL FIRST CIRCULATED PRIVATELY
AMONG HIS FRIENDS, AND THEN THOUGHT PROPER TO PUBLISH,

REGARDING THE

APOCRYPHA AND BIBLE SOCIETY CONTROVERSY.

EDINBURGH:

PUBLISHED FOR WILLIAM WHYTE & CO.

AND SOLD BY M. OGLE, AND W. COLLINS, GLASGOW; BY THE BOOKSELLERS
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1827.

Price One Shilling.

PREFACE.

AFTER this pamphlet was advertised, Mr. Campbell thought proper to change his mode of giving publicity to the letter to which it is an answer. Private circulation, to which he originally had recourse, was more accordant perhaps with his design, but not so fair and manly as the method which he has finally adopted. In neither way does it appear to me that he has consulted his own advantage, or the edification of the public. That however is his concern, and not mine.

Whether his second edition is a mere republication of the first, I have not examined. But my reply is to the former, as it may be supposed to contain all that my opponent has been able, on still maturer reflection, and still more curious investigation, to advance against me in this controversy.

If any of my readers deem the tone of discussion too severe, I beg them to recollect that if ever severity is justifiable, it must be when a man is called to repel the charge of uttering "untruths," and to expose the unblushing commission of the same offence in the very individual by whom he has been so unjustly accused.

Various avocations have prevented me from sending my remarks to press so soon as I intended.

JOHN CAMPBELL, Esq.

OF CARBROOK,

CALLED TO ACCOUNT, &c.

IN the estimation of all intelligent and honourable men, Mr. Campbell of Carbrook has suffered deeply by his conduct with respect to the Apocrypha Controversy. As an author—as a speaker—as an actor,—in every capacity in which he has chosen to appear, confusion of understanding and obliquity of management have alike distinguished him. A sort of fatality has attended his progress from the very commencement of his career. And the infatuation increasing as he advanced, he has now arrived at the very perfection of absurdity and disingenuousness, and the last state of this perverse disputant is incalculably worse than the first.

He intimates, in the first page of the Letter on which I propose to comment, that he “stands up,” on this occasion, “not for himself, but for the truth.” Here is a blunder at the very outset. The truth, as we shall see presently, had not been assailed; it needed no vindication; and least of all did it admit of the services of such a questionable advocate as Mr. Campbell. He himself, however, was arraigned on various grounds, and the charges were of such a nature, and advanced in such circumstances, as to require a speedy and satisfactory refutation. And though he boasts of his “humility of spirit,” professes to “love peace,” and says that he “cares not overmuch about vin-

dicating himself to the world,"—attributes of character these, which it demanded his own sagacity to discover, and his own hardihood to proclaim,—it was quite clear that nothing could save him from the censure and the ridicule to which he had been exposed, but such a defence as would carry full and unqualified conviction to the public mind. This not only warranted, but peremptorily called for, a statement, rebutting the accusations which had been preferred against him, and thus delivering his individual character from suspicion and reproach. And, therefore, it is sheer affectation—silly, flimsy, contemptible affectation—to say that he "stands up, not for himself, but for the truth," and that had it not been for the paramount claims of truth, he "would still, for his own part, have been willing to allow these new mis-statements" (as he is pleased to call matters of substantiated fact,) "to pass by unnoticed, like those which had gone before them." But in reality, the whole pleading contained in his original circular, is manifestly a pleading for himself, and is pervaded not merely by a most solicitous and unbounded anxiety to get his feet out of the net in which they have been entangled, but, moreover, by a self-righteous and warlike spirit, which is not very becoming in one who talks so complacently of his Christian humility and his Christian peacefulness.

But while he is more concerned for himself than for the truth, it is also pretty evident that he deemed this a very fit opportunity for pouring out his resentment against me. "With me," indeed, he declares that "he wishes to have nothing to do; he does not arraign me; to my own Master I stand or fall." Such hypocrisy! and such nonsense, withal! He makes this declaration after he has assured his friends that he is to convict me of uttering "untruths;" and having made it, he repeats this indictment again and again, as if to effect by confident and reiterated assertion what, his conscience told him, he could never accomplish either by evidence or by argument! For my own part, I avow it to be my earnest wish to have nothing to do with such an antagonist as Mr. Campbell. I would make great

sacrifices to avoid coming into contact with him. I regard it as no small misfortune that I am necessitated to call him to account. But I feel it to be a duty which I owe to the interests of that truth, which he has so grossly violated and injured in his pamphlet. I feel it to be an act of justice to myself, to throw off the foul reproach which he has revengefully attempted to fasten on my name. And I have no scruple in avowing it to be one part of my design to hold him out to the public in his true colours, and to show what a miserable assemblage the Corresponding Board must be, which could select such a man to be its head, its guardian, and its guide.

The ground on which Mr. Campbell rests in his elaborate attempt to convict me of falsehood, principally consists in a *Manuscript* speech. It seems he had prepared beforehand, with more than ordinary care, the oration with which he was to edify the Bible Society Meeting, and that he as carefully committed it to paper, that he might not be guilty of blunders or omissions, and that he might have a record of the sentiments which he uttered, and of the language in which they were clothed. Now I am willing to allow that he has given us a true statement of what he composed—though were I to follow his example, I might not merely throw out suspicions, but even broadly assert that he has given us paragraphs of an *ex post facto* speech. But at present I give him credit for accuracy to this extent; and after all I must hold that the production of his previous penmanship is nothing to the purpose: for I asserted that he *said* such and such things *in the Assembly room*—I did not assert that he *wrote* such and such things *in his private chamber*. My averments go to the words and sentiments which he put forth when he addressed the meeting on the 6th of July 1826—I made no averment as to the words and sentiments which he indicted on large foolscap, during the preceding day or week, in some other less conspicuous place. The proof, therefore, of my alleged error which he produces, is a proof applicable to quite a different thing from that against which he advances it. Had I af-

firmed that Mr. Campbell's Manuscript contained certain statements which it did not contain ;—then the forthcoming of that Manuscript, supposing it to be perfectly authentic and entire, and not garbled and manufactured like some of the Earl Street documents, would have clearly and indisputably established the groundlessness of my charge. But the Manuscript is nothing better than waste paper, when brought forward to ascertain and show that its author did not, at a *future* period, and *viva voce*, express himself in such a manner as to convey some opinions which had never been in the Manuscript. Mr. Campbell says that he refers to this Manuscript “ as a surer *record* of what he said at the meeting, than the memory of either Dr. Thomson or himself can be.” But this is a gross abuse of language, not to be expected in a lawyer certainly ; or only to be expected, when he wishes to mislead those who are to judge of his case. His Manuscript is no *record* of what he spoke. Had he first delivered his speech, whether it was prepared or extemporaneous, and had he then got his speech committed to writing and authenticated, that would have been a record of his speech in the proper sense of the term. But to say that what he wrote *before* he spoke was a *record* of what he *afterwards* spoke, is utter absurdity. It is what few men, over and above my antagonist, could have even imagined. And it affords such a specimen of mental muddiness as to show that he is a very incompetent witness on this subject—especially as after all his quibbling it comes to be a matter, not of *record*, but of *memory*. The argument drawn from this strange *record* is null and void, unless it can be maintained that Mr. Campbell's mind, and memory, and organs, are so constructed that it is physically impossible for him to say any thing in debate, different from what he had intended, and from what he had inscribed, the evening or the week before.

Mr. Campbell however is candid enough not to arrogate to himself such a strange personal peculiarity. On the contrary, he allows that even *he* might deviate from what he had written. “ I may,” says he with much simplicity, “ notwithstanding all my preparations, have varied a little

from the precise phraseology." Having made this admission, he has admitted all that is necessary. I desire nothing more; though I could establish as much more as would for ever discredit every pretension that he makes to accuracy or consistency. He grants that he may have used in speaking, different expressions from those which he had used in writing. And this is enough to invalidate his defence; for his defence depends entirely on the proposition, that his writing and his speaking were identical. And they must have been identical not merely in idea but in language, because, as we shall see immediately, the whole difference consists in the language that he used—what he spoke being, even according to his own showing, only a modification of what he had written. When, therefore, he qualifies his fatal admission, by saying, "but I may safely aver, that I did not so vary as to utter sentiments totally different from those I had matured in my mind by such careful consideration," he is artfully but unsuccessfully attempting to neutralize his concession. We cannot tell what his sentiments were, but by the words in which he conveyed them, and if he grants that he may have changed the *words*, he grants that he may have changed the *sentiments* also, not as they existed in *his* mind, but as they were impressed upon *ours*, through the medium of articulate sounds.

The passages which Mr. Campbell has quoted into his pamphlet from the speech which he says that he had prepared at home, are not passages that he delivered in the Assembly Room. Not only, as I have averred, and shall afterwards prove, did he utter things which are not found in these passages, but he omitted a great deal of what these passages contain. They are so unlike, indeed, what he delivered, that not one of the audience, I am certain, could recognise in them what he heard in July 1826. The composition, it is true, is not worse than what Mr. Campbell's usually is; and the argument is even better than we are accustomed to get from him. But the lesson had been very ill got; and it is rather too much for a boy who repeats a portion of the *Æneid* so ill, that it is no

better than ungrammatical, nonsensical prose, and who is turned down to the booby's place for his pains, to come forward a twelvemonth after, and give us the lines that he had so murdered, in good letter press, as extracted from the veritable Virgil. I cannot conceive how Mr. Campbell should suppose that one human being who heard him, man, woman, or child, can be taken in with such a piece of fudge, or believe that he gave vent at the period alluded to, to the regular statements and Ciceronian periods which now appear in his printed pages. And yet unless he mean to insist that he has printed exactly what he spoke, his printing is just as idle and as little to the purpose of convicting me of "untruth," as I aver his speaking to have been to any other purpose whatsoever. He might have published his whole speech, if he had been so minded. I wonder that he did not do so. And I have no doubt that it is a piece of very strange verbiage and very precious declamation. But I have as little doubt that it would just lay before our marvelling eyes a still broader and larger proof that what he had "carefully prepared, written out fully, and gone over repeatedly, and corrected before the meeting," was a very different thing from the husteron-proteron, higgledy-piggledy harangue with which he amused us on the 6th of July 1826.

Nor is the discrepancy between what Mr. Campbell spoke, and what he wrote, to be much wondered at. For it is well known to many, and should be made known to all, that his written speech was composed in the expectation of the Committee giving in a Report, very different from the one that he attacked. He was prepared to combat one thing; and when he came to the field, he found to his dismay, that it was another thing. And though a man may be reduced to the dire necessity of making the same article of dress

"A cap by night, a stocking all the day,"

yet Mr. Campbell soon had the sagacity to perceive that his stocking would make rather a ludicrous figure as a cap, and

therefore he was obliged to discard it, and manufacture something on the spot, to suit the particular conjuncture in which he found himself placed. *He* may not, but many besides may remember, what a struggle he made, by questioning me again and again, in order to make the Report bear a different meaning from what it really conveyed—how much merriment his attempts and his disappointments excited in the meeting—and how grievously he floundered after he adopted the fatal resolution of indulging us with a Philippic. His speech was a thing of shreds and patches; now a little bit applied to what he had heard from the platform, and then a little bit applied to what he had expected to hear from it; at one time a smart observation on what the Report *de facto* contained, and at another time a laboured critique on what the Report contained as it had appeared to his mind's eye some evenings before; and his effort to make the ancient and the modern, the prepared and the extemporary, correspond with each other, and to get the whole to apply to the document against which his motion was to be directed, did so naturally and inevitably generate confusion in his ideas, that we cannot be surprised—and he himself should not be surprised—at his saying what he did not intend, and at his not saying what he did intend. It is not every man that can sew a piece of new cloth into an old garment, without losing his pains and making the rent worse.

It is odd, too, that Mr. Campbell's recollection should have been so entire, considering the trepidation in which he evidently was when he addressed the chair. He trembled all over. Whether it was from terror, or from anger, or from anxiety, I do not know. But there can be no doubt of the fact, that he was in a state of violent and painful agitation. The folios which he held in his hand partook of his emotion, and operated so much in the manner of a fan, that I dare say the ladies and gentlemen in his immediate neighbourhood enjoyed a most refreshing breeze. I have no fault to find with him for being thus troubled. It was a distressing situation for him, and, for my own part,

I have sometimes experienced it. Surely, however, I am entitled to refer to it as throwing discredit, in the mind of every person who knows what it is to be similarly afflicted, on the dogmatism with which he pleads for the exact correspondence of what he said in the course of a debate which shook him from head to foot, with what he had written in the calmness of a retirement which there was nothing to disturb. And the very same cause which must more or less have prevented him from having any mastery over his recollections of what he had quietly prepared at home, could not fail to unfit him for recollecting precisely what he had said during that storm of feeling which had so annoyed him, even after it wholly subsided, and his nervous system resumed its wonted tranquillity.

Mr. Campbell rests upon two things in arguing for the correctness of his representation, each of which I hold to be very slippery and unstable ground.

The first is his unchangeable opinions and character. He says that one of my assertions is "opposed to the practical and expressed sentiment of his whole life." Does Mr. Campbell mean to tell us that he has always been a perfect man? Or that though he had been a perfect man up to the 6th of July 1826, it was not possible for him *then* to utter or to do what was imperfect! It is only true of the very best of our species, that they are excellent in the habitual course and tenor of their lives. But Mr. Campbell goes beyond all these. He never fails, and he never falls. He can be tempted into no sin; he can be betrayed into no error. I did not allege that the sentiment I imputed to him was the sentiment which he usually held, and on which he usually acted. All that I alleged was, that *on one particular occasion* he sported that sentiment. And unless he can plead impeccability, it is no answer to appeal to what he had thought and done during the previous part of his existence. We shall see by and by, that the sentiment at which he so lustily and indignantly spurns, is not half so bad as the sentiment which he himself adopts and substitutes in its place. But at present all I contend for is, that Mr. Campbell's immaculate career,

from his childhood down to two o'clock of July 6th, 1826, is no guarantee against his uttering a foolish or an improper sentiment in that year, on that day, and at that hour. And unless he can find some other evidence of his having said no such thing at the period in question, he may just as well refrain from stating his own opinion of his own merit, which we already know to be highly favourable, because the avowal of it forms not the shadow of a vindication.

Another ground of defence is Mr. Campbell's powers of ratiocination. He says, that had he stated what I alleged he did, he would have been guilty of a solecism—a contradiction—even a “complete *felo de se*.” According to my opinion of Mr. Campbell's understanding, this would be exactly one presumption against him ; for a more loose or inconsecutive reasoner I have very seldom encountered. But not to press so hard upon my opponent, and extending to him greater indulgence than he is entitled to expect, I shall allow that he is not addicted to the *non sequitur* style, for which in reality I think him very remarkable. Does he mean to affirm, that even a clever and clear-headed man never makes use of an inconsistent and inconclusive argument ? If he means this, a stronger proof of his capacity for saying the most absurd things in the world, cannot be imagined. And if he admits the contrary, then he admits what is sufficient to nullify all that he urges on this topic. For the only thing I have taken it upon me to assert is, that on *the one particular occasion alluded to*, Mr. Campbell uttered what, he is now very forward to maintain, involved his argument in the evil of self-annihilation, and has brought suspicion on his talent for never missing his aim in an intellectual fight. And my assertion is to be proved or disproved, not by any hypothesis implying the perfection and infallibility of his reasoning faculties, but by external evidence, of which I shall in the sequel give him quite enough.

He says that had he committed such a “complete *felo de se*,” such a vigilant, acute, and sharp-sighted debater, as he is pleased to consider me, would not have failed to lay hold and take full advantage of it, in replying to him. Mr.

Campbell can compliment me when it serves his turn. But I must inform him, that on his praises I set very little value at any time, and that when they are bestowed merely to carry his point, I reject them as more unacceptable and revolting than his bitterest censures. Here again he is wholly at fault, unless he intends to take it for granted that he did not fall into any blunders which I was not careful to point out and expose. I would not have undertaken such a laborious task. Had I acted on this principle, or come up to this requisition, I might have spoken till sun-set, and even then left the work unfinished. My great object was not to put down Mr. Campbell—that did not require any vigorous or lengthened effort,—but to impress the minds of my audience with the great and leading features of the case under review,—to lay before them the facts and the principles which seemed best calculated to guide them to a right decision—to convince them that the London Committee had acted so as to render it a point of Christian duty, as well as of sound policy, to withhold all confidence in their management of the British and Foreign Bible Society. And it would have been worse than idle to abandon this course of pleading, and busy myself with picking up and examining and throwing back all the little, crooked, ludicrous missiles which Mr. Campbell had been heaving for more than half an hour at the Edinburgh Committee. If what he uttered was a “complete *felo de se*,” that is quite enough. He was his own executioner. And why should I be taunted for my forbearance, and be found in the wrong, because I did not choose to do over again what was so thoroughly done to my hand, and refused to be so hard-hearted and rampant as to “slay the slain?”

I. The first charge to which Mr. Campbell replies, respects the title which he gave to the London Committee, when speaking of their not acknowledging their error, and expressing their regret. I said that he called them *Gentlemen*, and that he excused them, *as possessing that character and station*, for withholding the confession which we desi-

derated as an essential proof of their penitence. Mr. Campbell denies that he held such language, and denies the allegation in these terms: "Dr. Thomson states it dogmatically; but on what does he rest his assertion? He does not pretend to have any notes taken at the time, to prove that I used such language. He has nothing to support his assertion,—an assertion, I may venture to say, opposed to the practical and expressed sentiment of my whole life. But although he can produce no evidence on the subject, I can."

Now the evidence which Mr. Campbell has to produce is already disposed of. His "sure record," as he names it, is just so much *balaam*, and can no more be quoted to settle the dispute than the story of Bel and the Dragon. But I shall give him something very different from his most unwary-like document to establish my point. I stated my charge, "dogmatically," because I was as certain of its truth, as I was of the truth of any statement that I ever made. Not only had I heard distinctly what Mr. Campbell said, but my memory had been refreshed by frequent conversations on the point, with others by whom it had been as distinctly heard as by myself. And assuredly I did not allow myself to suppose for a moment that he would have had courage to deny what he had so publicly and emphatically affirmed. Had the remotest suspicion of this arisen in my mind, I would not only have taken "notes"—though how could even these have availed me in opposition to his "sure record?"—but have adopted other means of making him remember the extraordinary doctrine he had propounded, as certainly as he now seems to have forgotten it. But when he takes it upon him to say, that "I have nothing to support my assertion," and that "I can produce no evidence on the subject," he proceeds farther than a mere denial; and occupies a position which no wise man would have ventured upon without previous inquiry. He could not know what materials I possessed for substantiating my charge. He might have presumed that I had some ground upon which to rest. For though he accuses me of "dealing out calumnies," and of "recklessness" in doing so, I fear that his

conscience told him at the very moment that his accusation was false, and merely put into the pages of his pamphlet in order to prejudice against me, by this sweeping "untruth," as many of his ignorant or unwary readers as he could hope to influence. In the whole course of the controversy he and his coadjutors have been ready enough to load me with the imputation; but in doing so they have uniformly sacrificed truth. I have often dared them to prove this imputation, and they have as often refused my challenge, or only accepted of it by reiterating the charge in stronger and more abusive diction. And nobody knows better than Mr. Campbell who they are that have been convicted, beyond the possibility of any attempt even to justify themselves, of uttering, or of aiding and abetting the utterance of, as many heresies, contradictions, follies, and falsehoods, as might cover a whole kingdom with disgrace.* In the present instance, the "calumny" is all Mr. Campbell's own. He does not, however, vent it "recklessly," but advisedly, and with the double view of discrediting me, and exalting himself. But this combatant, whether he writes recklessly or advisedly, is equally sure of going wrong. And I shall now show him that I *have* something to support my assertion, and that I *can* produce evidence on the subject.

I know not how many witnesses Mr. Campbell may deem competent to establish a matter of fact. But I can furnish him, I think, with as many as he can demand, in conformity to any principle which has ever been recognised, or to any practice which has ever obtained, in the administration of justice. If he requires that what I have alleged against him shall be "established out of the mouth of two or three witnesses," then I give him for examination,

Robert Paul, Esq. of the Commercial Bank,
The Rev. Professor Paxton, and
The Rev. Mr. Purves, of Lady Glenorchy's Chapel.

* See Review of Statements by Dissident Members of the Edinburgh Committee; Letters by Amicus, &c., in Christian Instructor for June 1826.

If he is not satisfied with these, I beg to give him three more, viz.

Rev. Mr. Glen, Portobello,
William H. Crawford, Esq. of Crawfordland, and
Mr. King, Preacher of the Gospel.

And if he is still discontented, I take the liberty of urging upon him the following supplement :

Mr. Noble, Preacher of the Gospel,
Rev. Dr. Gordon, Edinburgh,
M. P. Brown, Esq. Advocate, and
Robert Hepburne, Esq. of Clarkington.

Here there are no fewer than ten witnesses of unexceptionable qualifications, to whom I commit the credit and the truth of my assertion. And I do not see any method by which Mr. Campbell can attempt to ward off a verdict of guilty, except it be calling in the aid of ten other witnesses—and he has offered as extraordinary defences—who will assure us that they did not hear him speak of the Committee degrading themselves as Gentlemen ! I must add, that had I used any particular industry, or had I not been prevented by indisposition from mixing as usual with my fellow citizens, I might have easily quadrupled the number, even with the unfavourable circumstance of more than a year having elapsed since the memorable speech was delivered. Many Ladies I could have adduced, had I not thought it indelicate and improper to connect their names with the controversy. And I am greatly mistaken if my opponent has not by this time learned from some, whom I have not specified, that he has been most rash and unjustifiable in his attempts to convict me of mis-representing him on the topic in question.

But I can afford to give up all that I have now ascertained and proved, and still triumph over his unworthy efforts to exculpate himself, by involving me in the charge of

telling an "untruth." Even granting that he did not say the exact thing which I imputed to him, yet *by his own confession*, he said what had some resemblance to it, and was really and incalculably worse. To convince my readers of this, I need only quote his own language. "What I actually stated at the meeting," says he, "as established by this document, was as follows: 'On this point insisted on by the Edinburgh Committee, viz., that their London brethren should publish a confession and express contrition, I leave that without one word to the feeling of those who hear me. Would you have been gratified by such a melancholy degradation of *Christian men*; or would you have thought them better qualified at home, or more respected abroad, by such degradation?' Not one word about *Gentlemen* fell from me; and surely, after the comment which Dr. Thomson gives on the expression, as altered by himself, it is now impossible that he can substitute *his* word *Gentlemen*, for *mine*, *Christian men*. I do indeed believe that the best Christian is the best Gentleman; but no sober-minded man could add Dr. Thomson's commentary about patrician and plebeian repentance to my statement about Christian men."

Some people are very discontented: and Mr. Campbell is one of them. Uncomfortable in the frying pan, he takes refuge in the fire. From his outrageous anxiety and his unsuccessful endeavour to fasten upon me the delinquency of stating what is not true, he lays himself open to a charge much more weighty and grievous than the one that I brought against him. And thus he has involved himself in a double transgression. One bad thing I alleged to his disadvantage; that he denied, but I have proved and established it beyond a doubt. And in addition to this bad thing, and in order to get quit of it, he openly confesses to another thing which is unspeakably worse. I averred that he spoke of the London Committee as *gentlemen*, to whom in that capacity it would be degradation to make a public acknowledgment of their fault. My averment is contradicted by Mr. Campbell himself—but it is supported, not only by my own most distinct and vivid recollection, which is at least as good evi-

dence as his, but by the testimony of others—the testimony of positive witnesses, so numerous, so respectable, so competent in every respect, that he must be a bold man who would venture to disbelieve or to doubt their word. And he now insists that he said, not *Gentlemen* but *Christian* men!!! But surely if it was foolish in him to exempt *Gentlemen* from the obligation of acknowledging their faults, it was doubly foolish—it was foolish beyond all comparison—it was worse than the worst of foolishness—to extend that exemption to the followers of Jesus Christ. Although a person who possesses the spirit and temper of a real gentleman, will never hesitate to give satisfaction to those whom he has injured, by an ingenuous confession of his offence, yet it is possible to conceive one who goes by the name and wears the character of a gentleman, so proud as to refuse the slightest acknowledgment of error, and still entitled, both in his own estimation and in the estimation of the world, to all the respect and deference which he was formerly accustomed to receive from his fellows. Nay it may happen in certain circumstances that his admitting the existence of any deviation from duty or propriety, or his making any concession to the man whose feelings he has wounded by his words or by his deeds, would be to lower him greatly among those with whom he is in the habit of associating, and make him the victim of self-reproach and inward dissatisfaction. But to say that a *Christian* suffers degradation, that he sinks in the scale of moral virtue, that he becomes abject in the consciousness of his own mind, or mean and contemptible in the judgment of any whose judgment is according to truth, when he confesses the fault he has committed, and makes all the reparation in his power to those whom he has injured, is to belie the whole strain and genius of the Bible, and to contradict its plainest and most indispensable maxims. The triumph of practical christianity is gained, when he by whom it is embraced, having yielded to the power of temptation, is humbled under a sense of his unworthiness, and not only confesses to God, but to the brother also against whom he has trespassed. And the man who

feels this to be a debasing of himself—or a sinking lower than he ought to go—is governed by the spirit of the world, and knows nothing as he ought of the spirit of the gospel. He is ignorant or he is regardless of what the divine word has taught by the power of its doctrines, prescribed by the authority of its precepts, and recommended by the example of its saints. Mr. Campbell's christianity in this case is not the christianity of the Bible. Pride is characteristic of the former; lowliness of the latter. I fear that there is some other and more heretical Apocrypha than even that against which we have been contending; and that Mr. Campbell has got it engrossed in his copy of the Scriptures, and that from its pages he has taken his evening and morning lessons.

Alas! for my opponent. His attempts to extricate himself from his difficulty would be very amusing, were they not so sad and so unscriptural. To save his own consistency, though that is impossible, and to defend his friends in Earl Street, though that is equally *ultra vires*, he explodes or perverts the doctrine of repentance; and indeed repentance, according to this controversialist, is fit only for those to whom, from their low station or previous meanness, acknowledgment of sin is no degradation. Mr. Campbell should recollect that passage of the Scriptures, if indeed his edition of the Bible possesses it, that “God commandeth all men every-where to repent.”

On the first charge, then, Mr. Campbell has not only failed to exonerate himself, but he has authorized us to hold him guilty of two faults instead of one. It is proved that he considered repentance as a degradation to the London Committee, because they were *gentlemen*; and he confesses, that in his written speech, his “sure record,” he deemed it a degradation to them as *Christian men*. He said the one; and, as appears from his Manuscript, he had determined, and is still ready, to say the other. He is therefore amenable for both. The first of them, according to Mr. Campbell, is “the charge of folly; and certainly,” he adds, “greater folly was never charged upon any rational man!” The second of them, my readers will easily perceive, though Mr. Campbell does not, is a thousand times more discreditable than the

other, both to his understanding and his principles. Between the two his case is truly deplorable.

II. The second charge is in these words: "Dr. Thomson in his speech says, 'the same individual, when speaking in this very room twelve months ago, told us that changes in the London Committee were absolutely necessary, and that whoever went out or staid in, it was altogether indispensable that Mr. Brandram should retire.'"

This Mr. Campbell denies. He denies it on two grounds: *First*, that it makes him a bad reasoner, though at the very moment he urges this plea of his being an infallible logician, he is speaking of our resolution to separate from the London Committee, as supported by that argument *alone* which he endeavours to rebut, and as if he could not have opposed our resolution without adverting to *this one* of the specific grounds on which the resolution was built; and, *secondly*, that his "sure record" makes no mention of Mr. Brandram's name, and is of a tenor different in some degree from that of the language which I ascribed to him last July, in combating what he said at the Meeting in 1826.

I can easily see that the mention of Mr. Brandram's name turns out to be very irksome to my opponent. Mr. Campbell is now at the head of the Corresponding Board. He holds a lofty and responsible situation amidst the Apocryphists of Scotland. And as Mr. Brandram is the principal Secretary of the British and Foreign Bible Society, and the person therefore through whom he must communicate with his allies in Earl Street, it must be painful to have it believed and known that he had openly proscribed Mr. Brandram, and denounced him as unfit to continue in the London Committee. This, however, is no fault of mine. I cannot help it. And I could see no propriety in concealing an important concession made on the other side of the question, merely to save the feelings of either, or even of both, of these gentlemen.

That Mr. Campbell mentioned Mr. Brandram by name as one that at all rates ought to retire, I as distinctly recollect as

I recollect that Mr. Campbell spoke at all. It did strike me as remarkable that Mr. Campbell specified him with such a marked emphasis. And about three months afterwards, when we discovered Mr. Brandram's famous Protest of November 28, 1825, I stated to some of my friends that if Mr. Campbell had either seen the document when inspecting the minutes in Earl Street, or got notice of its import from any of his London correspondents, it accounted for his having gone so far at our Annual Meeting, as to give up the Secretary to something very like expulsion. This was a mere hypothesis, and I notice it, only to show that the thing whose very existence Mr. Campbell denies altogether, had excited attention, and was the subject of remark and conversation.

But although in spite of Mr. Campbell's most positive denials I must still have insisted on the fact, its truth fortunately does not rest on my own unsupported authority. I again produce a list of witnesses, and I abide by their testimony. As I remarked in the preceding case, a very little inquiry would have increased the number; but in such cases ten are as good as ten times ten, and I am much mistaken if Mr. Campbell has not been long ago convinced that his charge against me of mis-statement and untruth is unfounded, though he has not had the justice to acknowledge it; imitating, it is probable, his friends in Earl Street, who being *gentlemen* and *Christians*, feel it a degradation to confess their mistakes. I appeal to the recollection of the following individuals.

William Brown, Esq. Surgeon,
 David Canaan, Esq. Surgeon,
 Mr. William Cunningham, Preacher of the Gospel,
 Rev. Dr. Dickson, St. Cuthbert's,
 Adam Ferguson, Esq. of Woodhill,
 Mr. Fraser, Teacher of German,
 Rev. Dr. Gordon,
 Rev. Mr. Henderson, of Claremont Street Chapel,
 Robert Hepburne, Esq.
 Mr. King, Preacher of the Gospel,
 Joseph Liddle, Esq. S. S. C.

Robert Paul, Esq. Commercial Bank,
 Rev. Professor Paxton,
 Mr. Petrie, Preacher of the Gospel,
 Mr. Thomas Pitcairn, Student in Divinity,
 George Ross, Esq. Advocate, and
 Mr. Whitson, Preacher of the Gospel.

I do not feel myself called upon to answer the various *dicta*, relative to the case of Mr. Brandram, which Mr. Campbell has for the first time produced in the passage quoted from what he calls his "written record." For, in the *first* place, his "written record" belies his real speech; and it is only with his *speech* that I have to do at present. And, in the *second* place, it contains matter that would give rise to personal discussions with which I shall not intermeddle, till I am compelled by something stronger than my desire to expose the weakness and folly of Mr. Campbell. And yet there are one or two observations which it may not be irrelevant or improper for me to introduce.

When the reader compares the language which I maintain and prove that he actually used, with the language that he himself acknowledges to have used, the difference will not appear so great as that which he would fondly make it. We both agree that there were certain members of the London Committee who ought to "retire" or "resign." Mr. Campbell did not say that it was proper for them to remain, and I did not say that they should be got quit of by harsh or forcible means. The only point as to which our opinions are at variance, respects the degree of expediency and necessity for the measure which each of us thought desirable. He deemed it indispensable for "the work in Earl Street going on smoothly and agreeably." I deemed it indispensable for the work going on so as to give us confidence that it would be purely and efficiently done. And all this being the case, is there the least improbability, even though it should impeach Mr. Campbell's reputation for good logic, that, in his state of perturbation, and perhaps in his eagerness to gain his end by being liberal in his concessions, he

employed the stronger terms which I have imputed to him, and in which *most assuredly he did express himself?*

The illustration which he brought forward is altogether inapposite. And if we are to be guided as to matters of fact by Mr. Campbell's correct reasoning, then he never mentioned Dr. Peddie's name. Dr. Peddie's case and Mr. Brandram's are not parallel. Mr. Ross and I did not ask Dr. Peddie to do what was contrary to his conviction of duty. We offered him no such insult. We proceeded on the supposition that *his* sentiments and those of the *Committee* were in harmony as to every thing essential. And we were entitled to do so; for not only had he given his vote for the publication of our *Second Statement* when it was read in MS., but he gave his deliberate sanction and approval to every page of it, as it was passing through the press, in the manner I described at last Annual Meeting. This act of his was unrecalled. He stated nothing like a retractation. We argued on this very ground, that the conditions of reunion specified in that pamphlet were still unfulfilled on the part of the London Committee. And although he had subsequently made the motion for sending £100 to Earl Street referred to by Mr. Campbell, yet perceiving that this was done in opposition to his recorded, printed, and unrecanted sentiments, and believing, as it had been accompanied with no reasons for the change, and no illustration of his views, that it originated in misapprehension, and might be removed by explanation, we did certainly discuss with Dr. Peddie the propriety of retaining his Secretaryship, and urged it on the idea, distinctly declared at the time, that we were not soliciting him to do what was inconsistent or undutiful. When Mr. Campbell insinuates that we insisted on Dr. Peddie continuing Secretary, after he told us that his "official duty and private sentiment would be opposed to each other," he insinuates what, I hesitate not to say in the broadest manner, is altogether false. It was in consequence of finding that our arguments were unavailing to satisfy him of the consistency of what we desired, and that he pleaded the feeling of moral obligation, that we desisted from pressing our request. I repeat it; if Mr. Campbell means

to assert that we persevered in our suit after that point was ascertained, he asserts what "*is not true*"—what is "the reverse of truth." Dr. Peddie's final plea was irresistible,—though I must take the liberty of saying that I cannot yet perceive its accordance with the fact that he adopted, coolly and advisedly, all the doctrine contained in the Second Statement.

But what a wide and manifest contrariety between this and the case of Mr. Brandram ! Nobody ever objected to Mr. Brandram, or proposed his removal from office, merely because he did not in all things agree with his associates. It was to be understood that his opinions might be opposed to theirs in indifferent questions and minute details ; and that, notwithstanding, the business might go on both comfortably and efficiently. In truth, however, Mr. Brandram was heretical on a fundamental point. He vigorously and pertinaciously opposed the Anti-apocryphal resolutions that were passed on November 21, 1825, even though these resolutions were not sufficiently Anti-apocryphal to please the country, and were afterwards exchanged for others less equivocal. He did not conceal his attachment to Apocryphal circulation. He avowed it, and gloried in it. And no doubt could be entertained either by Mr. Campbell or by the Edinburgh Committee, that Mr. Brandram could not, in consistency with his decided conviction on the subject of circulating the Apocrypha, be the servant of those by whom that circulation was to be henceforth abandoned. Nay, the statement becomes still stronger, if Mr. Campbell was aware of Mr. Brandram's protest, given in on the 28th November 1825, against the above-mentioned resolutions ; and thus recorded in the minute-book of Earl Street, "*We protest against the present decision of the Committee on the subject of the Apocrypha, as being, ACCORDING TO OUR DELIBERATE JUDGMENT, IN DIRECT OPPOSITION TO THE MORAL BEARING AND GENERAL SPIRIT OF GOD'S WORD.*" Even though Mr. Campbell should declare that he was ignorant of the existence of this protest, yet he was not, and he could not be ignorant of the opinions of Mr. Brandram, whose protest it was, though subscribed by several other members

of Committee. He knew well that Mr. Brandram held it to be a matter of Christian duty—of moral obligation, to distribute the Apocryphal along with the Canonical books; and had over and over proclaimed that to be his honest and unqualified persuasion. He knew also that Mr. Brandram had never doubted that it was lawful and requisite to employ the agency of the Apocryphal Societies on the Continent. And knowing these things, what resemblance could even *his* imagination discover between Mr. Brandram and Dr. Peddie?—the former being as decidedly in favour of Apocryphal circulation, as the latter was against it; and the one never having a doubt of the legality and necessity of maintaining a continued correspondence with the Foreign Apocrypha Societies, while the other had solemnly declared in the Second Statement, that no assistance should be given to the London Committee so long as these alliances were maintained, and set his hand to this proposition, that he held the granting of such assistance “*to be equally inconsistent with our duty as believers in the Word of God, and with the fundamental rules and principles of the British and Foreign Bible Society!*”

Whether, therefore, Mr. Campbell intended his paragraph respecting Dr. Peddie to be understood relatively to our dispute about what he said at the public meeting, or whether he intended it to be a sort of *argumentum ad hominem* against Mr. Ross and myself, he is equally unsuccessful. There is neither sense nor truth in his showing. It is a tissue of blunders and misrepresentations. And though I will not accuse him, as he accuses us, of having his “vision obscured by the mist of prejudice and canvass”—for really the “mist of *canvass*” is a species of vapour with which I am totally unacquainted—I must say that while my original charge not only remains unrefuted, but is more closely fastened to him than ever, he has also, in his awkward and not very ingenuous attempts to extricate himself from a very palpable scrape, given me an opportunity, or rather laid me under the necessity, of pointing out the essential badness of his cause, as well as the unworthy means by which it is supported.

III. The third charge refers to our pocket edition of the Gaelic Bible. I adhere to every thing I either said or wrote on this subject; nor has Mr. Campbell made a single statement which invalidates one iota of all that I have advanced. His discussion of the point is, as usual, extremely turbid and tortuous; but, though to clear it all up would require more time and paper than its importance deserves, I shall be able in a few pages to make it turn to the utter discomfiture of my opponent.

1. I aver that, in the Committee, and at the public meeting—from first to last—the *grounds of Mr. Campbell's opposition to the Pocket Gaelic Bible were the very same*. He is pleased to talk of the opinion of the Gaelic School Committee, and of the opinion of the Highland Clergymen at breakfast, and of his own opinion, which I have no doubt was the most potent of the three. But he forgets that these were not the *grounds of objection*. He makes no distinction between the grounds of objection and the channels through which these grounds were attempted to be ascertained and established. The grounds of objection are to be found in the declaration that a pocket Bible would be neither “acceptable nor useful” to the Highlanders; and the declaration was explained by alleging that “the Gaelic language occupies about a third more space than the English, and that the Highland population require rather large print than tiny books; and, moreover, that they are too poor to give high prices for Bibles.” These were the grounds of the opposition made by Mr. Campbell to the pocket edition of the Gaelic Bible. He did not, at any period, produce grounds of a different character. It is very true, at first, Mr. Campbell stated these grounds as drawn from his own boasted knowledge of the editions of the Bible, best suited for the Highlands. He next stated them on the authority of the Gaelic School Committee. And he finally stated them as sanctioned by the opinion of certain Highland clergymen assembled at a breakfast in Macewan's Tavern. But at all these stages they were identical. They had undergone no change whatever. And when Mr. Campbell spoke at the meeting in

July 1826, his ground of opposition, according to his "*sure record*," was, that the edition would be neither "*acceptable nor useful*" in the Highlands, and that was the very ground with which he set out when he originally resisted the measure in the Bible Society Committee.

This point may be made somewhat stronger by attending to the arguments with which we repelled Mr. Campbell's objections. With regard to the space which the Gaelic was said to occupy, I urged that this was rather for than against our measure; because, if the Gaelic, from its orthography, took a third more space than the English, then the larger sizes of Gaelic Bibles would be proportionally clumsy and unwieldy, and the proposed edition would just be the more acceptable on that account. Then again, as to the Highland population "requiring rather large print than tiny books," we insisted that the vision of the Highlanders was just as good as that of the Lowlanders, that it was ludicrous to talk of their smoky huts and sore eyes, and that since the Pocket Bible was so much in request in the low country, it was impossible that the same taste and the same necessity should not prevail, and make it as popular in the Highlands and Islands. And so far as the *high* prices were alleged, we observed that this was a mere gratuitous allegation, that the price would not and could not be exorbitant, and that if the book should cost the Society more than we expected, still the Highlanders were entitled to the reduction which, in that case, it might be requisite to make. We drew our argument from the well-known circumstances of the case, and through the medium of individuals who were as much conversant with the Highlands as Mr. Campbell could pretend to be. And the result has shown whether Mr. Campbell's grounds of objection, or the grounds on which we supported the measure objected to, were the strongest and most satisfactory; and whether the opinions of a Committee, *bored* and importuned by an individual like Mr. Campbell, and of a collection of Highland clergymen, who were in the very act of eating hot rolls and butter, and were questioned at every mouthful by such a

person as my opponent, labouring to make out a case for himself, afford the best guarantee for the truth and validity of those grounds which they are brought forward to establish and sanction.

Mr. Campbell has evidently been offended by our use of one point of admiration annexed to that paragraph in the Report which predicates his inconsistency and error. We may now give three instead of one ; for what a stupid blunder, or, it may be, what a contemptible quibble, to talk of a man's *grounds* of opposition to any proposal, as equivalent to the *source* from which we derive our knowledge of them, and the *opinions* which are uttered and maintained concerning them !!!

We said in our Annual Report, that " though the gentleman (Mr. Campbell) did oppose the measure in the Committee on the same grounds which he afterwards publicly held out, he very soon relinquished his opposition, acquiesced in the resolution to print the pocket Bible, and was, with his own consent, appointed a member of the Sub-Committee, to whom the execution of the work was intrusted !" Mr. Campbell does not deny, and cannot deny, that he did so relinquish his opposition, as stated in the sentence just now quoted. He acquiesced in the measure which he previously resisted. And he agreed to co-operate with those who were selected for carrying it into effect. Now it may appear curious that Mr. Campbell, after all this, should have renewed his opposition, and urged it so strenuously as he did at the Annual Meeting. But this strange thing may be accounted for by the very facts that he mentions in his justification. True, he had got the opinion of the Highland Clergy who attended the Gaelic School breakfast, and which opinion provided him with the selfsame grounds of objection which he had formerly pleaded. But how came it to pass that, after giving his consent to the printing of the pocket Bible, and agreeing to assist in getting the work executed, he took it into his head to ask so formally the opinions of the Highland Clergy ? He made the inquiry for this reason, that in his own words he had " a month before ceased to be a mem-

ber of the General (Bible) Committee, and, of course, had ceased to have any connexion with their proceedings." Here is the secret of the matter. By this time he had quarrelled with the Bible Committee, not on account of the Gaelic Bible, but *on other grounds*. He took offence at them, because they would not be reconciled to Earl Street. He refused to be any longer one of their number. He left their meeting even, in high indignation. And having thus resigned his connexion with them, he *then* set about his plan of vexatious warfare, of which this said Gaelic Bible furnished him with a weapon that he has wielded with more anger than skill or honour,—a warfare, which he was waging on the very morning that he catechised the Highland clergy in Macewan's, which broke out in his furious, but irregular skirmishing at the Annual Meeting in 1826, and which assumed the aspect of an organized system, when seven wise men assembled and resolved to establish the Corresponding Board !

2. Mr. Campbell seems to be angry with me for saying "that he denounced the work of printing this edition as worse than useless, which must import an objection to the printing the Bible at all." But though this is one of the "points of dittay" which he professes to "separate from the mass of declamation in which they are enveloped," in order no doubt to expose its groundlessness, he does not even attempt to show that it is erroneous, or give it the slightest contradiction. He brings it forward as if it were a calumny I had uttered against him. And yet he leaves it altogether untouched in his subsequent remarks. The truth is, he saw that he could make nothing of it. But this did not hinder him from trying to give it the appearance of something which I had said against him unjustly and maliciously. And there can be no doubt that the Corresponding Board, in enumerating my transgressions against their honourable head, will not fail to notice this particular as constituting a portion of my guilt. But it is nothing better than a pettifogging trick. I do charge Mr. Campbell, and I did mean to charge him, with denouncing the work of printing the pocket edition of the Gaelic Bible as *worse than useless* ; and I do, and did intend to say,

that this “must import an objection to the printing the Bible at all.” Mr. Campbell maintained that the edition would be neither *acceptable* nor *useful*. Surely he will not deny this. But he also maintained, on the authority of the Highland ministers, who were busy at the time eating a good breakfast, and who nevertheless did *seriatim* deliver their sentiments, that “to expend money on such an object, would be a *waste* of money,” and on the authority of the Gaelic School Committee—though I do not see what right they had to give forth such a *dictum* to the Bible Society Committee, unless it was to show their complaisance to Mr. Campbell,—that “it would be an *improper expenditure of Bible funds* to print such an edition as that proposed.” And can it be doubted that, if such a *wasteful and improper* expenditure was to be implied in printing and circulating the Pocket Gaelic Bible, the whole undertaking was “*worse than useless*?” And then how is it possible for any man who knows what *therefore* means, to avoid drawing the inference that such statements “must import an objection to the printing the Bible at all?” It is scarcely an inference, indeed; for, from the very beginning, Mr. Campbell distinctly, and emphatically, and obstinately, opposed the publication of a pocket edition of the Gaelic Bible by the Edinburgh Bible Society.

3. The next “point of dittay” is, that according to my statement, “Mr. Campbell’s eye was turned to Wallachia as a place *preferable* to his own country for *spreading the Gospel*.” How sadly is truth mangled by the pen of this partisan of Earl Street! I can hardly refrain from charging him here with a wilful misrepresentation,—so utterly at variance is the language he imputes to me with the language which I really used, as produced by himself in the preceding paragraph. I never said any such thing. I never intended to say any such thing. I said nothing which, by the most ingenious torture, could be forced to mean any such thing. I spoke not of *spreading the Gospel* in one place or in another; but only of printing a particular edition of the Gaelic Scriptures, on the one hand, and of Mr. Campbell preferring to this, our spending our funds in print-

ing an edition of the Wallachian Scriptures, on the other. This did not and could not infer that Mr. Campbell would postpone the Highlands to Wallachia in his endeavour to *spread the Gospel*. I shall quote the passage from my speech, and then Mr. Campbell's own admission. I said "He denounced it, (the *Pocket Gaelic Bible*) as a work that was useless, and worse than useless. But all his allegations we swept away with ample and positive proof. And yet, had we listened to him, our Highland population would have been deprived of *that* most valuable and acceptable *work* which we have in reserve for them; and the money now spent in giving the pure Bible to our countrymen in the north, would have *gone to Wallachia*, (for it was there his eye was turned, and indeed he expressly mentioned Wallachia as the preferable place,) to procure for its inhabitants an edition of the Apocryphal Scriptures." This is what I said. And what did Mr. Campbell say, even according to his "*sure record*?" As follows: "Now, what is the authority on which they have published to the world that they (the *Pocket Gaelic Scriptures*) would be both acceptable and useful; and have demanded of you to give them your money to expend on this object, *rather than apply it* towards printing and circulating a pure and unadulterated edition of the Scriptures among such a destitute population as we have just been contemplating in the letter from Wallachia?" After reading and comparing these passages, every person must be sensible that Mr. Campbell has manifested neither judgment nor fairness in the use that he has laboured to make of them, to the prejudice of my regard to truth.

4. The last "point of dittay" Mr. Campbell says is, "That he would have preferred expending the money on *Apocryphal Bibles* there (in Wallachia) to its application in circulating pure Bibles amongst destitute Highlanders." Here again my opponent is guilty of perverting my language. I did not accuse him of refusing to circulate *pure Bibles* among the Highlanders; I only accused him of refusing to give—for if it had not been printed it could not have been given—the *pocket edition* of the Gaelic Bible to

our countrymen in the north. And then as to the preference of Wallachia, that is already settled. He did expressly intimate such a preference. But I did not say that he preferred “expending the money on *Apocryphal Bibles*.” That is not my text, but only Mr. Campbell’s gloss. And a most extraordinary gloss it is, as may be seen by looking to my language, which has been already quoted. I said “the money now spent in giving the pure Bible to our countrymen in the north, *would have gone to Wallachia*.”—Can, or does, Mr. Campbell deny this? He dare not. Can he, or does he deny, that “his eye was turned to Wallachia, and that he expressly mentioned Wallachia as the preferable place?” He dare not. In both cases his own “sure record” would stultify him. And then, as to what the *event* would have been had he got his will in expending our money, he and I may differ in opinion. But unquestionably I was entitled and bound to state *my* opinion when speaking on the case, even though it might be so unfortunate as to be different from *his*. It was clear to me, and it was clear to the Bible Society Committee, that the Wallachian Scriptures were *Apocryphal*; and of course that the money sent to print them “*would have gone to Wallachia*, to procure for its inhabitants an edition of the Apocryphal Scriptures.” This is all that I stated; and though the publication of the Wallachian Scriptures had demonstrated that I was mistaken, still the mistake would have referred, not to my opinion of Mr. Campbell’s views as to Apocryphal circulation, but to my opinion of the use to which, if his wishes had been gratified, the money of the Bible Society would have been applied. And though it is not at all necessary for showing the injustice of Mr. Campbell’s allegation, I cannot help calling the attention of my readers to this fact,—that while the Wallachian Scriptures were well known, at the time of the proposal being laid before the London Committee for aiding their publication by a grant, to contain the Apocrypha as used by the Greek Church, and while this was urged in opposition to the grant being made, as it was moved, in the face of that knowledge, and without any information to counter-

vail it, and while all that could be obtained from the majority who were decidedly for lending immediate assistance to the work, by doing what the publishers asked, was a delay till inquiry should be made respecting the subject of dispute,—of the result of that inquiry we have never heard a syllable; since the inquiry was ordered, a messenger might have travelled more than 30,000 miles, and still we are without intelligence; and indeed the London Committee have never condescended to tell the public whether any attempt was actually made to get the satisfaction required, or to give any explanation of any kind as to the proceedings which have taken place. My firm conviction is, that the point has been ascertained *against* the Apocryphists in Earl Street, and *reticence* on the subject practised as usual. And as to Mr. Campbell, had we taken his advice, our money would have been locked up all this time, and proved beneficial neither to the Wallachians nor to the Highlanders.

Sufficient reason has now been advanced, not only for vindicating the answer given by the Committee through Professor Paxton to Mr. Campbell, but for showing that a much more “doughty” answer might have been given, in perfect consistency with truth and justice. The charge brought against Mr. Campbell respecting the Gaelic Bible, is founded on undeniable facts; and nothing but a confused understanding or wilful perversion could ever have led a man to put forth such statements as those which I have been called on to contradict and overturn.

But I have something more to say, in order to place the sentiments and conduct of Mr. Campbell, on the subject of the Gaelic Bible, in their true light. He professes great candour, and even declares his willingness, “now that the book is printed and the money expended, to assist in promoting its circulation.” In this he may act as he pleases. We do not need his aid in circulating what we have printed in defiance of his opposition. But really after all that has happened, he should have been more reserved on this topic than to put forth his good-will so ostentatiously. If he is to be friendly henceforth, it is more than

he has hitherto been. Even after the publication of our Annual Report for 1826, his hostility was unabated. Nay, so late as the 26th of August that year, he resisted a proposal made at Stirling to grant us money for the printing of the Gaelic Bible. He resisted it *on the same grounds* still, which he had pleaded at the beginning of his opposition. He argued—if such nonsense should be honoured with the name of argument—that the pocket edition of the Gaelic Bible was uncalled for, and would be useless, the Highlanders being already sufficiently provided, and besides being unable to purchase. He so impressed these views on the Rev. Mr. Marshall and others, that to this day they decry and ridicule the undertaking. And, on this account, the Stirlingshire Committee were prevented from sending us the donation which they wished and intended. Mr. Campbell's meanness, for I can call it by no softer name, went still farther than this. He basely inculcated upon the gentlemen at Stirling that the publication of the pocket edition was a sort of hobby of mine, because it was necessary for the Edinburgh Committee to do something—though, had he been at any pains to inquire, he might speedily have discovered that I had not any participation at all in the merit of originating the measure ! And when, at the same meeting, which was a very full one, the nearness of the Edinburgh Committee was urged as a reason for employing us as, to this extent, the administrators of their funds, Mr. Campbell again manifested his personal hostility to me, by stating that the Society in Edinburgh for Propagating Christian Knowledge had for years voted annually a sum of money to a teacher who was dead, and that Dr. Andrew Thomson was a director of that careless and money-wasting institution !

I have now gone over the several points with regard to which Mr. Campbell has had the hardihood to accuse me of uttering “untruths.” My readers will be able to judge where the guilt of falsehood lies—whether with my opponent or with me. The discussion has been irksome and painful, because I have had to expose chicanery, misrepresentation, and slander, in one who is perpetually canting on the con-

cerns of religion, and taking a lead in the enterprises of Christian philanthropy. But I have had no alternative left me. I could not avoid laying open to public observation and censure the unworthy attempt of Mr. Campbell to prejudice thousands against me, by privately circulating a calumnious letter among those to whom I could not find access with my vindication, and then—when I denounced this crooked policy, so like the practices of Earl Street,—by unblushingly proclaiming his detraction through the medium of the press. If he has suffered in the unhallowed cause, he has himself to blame for it. I hope, though I am not sanguine, that it may teach him to adhere in future more strictly and honestly to the side of truth.

Mr. Campbell's pamphlet contains some other matters on which I must be allowed to touch, though I shall do it with as much brevity as possible.

He endeavours to press upon the public his peculiar views on the great principle of difference between the Edinburgh Society and the British and Foreign, as to their operations on the Continent. He abandons the former, and he cleaves to the latter, because the latter will employ, and the former refuses to employ, an Apocryphal agency ; which Apocryphal agency he deems necessary for doing good in the way of pure Bible circulation. This topic admits of many remarks, which seem to have escaped Mr. Campbell's notice, or to have baffled his comprehension. And it is clear from the cases by which he illustrates his doctrine, that he is confounding two things which are totally distinct, and the proper discrimination of which sets the whole matter in a just and satisfactory light.

I will explain my meaning by an example. Suppose that Carlile, of infidel notoriety in London, were to come to me and to say, " I have a servant who has been with me for many years, has done his duties faithfully, and obtained, as he has merited, my kind regards. He is very ill—he is much distressed in his mind, and thinks that a Bible would give him comfort. Will you provide me with one for him?" Instantly, and without hesitation,

I would present Carlile with the Bible for his servant. Who would not? But were Mr. Campbell and the Corresponding Board to request me—and why should not they do so, if their principles be sound?—to constitute Carlile my regular and accredited agent for the circulation of the Scriptures, I would as instantly, and with as little hesitation, refuse them in the most peremptory manner. For, in the *first* place, I could have no confidence in Carlile, or in any man, being either zealous or active in circulating what he did not like or believe. And in the *second* place, by preferring him to, or placing him on a level with, others of a purer creed, in a work which I deemed most important as one connected with the very vitals and existence of religion, I should be giving a dangerous countenance and currency to his peculiar faith, or teaching men to think that I attached no great moment to any kind of principle that may be held on the subject of Christianity.

No unprejudiced mind can fail to perceive the force of this illustration; and its force is greatly augmented when we remark what Mr. Campbell seems conveniently to forget, that the Foreign Societies are not only *Apocryphal* in their principles, but are also, many of them at least, most abominably *Neological* and *Infidel* as to the character, sentiments, and teaching of their leading members.

Mr. Campbell tries to fortify himself by imputing to the Edinburgh Committee ideas which they never held, and would certainly disclaim. And he brings in Mr. George Ross as an evidence to the gross absurdities to which he would fondly carry out their doctrine. He states a case which it is alleged by him he put to Mr. Ross, and he gives us the answer which he presumes to tell us he received. Mr. Ross most distinctly denies that any such question was ever put to him by Mr. Campbell, and of course that any such answer was ever given to it. Knowing as I do intimately Mr. Ross's sentiments on the whole of this great question, and conversant as I am with the high honour and Christian integrity of that most respectable individual, I am more than astonished at the allegation made by Mr. Campbell. How is it possible to pay the least regard to

Mr. Campbell's recollection—for he has not here the advantage of a “*sure record*,”—after the blunders and inconsistencies in which he has been detected at every step of this unhappy dispute? But independently of that, there are several circumstances which place Mr. Campbell's testimony in a most suspicious light.

In the *first* place, he states the conversation which is said to have happened, in language a great deal too regular and stately to have been the occasional and remembered production of his mind in September 1826. He does not content himself with saying, that he put such and such a case to Mr. Ross, but that he made the following harangue to him, which he then gives, and which occupies a whole octavo page. This is not the usual way of relating a conversation of a twelvemonth old; and does appear to me to bear the marks of a more recent origin.

In the *second* place, there is proof that Mr. Campbell had himself some misgivings respecting its accuracy. For before the appearance of his Letter, he was told by a gentleman that there was surely some mistake in this particular, as Mr. Ross had given a totally different account of the matter, and that therefore it would be advisable for him to communicate with Mr. Ross before he made the statement public. But Mr. Campbell declined taking this prudent and precautionary step. Hearing that the person who was principally concerned in the transactions, whose opinions he was about to expound and blaze abroad, and who possessed the worth which had so long and so strongly attached him to Mr. Ross, differed *toto cælo* in his reminiscences on the subject, no consideration on earth could justify the rashness with which he proceeded, and nothing can account for it but a determination to fortify his weak or tottering cause with any materials, however unsound and however dearly purchased, which fancy suggested, or which accident threw in his way. His defence of himself from a pretended want of courtesy on the part of Mr. Ross on some former occasion, and from the very forcible expressions of indignation which fell from that gentleman respecting the neological alliances of the Bible Society at our last Annual Meeting, is vain and

nugatory, and will be held utterly invalid by every one who feels the obligations either of candour or of truth. The theory will still recur as the only one which can be adopted, that a previous explanation from Mr. Ross would have blown Mr. Campbell's personal argument in the air, and that the most politic course for him was to tell his friends and the public, with as much confidence as if no doubt had been thrown upon the averment, and as if no denial had, to his knowledge, been given to it, that Mr. Ross deprecated the idea of any Christian giving a few pure Bibles to a few Roman Catholics, through the hands of a few benevolent men of the same persuasion, and that this was a fair exposé of the doctrine held by the Edinburgh Bible Society! This is the doctrine neither of Mr. Ross nor of the Edinburgh Bible Society, nor of any of the individuals or Societies that have opposed the corruptions and ungodly alliances of the Earl Street Committee. And that Mr. Campbell knows full well.

In the *third* place, Mr. Campbell, who pushes hard for auxiliaries—and he has much need of them,—endeavours to drag in Dr. Gordon to his aid. He tells us another cock-and-bull story about the sentiments of my reverend and inestimable friend being in accordance with those which he has been pleased to impute most erroneously and perversely to Mr. Ross. Dr. Gordon holds no such sentiments. His heart and his understanding equally revolt from them. O but Mr. Campbell has “*understood* that Colonel M'Gregor had put a similar question to the Rev. Dr. Gordon, and received a similar answer, that the Colonel had related the circumstance to the Rev. Mr. Grey, Mr. Campbell and others, and that he (Mr. Campbell) had been much struck with the coincidence.” I should like to have the examination of these Gentlemen for a few minutes. More edifying truth might be extracted from them than they themselves are aware of. Colonel M'Gregor happens to be in a foreign land. But I can assure my readers, that whatever the Colonel may have asked, or reported, Dr. Gordon is confident of this one thing, that *he never understood Colonel M'Gregor to put any such question to him as the one referred to*

by Mr. Campbell. So that Mr. Campbell's Apocryphal friends seem to have been playing at *cross purposes*,—a game which I should suppose to be not very uncommon in the Corresponding Board. Fondly would Mr. Campbell, I doubt not, have Dr. Gordon's authority for the interpretation which he has so cruelly racked his brain to put upon the principle of the Edinburgh Bible Society; but the Doctor understands that principle too thoroughly, and has too clear a perception of its nature and its bearings, to maintain any thing so nonsensical as what Mr. Campbell has charged him with holding or expressing.

But, in the *fourth* place, Mr. Campbell contradicts himself in the course of his discussion on this point; and the contradiction goes far to discredit his account of the matter. In p. 24, he says, "In answer to this communication" (Mr. Ross's letter denying the correctness of Mr. Campbell's account of the alleged conversation) "I informed Mr. Ross that I had no doubt whatever about the accuracy of the case as put by me, and intimated, as evidence corroborative of my recollection, in the first place, that the London Society, having agreed that the Apocryphal circulation should cease, and as my mind from the first accorded with that resolution, the difference between us, which formed the ground of discussion, had nothing to do with Apocryphal circulation. Our difference then, as now, referred to the lawfulness of circulating pure Bibles through Apocryphal channels. His case, therefore, was one which no rational man would put." Here Mr. Campbell puts the credibility of his view very much on his own close adherence to the merits of the question under discussion—a ground not altogether of the safest kind for him, as we formerly observed. But let that pass. He says expressly that "*the difference between Mr. Ross and him, which formed the ground of discussion, had nothing to do with Apocryphal circulation.*" And the inference is that the giving of Apocryphal Bibles *could not* have been a question between them. This might have had the appearance of tolerable logic, had not Mr. Campbell made a curious confession in p. 25, nullifying the very foundation of his "corroborative evidence." I quote

from his last letter to Mr. Ross: "Sir, I had laid down your note as closing our correspondence, when it occurred to me, that it was due to you, and to myself, to state, that, while I adhere to what I have said as to the question put by me to you, on the supposed case of Roman Catholics in Madrid, *I don't mean to insinuate that nothing passed about giving the Bible with the Apocrypha.* When you answered in the negative on the point of giving *pure* Bibles, I said that my opinion differed so widely, and so convinced was I of the obligation on every man who knew the Gospel, to communicate to perishing sinners, the knowledge of that name by which alone they could be saved, that were I so situated as to be *unable* to give *any other*, *I would not hesitate to put into the hand of a benighted heathen a Bible containing the Apocrypha*, to which you replied you would not; if it was the will of God, that the Bible should be given, he would open a door by which it might be circulated without doing evil. This, I presume, forms the ground of your recollection; but as it could in no way illustrate the difference or principles under discussion, so it was not put by me to you as a question at all." It turns out, therefore, that though, according to Mr. Campbell's *first* statement, the subject of Apocryphal circulation was *not* the subject of discussion, because it formed *no* ground of difference, yet according to his *second* statement, it *did* form the subject of discussion, and *was* a ground of difference, Mr. Campbell having maintained one opinion, and Mr. Ross having maintained another!!! What now are we to think of the matter of fact as put forth with such confidence? And what are we to think of the "rational man" who thought it foul scorn to submit to the allegation of ever having made mention of such a thing in his conference with Mr. Ross?

The concluding paragraph of Mr. Campbell's pamphlet is as follows: "It will be some consolation, however, if my letter should bring out from Mr. Ross and his friends an acknowledgment, that, in the case, as put by me, relative to the Roman Catholics at Madrid, the British and Foreign

Bible Societies might lawfully bestow pure Bibles; for it is perfectly manifest, that such an acknowledgment would overthrow the main pillar upon which the edifice they have so marvellously constructed rests; and we might hope, in the course of time, to resume our labours together, in the unity of the Spirit and the bond of peace."

I have no objection to answer the question put by my opponent in such a triumphant tone. What he means by the British and Foreign Bible Societies I know not. There is only one Society of that name. And with regard to this one, I have no hesitation in saying that it or any other Society need have no scruple in conveying through a still more questionable medium than the hands of a respectable Roman Catholic, a few copies of the pure Bible to so many individuals requiring them. But Mr. Campbell must recollect that, as a "rational man," he should not and cannot put any such case to us. For our objection to the proceedings of the London Society is, that it employs *as regular and accredited agents*, both individuals and Societies, *who are in the habit of circulating adulterated copies of the Word of God*. I might add, that these agents do so, refusing at the same time, though being Protestants they should be eager, to recommend the pure Scriptures, as in the case of Professor Kieffer and the Paris Society; or giving Bibles with the Apocrypha interspersed or appended, to those whom they intend to receive and to read them under the character of the unadulterated volume of inspiration, as in the case of Van Ess and many of the German Societies. Every man of common sense will at once recognise the distinction I have stated as real, broad, and important; though the head of the Corresponding Board may fail to perceive it. And, indeed, what weight can be attached to his comprehension of the tenets of his opponents, when he does not seem to comprehend his own? He not only flatters himself that our making the acknowledgment he is so anxious to obtain, is destructive of an edifice "so marvellously constructed" as ours, ("a goodly confession this of Mr. Campbell, however,") but he goes so far as

to signify the hope that this acknowledgment would enable him and us to “resume our labours together, in the unity of the Spirit and the bond of peace,” although he declares himself quite ready in certain circumstances (p. 25,) to give Bibles to the heathen with the Apocrypha, as the Word of God; whereas we hold it to be sinful in every case to do any such thing, because, in our conviction, it is “putting a most fearful fraud upon the world,” as Mr. Craig emphatically and justly expressed it, and “laying a deadly snare for the souls of men”—blaspheming against that Divine Spirit who indited the Scriptures, and in the unity of whom Mr. Campbell desires to walk with us—and acting upon the unhallowed and accursed maxim of “doing evil that good may come.”

I conclude with a word or two on what Mr. Campbell has put into his PS. p. 22. From what he has there inserted, the reader may be apt to think that I used him uncivilly and haughtily, and that I had no reason for the tone which pervades that part of my answer which he has been pleased to quote. To place this matter in a clear light, I think it right to give, not the “note,” but the *two* notes, to which mine was an answer. They are as follows:

SIR,

In the reports of your speech as printed in all the newspapers I have seen, the paragraph annexed, or something of the same tendency, has appeared; and several persons who were at the meeting, inform me, that such a statement was certainly made by you. I have looked into the printed report of the proceedings now published by authority of you and the other gentlemen, (as I understand) and I do not see it, or any similar statement in your speech. I beg to know if you did so express yourself at the meeting, and if so, how it comes to be now omitted. As I was the only person who last year opposed the separation from the British and Foreign Bible Society, it must have been to a part of my statements at that meeting you meant to refer; and, therefore, I consider myself entitled to put the question to you. If you decline answering the question, I shall understand that the report in the newspapers is correct. I am,

SIR,

Your most obedt. servant,

JOHN CAMPBELL.

EDIN. 29, HERIOT-ROW,
30 July, 1827.

Paragraph in the Courant of Saturday 14th July.

"It had been argued at that Meeting last year, that the Committee were composed of Gentlemen, and on that account their conduct was to be treated with forbearance and condescension. He could not acquiesce in this new doctrine. When he looked into the Bible he found that God commanded all men every-where to repent—there was no distinction of ranks in the command—and he could see no difference between a patrician and a plebeian repentance. The confession of the Committee should have been made under a deep sense of their having committed a great and grievous sin."

Mr. Campbell regrets having troubled Dr. Thomson about the comment on a part of what he addressed to the meeting last year, as on going more minutely into the present publication, he finds it is incorporated. Had Dr. Thomson applied previously to Mr. Campbell, he would have shown him what he really said last year, and prevented his publishing an entire mis-statement.

29, HERIOT ROW,
30 July, 1827.

Rev. Dr. Thomson.

My answer was in these terms :

Aug. 3, 1827.

SIR,

I went out of town on Monday morning, and only returned to-day, so that I could not answer your notes so soon as I should certainly have done had I been at home.

My only answer however is, that I decline having any correspondence with you on the subject you refer to, or on any other subject which is not official ; and that should you think of addressing me again, I protest against your construing the silence I am resolved to maintain, into an acknowledgment on my part, either of one thing or another. I am, Sir,

Your obedient servant,

A. T.

Now, my readers must see that Mr. Campbell's note did not relate to "*another* point," as he is pleased to intimate, but to the one point of my alleged misrepresentations of what he said at the meeting in 1826. That was the only subject of the communications which he addressed to me. Then let it be observed, that some time previous to this correspondence, Mr. Campbell had so completely broken off all connexion with me, that when we met he refused to speak, or, according to the common phrase, he *cut* me, and thus showed the most marked dislike and resentment of which he was capable. And lastly, it is

to be noticed, that when Mr. Campbell's notes came to my house I was from home, that I returned sooner than I intended, that it was merely accidental that I was not away for weeks, and that, had this been the case, Mr. Campbell was, in all his accustomed rashness and absurdity, to hold me concluded in the inferences which he was to deduce from my silence. In these circumstances, to talk as if I could or would have any thing more than official intercourse with him, would have been idle affectation; and it was necessary to enter the protest which I stated, in order to guard against his reckless attempts to implicate me in whatever acknowledgments or opinions he might choose to impute to me, merely because I happened, without informing *him*, to reside, for a week or two, in the country.

Mr. Campbell, and his friend Mr. Craig, has exhibited the same silly resentment, are at perfect liberty to keep their looks and their language to themselves. I have no ambition to be blessed with either. There are more, and there are better, men in the world than they. And it is comfortable to think that much as I have contended on the Bible Society question, and keenly as the struggle has been maintained on both sides, they are the only two individuals who have treated me with the personal rudeness to which I have adverted. I fear it is to be accounted for by the hypothesis, that the feelings of self are more consulted than the interests of truth. We may strive for what we severally think right; there may be severity of style in asserting our conflicting views and arguments; some asperity may mingle in our earnestness to point out what we conceive to be one another's aberrations and inconsistencies; and things may be said in the ardour of debate which require explanation, and which explanation would speedily cause to be forgiven and forgotten. But to have recourse to the peevish or the haughty redress of not even speaking to one another, though meeting every day in the management of Societies and the intercourse of social life, is ungenerous, unmanly, and contemptible. And it is particularly unfortunate when this folly is committed in the first instance by the very men who, on

investigation, are discovered and demonstrated to have been the aggressors.

I am not ignorant of the whinings of some pretended friends, and of the hue and cry of bitter antagonists respecting what they are pleased to denominate the *bad spirit* in which I have struggled against the corruptions of the London Committee, and exposed the artifices and the fooleries with which they and their abettors have attempted to blindfold the country. But I can see through the weakness of the one and the craftiness of the other. From my real antagonists I could not expect to receive a different treatment; and they will not disappoint or surprise me if they become still more malignant and relentless. With regard to my pretended friends, however, whatever may become of *my* reputation, I would advise them to take good heed to *themselves*, as equally concerned with me in preserving the Scriptures from all contamination, and contending for “the faith once delivered to the saints.”

For my own part, I may have sometimes gone too far as to the phraseology I have used in the course of those discussions which have so much occupied me since the commencement of the Apocrypha Controversy, and which I feel to have been more momentous than any which have ever engaged my attention. But I thank God that, however I may have erred in dealing out *hard* words, when I should have felt that I was doing injustice to the topics before me, if I had dealt in *soft* ones, I am not conscious of having harboured the least particle of malice against any one of those by whom I have not only been resisted—that may be fairly and honestly done—but branded, with all the meekness and tranquillity which some people seem to consider as the very essence and sum total of Christian virtue, as a lover of strife—a stranger to the charities of the gospel—an adversary to the very name and existence of Bible Institutions. And had I been, towards these calumniators, guilty of that sort and style of alienation of which Mr. Campbell and Mr. Craig have been guilty towards me, I much mistake my own heart if I should not have despised myself

even to my dying hour. I know at least what I should have deserved from others.

There has been far more than enough of that cant about *bad spirit*, which has served the supporters of the London Committee for fact, and argument, and character, and every thing that was necessary to constitute the defence of their clients. It displays intolerable effrontery, when used by the very perpetrators of those delinquencies which have indicated on their part the worst and most dangerous spirit that can influence human conduct. But when echoed by such as pretend to be with us on the great merits of the controversy, and in virtue of that pretence, assume the office of mediatorship between the Directors of the Bible Society and their accusers, it appears to me to be a species of treachery, —of treachery unredeemed even by the semblance of wisdom, of candour, or of equity. They have done nothing in behalf of those great interests for which some of us have devoted our best exertions, and encountered the bitterest obloquy. And now they interfere with their wailings and their chidings, as if *we* were the guilty persons, and merited all the censure. Whatever their task may be in other respects, there is at least no great difficulty in it. It is easy for those who look idly on while others are combating, not with books and authors, but with men and actions, in behalf of the truth which has been put in jeopardy, and who are perhaps so indifferent as to experience no lively emotion, whether the victory promises to be on the one side or on the other,—it is easy for all such to moralize beautifully on the evils of contention, and to inculcate gentleness and forbearance, when they observe what they call excessive ardour, and unseen violence, and keen revilings. But they would do well to consider what is the character of their own spirit, which gives all its sympathies to those who are corrupting the Bible because they do not indulge in the vehemence with which they are assailed, when in truth they are only quiet in the shame of detected guilt, or reposing in the pride of an invincible majority, and reserves all its backbitings and its rebukes for the men who, in denouncing the deliberate and systematic adulterators of God's Word, have

not always succeeded in preserving their zeal at its proper temperature, nor been scrupulously careful to measure every word and phrase that they used, before they launched it forth against the foes of Bible purity. They would do well to reflect whether, in the part they are acting, they are not bringing into suspicion their attachment to those principles which should be infinitely dearer to them than a world,—throwing the weight of their influence into the scale of error, from mere cowardly unwillingness to be deemed uncharitable,—and discountenancing that firm and decided opposition, by which alone we can expect to succeed in checking or in crushing the system of *liberalism*, whose head-quarters seem now to be established in Earl Street, and, whose baneful ascendancy threatens to undermine the faith of our people by reducing the holy book of inspiration to a level with the inventions of lying prophets, and thus profanely trifling with the message and the record of eternal life.

FINIS.

REMARKS ON THE BIBLE,
 IN A
LETTER
 TO THE
CORRESPONDING BOARD,
Edinburgh.

BY THE
REV. MARCUS DODS,
BELFORD, NORTHUMBERLAND.
 AUTHOR OF "ANGLICANUS SCOTCHED."

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LETTER, &c.

GENTLEMEN,

IT is proper that I should commence my Letter by stating the reasons why I write at all, and why I write to you. I confess that one reason why I write now, is, that I have written already ; and I make the confession at the hazard of being ranked among those spirits whom conjurors know to be much more easily raised than laid, or of having it thought that the *vis inertiae* of my mind is such, that having received an impulse in a particular direction, it must just continue to move in that direction with undiminished velocity, till it meet with something to counteract the impulse, or to change its course. I was sometime ago induced to take up my pen for the purpose of extracting a few hours amusement, to which I thought myself fairly entitled, from an author in whom ludicrous absurdity may be considered as a redeeming virtue, in whom the folly that awakens derision may well be deemed a merit, in as far as it tends to abstract the attention from that chivalrous defiance of truth and sense and decency, with which his pages are so richly ornamented, and which is so powerfully fitted to arouse feelings of a darker description. In noticing the Letters of Anglicanus, though I might in all fair honesty, and with abundant ease too, have “ Scotched him and Notched him like a carbonado,” yet I felt that all his wealth—the God of his idolatry—could not entitle him to

more than contempt even from the poor minister of a small Scottish congregation on the wrong side of the border. I felt too, that, having only *three* holidays at Christmas, it would have been treating such a production with more notice than it deserved, to devote *two* of them to its examination. I therefore satisfied myself with administering a little good humoured castigation to an Author whose conduct might well have justified much severer treatment.

It occurred to me at the same time, however, that it would be well if I could command a little leisure to collect and arrange for the use of the public, and more especially for the use of the people committed to my own pastoral care, some useful information upon a subject important at all times to the Christian, and more important now that, in defence of the London Bible Society Committee, principles are publicly advanced on the subject equally false and fatal, and advanced too by men who have a high name and occupy a commanding station in the Church. Anglicanus suggested to me the propriety, or rather the necessity of making some remarks on the Canon and Inspiration of Sacred Scripture, that while the opinions entertained in high places are proclaimed to the extremities of the land, my flock might not be found unfurnished with sounder views. I have long known and lamented, that the fundamental principle of German Neology had been widely extended in this country. I was not, however, fully aware of the extent to which its baleful influence had spread, till the Apocrypha Controversy made it manifest. But now that that principle is openly avowed in the Earl Street Committee by many of its most influential members,—now that it is eagerly propagated by the defenders of that Committee,—now that it is no longer confined to even pamphlets and reviews, but is, through the medium of the newspapers, carried into almost every house, and announced to nearly every individual, I feel that it is an imperious duty to guard my flock, as far as I can, against the influence of that poison which is circulating through the land. It is true, that on such a subject I can say nothing that has not been often and better said than I can pretend to say it. But some may read

my remarks who may have no opportunity of seeing the same truths enforced by other and abler writers. While this is the case,—while “scoffers may repair to the writings of the defenders of the Bible Society, and barb their arrows with the concessions of the champions of Christianity,”—and while I may guard those whom the writings of others will never reach, I feel that to be silent would be to betray my trust; my people might justly blame me, if, after writing one pamphlet for my own amusement, I should decline writing another for their profit. These are my reasons for writing, and I hope they are satisfactory. I throw my remarks into the form of a *Letter*, because, besides the leading subject referred to, I shall have occasion to direct some attention to other matters, and do not choose to confine myself within those limits which a more restricted title would assign me.

But why address my *Letter* to you? What have you to do with it? Gentlemen—I grant that you have not much to do with it, nor would I have ever dreamed of writing a single sentence on the supposition that you need any information that I can communicate. Neither would I rashly expose myself to that charge of presumption or impertinence which may be supposed to attach to so obscure an individual as myself, when addressing such men as you. The truth is, that I was just deliberating where I should find a title sufficiently comprehensive for the remarks that I meant to make, when your “Statement” was put into my hands. The idea struck me at once that a *Letter to you* would answer my purpose exactly. Besides, I do think that there is a peculiar propriety in addressing *you* on the Inspiration of the Scriptures, even though my own flock,—in whose soundness in the faith I naturally feel deeply interested, and for whose sake alone I take up my pen,—are the people to whom I am most anxious to communicate instruction on this subject. Most of them have seen the low views of Sacred Scripture, and the lofty views of the Apocrypha, which the friends of the London Committee have communicated through every vehicle of public information. It will both give me great pleasure, and will add not a little to the weight of my remarks, to put them forth un-

der your auspices,—to be able to say that you, though defenders of Earl Street, have solemnly abjured those “loose and low views of Inspiration” which its other defenders advocate. And if the concluding paragraph of your Statement be sincere,—nor would I breathe the slightest suspicion upon that sincerity, even though one of you has published, and others of you, I am told, speak with approbation of the “Letters of Anglicanus,”—you will feel that I am employing your authority honourably, when I am employing it to give weight to my arguments against those opinions which you so cordially detest, that you will consider any man as guilty of wilful slander, who shall charge you with holding them.

There is also another ground on which I am certainly fairly entitled to address you. You have given to the world a Statement of the claims of the British and Foreign Bible Society on the support of the Christian public. That Statement I have no intention to review. Woe betide it if I did ! But I mean to give a Statement of the reasons which have led me to a conclusion directly the reverse of yours, and have convinced me that that Society, *as it is at present managed*, has an unquestionable claim to the opposition of every Protestant, and every Christian. And to whom can I so appropriately address that statement as to you, who have advocated the claims of that Society ? I do not indeed address you with the hope of converting you to my view of the matter, for though I am not old in controversy, I am old enough to know that controvertists do not usually convert each other ; but certainly with the hope of convincing you, that though I differ from you as widely as may be, I am no unreasonable sceptic.

Though I shall not review your Statement, yet I may possibly have occasion to notice some of its positions, as they may happen to stand in opposition to my own views. Of the document in general, I shall just observe, that its title is not a perfectly fair one. You ought to have called it an *Ex parte* Statement, for it is a piece of mere special pleading, and so carelessly done, that, if your Secretaries drew it up, it affords sufficient proof that you have not followed the example of

the Institution that you so much admire, in giving them a liberal salary. Surely these hard times cannot have been so totally unfelt in the city of the golden pen, but that you might have found some unfee'd Writer, or some briefless Barrister, who, for a trifling gratuity, would have drawn you up a Statement, which, if his materials forbade him to render very excellent, would not at least, like that which you have put forth, have actually courted exposure and derision. That twenty-seven Gentlemen, some of whom I know to be, and all of whom I am willing to believe to be, highly respectable for their talents and attainments, should have authenticated by their signatures, a document which I cannot believe that any individual among them, Anglicanus excepted, should he be one of them, would have so far committed himself, as to send forth on his own sole responsibility, can be accounted for only on the principles of that 'logico-chemical science,' to which Dr Wardlaw somewhere refers. The Doctor should have known that that science had not its origin at Dumfries, in the year 1826; and your Statement, combined with an old proverb about 'too many cooks,' may convince him that, even if its origin had been of so recent a date, yet it is not to be discarded as a piece of quackery, but to be hailed as one of the discoveries of this enlightened age.

Gentlemen, I do envy the disposition of that man, who, in this world of trouble and disappointment, can hang his hopes even upon a gossamer thread. How many corroding cares and sorrows does he avoid, which moody minds like mine are doomed to feel! And surely I may congratulate you on the possession of this enviable temperament if you really can hope that your Statement is likely to produce, or is even capable of producing any other effect than that of just farther exposing the utter hopelessness of the cause that you have undertaken to defend. Could Statements like yours have exculpated the London Committee, such a Statement would long ere now have been perfectly superfluous, for certainly many advocates of that Committee have gone much farther than you have ventured to go, and reasoned much more daringly at least than you have ventured to reason,—and all in vain. What can *Stokes Redivivus* hope to effect?

Finally, Gentlemen, I write to *you*, because one of your official members is, by means of a Letter which I had hoped might before this time have been forgotten, placing me in such a situation with regard to my brethren, the poor Ministers of small Scottish congregations, that I shall probably find it necessary to address a few sentences to him individually, which will find no inappropriate place in a ‘Letter to the Corresponding Board.’

Having made these introductory remarks, I now address myself to my work. My readers have probably all heard of the Canonical Books, but some of them may possibly not know very exactly what a Canonical Book is. I shall therefore try to state this in the plainest possible terms. A *Canon* is just another word for a *Rule*, and a Canonical Book is a book that contains an authoritative *rule*, by which we are bound to regulate our principles, dispositions and conduct. A Canonical Book is a book to the dictates of which the most implicit deference is due, and from which we are on no account and at no time permitted to deviate. It is a book which every one of us is bound to read,—and to read, not for the purpose of sitting in judgment upon its contents,—of determining whether its precepts be right or wrong, whether its commands be reasonable or unreasonable, but for the simple purpose of ascertaining what these commands and precepts are, that we may regulate our conduct accordingly.

When we read the Statute Book we may meet with many enactments which may appear to us hard and unreasonable, and which, had we been the legislators, would never have had a place there. But while they are in that book, they are the law of the land, they form a rule appointed by lawful authority, and therefore how much soever we may disapprove, it is nevertheless, our duty as subjects to obey. So when we read the Canonical Books we may meet with much that opposes our views and inclinations. But how opposite soever to our views and inclinations it may be, it is the law, and must be obeyed. Nay, in this case we must approve as well as obey. There is this difference between the laws of God and those

of men, that provided we obey the latter, we may not only disapprove, but may openly express our disapprobation. Nobody will find fault with us, so long as our disapprobation does not lead to disobedience. But with regard to the laws of God, our obedience is of no value, and can meet with no acceptance, unless we approve as well as obey. The conformity of our conduct to the law, supposing that to be possible, is useless, unless our heart also be conformed to it. The willing obedience of a child, and not the forced service of a slave, is that which God requires. However opposite to all our views, therefore, any doctrine may be, yet if it be plainly stated in a Canonical Book, we are bound not only to admit it, but to cherish it as a sacred truth. However hateful to our habits and feelings any precept may appear; yet, if it be written there, we must adopt it as our rule, even though compliance should be painful as the pulling out of a right eye, or the cutting off of a right arm, and persevere till compliance become natural and easy. A Canonical Book is a book by which we must be judged, and according to our conformity to which must be our future happiness or misery. A Canonical Book is a book which contains such truths as are described in Deuteronomy vi. 7. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and on thy gates:"—and in Psalm xix. 7. "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes." In fine, a Canonical Book is an *inspired* book, that is, a book written by the dictation of God. Few things can be more obvious than this. If a Canonical Book were the work of man, it must be fallible, and therefore might lead us astray. The book therefore upon which we rely as an infallible rule, must have an infallible author,—that is God.

And on the other hand, every inspired book,—every book of which God is the author, must be Canonical, that is, must contain an authoritative rule, to which we are bound to conform ourselves. For surely it must be obvious to every one, that what the Creator speaks must be binding upon—must be a rule to the creature.*

From these remarks it is manifest, that a Canonical Book is a book into which the insertion of a single sentence that does not belong to it, or from which the abstraction of a single sentence that does belong to it, may be productive of the most mischievous consequences, and must, if knowingly and deliberately perpetrated, be a deed of the most profane presumption, and of the deepest criminality. Even if the books which we receive as Canonical were entirely silent upon this subject, yet a conclusion, so very palpable could not escape even the most careless thinker. But these books are not silent. They most distinctly say to us, “Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God, which I command you.”† “Every word of God is pure; he is a shield to them that put their trust in him. Add thou not unto his word lest he reprove thee, and thou be found a liar.”‡ A Canonical Book is, therefore, a book the purity of which ought to be guarded with the most jealous scrupulosity. For if a book that professes to be Canonical, either omits what it ought to contain, or contains any thing that is improper, it loses the character of a full and sufficient rule, and may lead those who rely upon it into the most fatal errors. Of this we have pregnant examples, both in ancient and modern times. The Sadducees adopted a de-

* That *Canonical* and *Inspired* mean one and the same thing, is so manifest, that one could hardly have expected to hear it denied. It has, however, in the course of this controversy, been denied. And that there is a quibble which he who denies that *Canonical* and *Inspired* mean the same thing, may fall back upon, I am well aware. It would, however, be treating that quibble with too much respect to waste time in seriously refuting it.

† Deut. iv. 2.

‡ Prov. xxx. 5.

fective Canon of Scripture, admitting only the Books of Moses, and thus they dismissed from their Creed some of the fundamental articles of religion, denying the resurrection of the dead, and the existence of angels and spirits. The Pharisees adopted a redundant Canon, adding to the Scriptures the traditions of the Elders, and thus buried religion under a load of superstition, under which it lies oppressed among them to this day, "making the commandment of God of none effect by their traditions."

In our own times Socinians adopt a defective Canon, excluding from it the passages which record the miraculous conception of our Saviour, and thus deny the Divinity of Christ and the doctrine of Atonement. The Church of Rome adopts a redundant Canon, adding the Apocryphal to the Inspired Writings, and thus they add to the doctrines of the Gospel, those of Purgatory, invocation of saints, prayers for the dead, and the saving merit of good works. Such examples as these are certainly well fitted to put us on our guard, lest by the adoption of a false Canon, we expose ourselves to such fatal and fearful consequences.

Is it then a matter of great difficulty to determine what books are Canonical? One would naturally think that it cannot. For, we might as well not have a rule at all, as not know what that rule is. In fact, we cannot pretend that we have a revelation from God, if we are unable to distinguish the books which contain that revelation from others, and are left in such a state of uncertainty that we may be easily led to adopt as the Word of God, that which in reality is only the word of man, or to reject as human, that which in reality is Divine.

But can we suppose that our Heavenly Father has left us in such a state of uncertainty with regard to a question of such momentous and vital importance?—that he has mocked our hopes by professing to give to us "glad tidings of great joy," while he has left us ignorant where these tidings may be learned? No. "He has provided for us *all* things pertaining both to life and to godliness," and cannot, without impiety, be charged with having left us unprovided upon a ques-

tion of such unspeakable moment as this,—What is the Word of God? And in point of fact, it is a question upon which men have probably never entertained a doubt, till they have adopted opinions which render an alteration of the Canon expedient. The Church of Rome, for example, does not teach the efficacy of prayers for the dead, because she found it taught in a Canonical Book; but having first adopted the practice, she then Canonized the Book that teaches it. The Socinian does not deny the miraculous conception of our Lord, because he does not find it in the Canon; but having first rejected that doctrine, he then tries to prove that the portions of Scripture which teach it are not Canonical. The Canonical Books are the tribunal of ultimate appeal in all questions which concern our salvation. Whatever is written there is binding on our consciences. Whatever is not written there we not only *may* reject, but if propounded as a necessary article of Faith, *must* reject. Before, therefore we can pronounce any decision upon those momentous questions which concern the salvation of our souls, we must *first of all* determine what are the Canonical Books,—what are the books in which God has spoken to us. One is almost ashamed to be obliged to state so very simple and obvious a truth as this,—that before we can know what doctrines the Scriptures teach, we must *first* know what are the Books which compose the Scriptures. What Books then are Canonical?

Holding, as I do, that a Canonical Book and an Inspired Book are one and the same, I have no occasion to enter either deeply or minutely into this question. The Apocrypha Controversy has not yet brought any of the Books of the New Testament into question, though how soon the principles openly avowed may extend their baneful influence to that portion of the Divine Word also, it is impossible to say. The defenders of the London Committee have, *as yet*, attacked only the Old Testament. In this I cannot but recognise the hand of a gracious providence; for to establish the Canonical authority of the books of the New Testament, requires a much more complicated mode of reasoning than is at all necessary, with regard to those of the Old Testament. There is at pre-

sent no dispute with regard to the New Testament. No attempt has been made to attach to it any of the numerous Apochryphal Books which are connected with it, and consequently no attempt has been made to unsettle men's minds with regard to the integrity of its Canon. Now, if it be admitted, as it is, that all the books of the New Testament are really the Word of God, then we are furnished with two arguments in support of the Canonical authority, and the Divine Inspiration of all the books of the Old Testament, so direct, so simple, and so resistless, that any attempt to convince a man who remains unconvinced by them, must be considered entirely hopeless.

The first is, that our Saviour and his Apostles habitually quote the Old Testament Scriptures, and appeal to them as to Divine Authority. When they could support their doctrines by a reference to the Old Testament, they felt that they had placed them on an immoveable foundation. These are the Scriptures of which our Lord declares that they 'Cannot be broken,' and for erring through ignorance of which the Sadducees were reprov'd. It is of these Scriptures that the Apostle Paul speaks when he saith, "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." * And it is of the same Scriptures that he affirmeth that they are "All given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness." †

If then we admit the Divine Authority of our Saviour and his Apostles, that is, in other words, if we be Christians, we must admit also the Divine Authority of the Jewish Scriptures, because their discourses abound with appeals to, and quotations from these Scriptures. And these Scriptures consisted then of exactly the same books which now constitute our Old Testament. That they had one book more, or one less, is not even pretended.

* Rom. xv. 4. † 2 Tim. iii. 16.

The next argument is drawn from the testimony of the Jewish Church, a testimony which is quite decisive, as they are God's witnesses, selected by himself for this very purpose. The great end for which they were chosen, was, that they might be made keepers and depositaries of the various revelations of God to man. The many promises and prophecies relating to the Messiah were not made at once, but at distant intervals, through a long series of ages. How soon and how completely would they all have been lost, had there been none whose duty it was to collect and to preserve them ! It was for this purpose that the Jews were chosen. This the Apostle Paul states to have been their *chief* distinction, that "unto them were committed the Oracles of God." To an office of more awful responsibility men were never appointed. Were they then faithful to the trust reposed in them ? Or did they suffer some of these Oracles to perish, or did they adulterate them by mingling them with the devices of men ? Their fidelity has never been disputed.* They have often been ridiculed for the superstitious scrupulosity with which they preserved the holy Oracles, for so far were they from admitting spurious books into their Canon, that they numbered even the *words* and *letters* of each book. For this trifling they have been laughed at ; but it sprung from a scrupulosity of fidelity to their trust, to which we are most deeply indebted, and for which we can never be too grateful. In many things that hapless people grievously erred, but the grand purpose for which God chose them, was fully accomplished. As witnesses for God,—as keepers of his Oracles, their fidelity is beyond all suspicion.

Would that Christians could be brought to imitate them in this respect ! To us has been committed a still richer deposit, a still more awful responsibility rests upon us, and it would be well were we to manifest the same jealousy, with regard

* It was alleged by some of the Fathers, particularly Justin, that they had altered or suppressed a few texts relating to the Messiah ; but he advances no proof of this, and the thing is in itself very improbable, hardly indeed possible.

to all interference with the Divine Oracles, which they manifested. But unhappily a very different spirit prevails in the Christian world. There seems to be a dread lest the Scriptures should be treated with *too much* reverence; and to prevent this, we are sedulously reminded that the Canon is merely a question of erudition, that it is no article of faith, no doctrine of revelation, no precept of Christ, but comes within the range of human opinion. In order to abate the too high veneration, which it seems Christians are apt to feel for the Word of God, these sentiments are inculcated, not by infidels, but by Christian Ministers,—have been published in London, Edinburgh, and other places, and by men who take a lead in the religious world—have been circulated throughout the length and breadth of the land.

Now these cautionary remarks are intended to apply to the Old Testament, and are made by men who fully admit the New Testament. But if the New Testament be the Word of God, then these remarks cannot apply to the Jewish Scriptures. For we have in the former the most ample testimonies to the Divine authority of the latter. Let us admit that there may possibly be books in the Old Testament of which God is not the author, and we must at the same time renounce the authority of the New. The question of the Canon, it is said, is a matter of human opinion. So is the existence of God, or the divine origin of Christianity. But to a man who receives the New Testament as the Word of God, the question of the Canon, as that question applies to the Old Testament, is no longer a matter of opinion; for there is no doctrine more clearly taught in the former, than that the latter is the Word of God. In fine, we cannot doubt the Divine authority of any one book in the Old Testament, cannot suppose that it is either redundant or defective, without denying the authority of Christ and his apostles, and rejecting the evidence of those witnesses whom God himself chose as the keepers of his oracles, and on whose fidelity suspicion was never breathed.

Upon whose testimony then are we to rely in this momentous matter? Upon that of the Jewish Church, sanctioned and

confirmed by our Saviour and his Apostles? Or upon that of men who, though they are not only Christians, but some of them ministers,—men, an important part of whose duty it is to expound the Bible,—yet tell us that they have not yet determined the preliminary question, What is the Bible? And who have abundantly proved, that if it be a question of *erudition*, it is a question which will never be determined by them? There is no room for hesitation here. The inspiration of the New Testament is not disputed—and that being admitted, all the erudition necessary to settle the Canon of the Old, is just to receive in its plain and obvious meaning, what Christ and his Apostles say upon the subject.

The conclusion then to which we come upon this subject is,—That *all* the books of the Old and New Testaments are Canonical, and that *no other* books possess that character. Upon what grounds does the Canonical character of the Apocrypha rest? Not on the testimony of the Jewish Church. The Jews never admitted these books into their Canon. This they would have held to be sacrilegious profanity, and justly so. Not on the authority of our Lord and his Apostles, who never appeal to them, and never quote them. Not on the practice of the early Christians, who carefully separated what was human from what was divine. On none of these, but upon the authority of the Council of Trent, where, out of three propositions concerning the Apocryphal books, advanced in an assembly of forty Roman Catholic prelates, that which declared them Canonical had the greatest number of supporters, and was consequently adopted. This is the ground upon which the claim of the Apocrypha to be considered Canonical rests, and in instantly and unhesitatingly rejecting that claim, we are not only guilty of no error, but are performing a most sacred and important duty.

I have said that every Canonical book is also an inspired book. This I now proceed to prove, and without attempting to bring forward all the arguments which have been successfully employed on this subject, I hope to state enough to enable any plain Christian to assign a satisfactory reason for believing the Bible to be indeed the “Word of God,” and an infallible guide.

A revelation from God is essentially necessary to lead men to a knowledge of the truths that are connected with our salvation. The necessity of this is proved by the history of all ages. No nation, and no individual, can be named, who, without the aid of revelation, ever discovered the fundamental articles of religion, the existence of God, and the immortality of the soul. "The world by wisdom knew not God." Far less could men have ever discovered by their own unaided exertions the doctrines connected with the work of our redemption. Revelation then is necessary. But if revelation be necessary, then inspiration is also necessary, because an uninspired revelation is very nearly a contradiction in terms. As the sun can be seen only by his own light, so God can be known only from his own manifestation of himself. If the Bible reveals the will of God, then it must also be inspired by God, since they who wrote it could learn his will from no other source than from his inspiration.

The Bible contains many predictions of events which, to those who predicted them, were involved in all the darkness of a remote futurity. Many of these predictions have been fulfilled, and are fulfilling now. But the men who wrote these predictions could not by their own sagacity discover what was to happen many ages after their death. God alone knoweth the end from the beginning. When, therefore, we find that events which are taking place in the world *now*, were foretold by him who lived many ages ago, we are compelled to admit that these men were inspired by God.

The Bible records many miracles. The men who wrought these miracles could derive their power of working them from God only. But the doctrines taught by a man to whom God gives the power of working miracles, must be true, for this plain reason, that we cannot for a moment suppose that God would stamp an imposture with the seal of his authority, or invest a man with the power of working miracles for the purpose of giving currency to doctrines that are either untrue, or of doubtful and partial accuracy. If a man work a miracle, we must listen to him as to God himself, since it is plain that God has sent him, and speaks by him.

The Bible contains the character of our Lord Jesus Christ, not professedly or graphically drawn, but exhibited in the simple narrative of a few of the leading events of his life. That character so exhibited stands alone. No being of a similar nature ever existed. That any individual writer, however unbounded his powers, even though possessed of that extensive imagination which first "exhausted worlds, and then imagined new," should, from the stores of his own fancy, have drawn the idea of such a character, is hard to be believed, because no such creative power, nor any thing forming even a near approach to it, has been exhibited by any writer, either ancient or modern. But that a number of independent writers, living in distant ages,—for the prophets may fairly be considered as Christ's biographers,—whose minds had never been polished by the discipline of science, and who were deeply prepossessed by Jewish prejudices, should all have combined to give the same view of the same extraordinary character, may be safely pronounced an impossibility upon any other supposition than that they were all inspired by the same spirit.

That the apostles were inspired, is proved by the promises made to them by Christ. When he forewarned them that they would be brought before Magistrates on account of their doctrines, he at the same time desired them to give themselves no anxiety about the matter, nor study what they should say. "For it shall be given you in that same hour what ye shall speak, *for it is not ye that speak, but the Spirit of your Father that speaketh in you.*"* Or, as the same promise is expressed in Mark,† "*For it is not ye that speak, but the Holy Ghost.*" Now that this promise was fulfilled, there can be no question. If any proof were necessary, we would find it in Paul's speeches, recorded in the Acts, especially in that before Felix, which made his judge to tremble at the thought of his own guilt; and in that before Agrippa, who was by him "almost persuaded to be a Christian." But if inspiration was granted to them, when defending themselves before Magistrates, that

* Matth. x. 19.

† Chap. xii. 11.

inspiration surely would not be withheld when it was much more necessary, when they were preparing those writings which were to be the rule and the guide of the Church, and of all believers in all ages. The promise was distinctly made to them in this case also. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*"* And again, "When he, the Spirit of Truth, is come, *he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you things to come.*"† Here the promise of inspiration is distinctly made to the apostles. We are assured that this promise was fulfilled to the utmost extent. In all their writings the apostles speak of their own writings as the word of God, and possessed of an authority, the rejection of which involved rebellion against Heaven. This they were not only authorised, but required to do, by our Lord's own declaration on different occasions; "He that receiveth *you* receiveth *me*; and he that receiveth *me*, receiveth him that sent me."‡ And again, "He that heareth *you* heareth *me*; and he that despiseth *you*, despiseth *me*; and he that despiseth *me*, despiseth him that sent me."§ Now, when such were to be the effect of receiving or rejecting the message of the apostles,—when, whatsoever they taught on earth was to be ratified in heaven—what they bound or loosed on earth was to be bound or loosed in heaven,—when to some they were to be a "savour of death unto death, and to others a savour of life unto life;" they would have been unfaithful to their trust, had they not openly declared that their doctrines were not their own,—had they not most distinctly taught that the doctrines which were to produce such momentous results were not *their* doctrines, and most scrupulously avoided the guilt of mingling any devices of *their own* with what they had received from heaven.

This guilt they did most scrupulously avoid,—this declaration that their doctrines were not their own, they did most se-

* John xiv. 26. † John xiv. 13. ‡ Matth. x. 40. § Luke x. 16.

dulously make. Thus Paul saith, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."* It is of the gospel thus received that he saith, "Though we, or an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed."† Would the apostle have dared thus to speak of the gospel, had he taught only his own doctrines? Would that zealous, but at the same time, humble apostle, who described himself as "less than the least of all saints," nay, as the chief of sinners, have ventured to pronounce even an angel accursed, who should introduce any alteration into that gospel which he preached, had he not at the same time been impressed with a deep and solemn conviction that every sentence of that gospel was not *his*, but *God's*? For if but *one* sentence of it was *his own*, that sentence might surely be altered, without subjecting the man, and much less the angel, who altered it, to so fearful a penalty.‡ This argument seems quite decisive of the question. Our Lord promised inspiration to his apostles, when they were called upon to defend themselves before magistrates,—promised that the very *words* should be put into their mouths. Can we suppose it possible that they should be thus inspired when their own personal safety was concerned, and yet not inspired at all, or inspired in a lower degree, in a case where the spiritual safety of believers in all ages is involved? No. In this case also inspiration was promised, and they assure us in every varied form of expression that the promise was fulfilled,—that they spoke by inspiration. There is therefore no medium. We must admit that they were inspired, or that they were impostors.

But then it will be asked, what is inspiration? What authority does it confer upon the writers who professed it? Upon

* Gal. i. 11. † verse 8.

‡ See this argument, and indeed the whole question of inspiration, treated in the most masterly manner in Mr R. Haldane's pamphlet on the subject, which I take the liberty of cordially recommending to the perusal of all my readers,

this subject opinions have long prevailed, and are now propagated with unwearied zeal, which appear to me to render inspiration a mere name, and to make it a matter of very little consequence whether a book be inspired or not. The common notion is, that the inspired writers were so superintended by the Spirit of God, as to prevent them from falling into any *material* error, and that in some instances they had things revealed to them which they could not have known except by revelation from God, but that in most instances they were left to collect their knowledge from the ordinary sources of information, to select and arrange their materials, to digest their arguments, to gather their illustrations from the resources of their own minds, and to clothe the whole in language of their own choosing. It is said that when they speak of things of a moral and religious nature, they were so superintended as to be secured from error, but that when they mention things of a civil or domestic nature, there is no occasion to inquire whether they were inspired or not,—that in this case, in fact, it would be hazardous to maintain that they were. In order to save us from this hazard, the country is at present deluged with writings, the design of which is just to shew us that inspiration is not so very sacred a thing as we have been accustomed to think it, and the effect of which is just to reduce the Holy Scriptures to the level of other pious writings.

That this view of inspiration reduces by far the greater portion of the writings which we esteem to be divine, and call the “Word of God,” to a level with compositions merely human, is perfectly plain. For surely I may, without in the remotest degree exposing myself to the charge of arrogance, claim, for the discourses which I am accustomed to address to my people, all that those writers claim for the Bible. In as far as these discourses are of a moral or religious nature, I certainly do hope, that in their composition I am so superintended by the Holy Spirit, and I would think it the highest arrogance to attempt their composition without imploring that superintendence, that they are free from any *material* error. And I may not only hope that they possibly may prove, but enjoy the happiness of knowing that in several instances they

have proved efficacious, in the hand of a gracious God, in recalling the sinner from the error of his ways, and converting the soul to God. The same thing may be said of a thousand learned and holy books with which the world has been enriched. It may not only be said of them that they are free from material errors, but it may be added, that they contain the most luminous and forcible exposition of the truth. Are they then inspired? Yes. According to the modern and prevailing notion of inspiration, they are just as much so as the Bible. But would their authors claim such a distinction for them? They would shudder at the idea. Doddridge denied the plenary inspiration of Scripture. He held that low idea which his successors have so carefully propagated. Now, there are few here whose practical writings have been more eminently useful than his. Would he then have maintained that his own writings were inspired? I believe not. Yet, had the question ever been forced upon his attention, I am totally unable to discover upon what principle he could have distinguished in this respect between his own writings and those on which he has commented with such ability. He would probably have recoiled when he found how exactly his notion of inspiration exemplified the adage that extremes meet—that in lowering the standard of inspiration, in order to evade the objections of infidelity, he was just plunging himself into the equally fatal error of Neology, which, in order to lower our reverence for the Scriptures, teaches that every book, by whomsoever written, is, as far as it contains eternal truths, inspired. For whether we maintain, with the infidel, that there is no inspiration, or with the Neologian, that all books are inspired as far as they are true, the practical effect is precisely the same. The sole difference is, that the former goes more directly, the latter more insidiously, to the extinction of all reverence for the Scriptures.

Again, if it be true that the inspiration of the Sacred writers extended only to matters of a moral and religious nature, it is obvious that there must be in their writings matters which are *but* of a moral or religious nature, that is, that while commissioned by the Holy Spirit to pen those divine truths which

were to be the infallible guide of the Church in all generations, they were so little impressed with a sense of the awful responsibility of the office to which they were appointed, as to mingle these truths with matters of a personal, temporary, and trivial nature, with which we have nothing to do; and then, without giving us the slightest taint of this interpolation of extraneous and irrelevant matter, they speak of that gospel in terms as high as they could possibly use, had its every word and syllable been directly spoken by God himself. It is of that gospel of which the apostle thus speaks,—“Therefore, seeing we have this ministry, as we have received mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, that the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”* If this was spoken of the *preached* gospel, surely it must still more strongly apply to the *written* gospel. But no. Our modern apostles would have awakened the apostle from his enthusiastic dream, and would have told him that no doubt he and his fellows, when confining themselves to “matters of a religious and moral nature,” were divinely inspired; and farther, that “we may rest assured that one property belongs to every inspired writing, namely, that it is free from error, that is, any material error;” but he would at the same time have reminded him, that to many parts of the Scriptures, this lofty and awful language could not be,

* 2 Cor. iv. 1—7.

with any justice applied, and therefore that he ought either to moderate his style, or to limit its application. But as he has done neither the one nor the other,—as he had no modern Theologist at his elbow to lop away every luxuriancy of expression, and bind him down to all the forms of logical accuracy—I, who have never met with a guide in whom I place greater confidence, must just believe that his language with regard to the Scriptures, in the above, and in many other similar passages, is both strictly correct, and universally applicable. “*Et si in hoc erro*,”—if in this I err, I will rather err with Paul, than be instructed by the whole host of modern Neologians, and their Calvinistic apologists.

If it be true that the Scriptures are inspired only when they treat on matters of religion and morality, then, in order to determine what parts of them we are to consider as inspired, we must first be perfectly instructed in religion and morals. Instead of applying to the Bible in order to learn morality and religion, we are, according to this principle, to apply to them to determine what is the Bible. It then comes to be a question, by whose views of religion and morals are we to be guided, in separating what is Divine from what is merely human in the Scriptures? Every man will naturally take his own, and the consequence will be, that every man will have a Bible of his own, since that which appears rich in religious instruction to one, appears perfectly barren to another. Thus one man would retain in his Bible Paul’s medical advice to Timothy, and his memorandum about the “cloak and books,” and Luke’s notice of the name of the island on which he was shipwrecked, because he finds in all these important religious instruction; while they who deny the plenary inspiration of Scripture would expunge them as things not of a religious nature. Every man would just place the stigma of reprobation upon every passage that displeased him, and dismiss it as not being of a religious nature.

Nay, the same man would have a different Canon of Scripture at different times; because since the question—“What is Scripture?” is to be determined by our views of morality and religion, our Bibles must be modified to suit any change that

may take place in these views. Of the rapidity with which men sink into the most fatal errors, when they once begin to tamper with the Bible, we have many woeful proofs. Let us once admit that there are some parts of the Bible not inspired, and we at once become doubtful and uncertain with regard to the whole. Our reverence for it as the Word of God, and our dependence upon it, as a sure and infallible guide, are gone. If, to avoid the objections of the infidel, we throw away one text, upon what ground can we defend the rest? If we take away one stone out of this temple, however unimportant or superfluous it may appear to be, where is the dilapidation to stop? If one or two particular texts, such as those above referred to, were expunged from the Bible, perhaps we might not deeply feel the loss; but if the principle be once admitted, I see no limit that can be assigned to it, till it has shaken our faith in inspiration altogether, and launched us again on the wide ocean of uncertainty and doubt, without a compass and without a helm. Let it once be admitted that the sacred writers were not always inspired, and we need a new revelation from Heaven to tell us what part of the Bible we are to regard as the Word of God, and to read with all the reverence due from the creature to the Creator, and what parts of it we may safely set aside as only the word of fallible man. And they who are foremost to defend this view of inspiration, and to maintain that the sacred writers did not always speak by inspiration, have not been backward to shew the extent of the mischief which it is calculated to produce; some of them rejecting not only verses and chapters, but whole *books*, as uninspired. And upon the very same principle, advocated as it is by orthodox and evangelical men, the infidel is fairly entitled to reject every book in the Bible.

Let it not be supposed that I mean to attach blame to the men who first introduced into this country the low views of inspiration, which I am opposing, or to those who more recently defended them; or to insinuate that they did not view the Holy Scriptures with the most profound reverence. They drew these views from a source from which they had long been accustomed to think that nothing but what was good and

holy could come. The writings of the German Reformers were naturally read with great avidity in this country, when the Reformation took place here ; and the works of their successors, who had been bred in this school, continued to be received with the highest respect, after they had begun to decline considerably from the purity of better times. When these views were first broached, no bad consequences were apprehended from them. They were attended with one immediate and obvious advantage. They totally removed the ground of some of the objections of infidels, and were adopted as rendering the bulwarks of Christianity less liable to assault. The men who first adopted them had no design whatever to push them to any pernicious consequences, nor was it till very lately, that the fatal results to which they lead became manifest in this country. They embraced the present good, without having the slightest suspicion of the future mischief which might be fairly deduced from their principles.

But that apology which not only fairly may, but in justice ought to be made for those who first adopted these views, is altogether unavailable for those who are at present pushing them to consequences, of which their early defenders never dreamed, and from which they would have recoiled with horror. For it surely cannot now be doubted or denied, that if lowering the standard of inspiration renders the Gospel less liable to the assaults of infidelity, it is only by leaving nothing which infidelity can wish to assail.

The baneful consequences of entertaining low views of inspiration have been abundantly manifested on the continent. The state of religion there, even according to the view of those who are least inclined to exaggerate, and who are best qualified to judge, is deplorable. From those cities and universities, from which the light of the Reformation shone forth to other lands, true Christianity has almost entirely departed. Where the light of the Gospel shone with the brightest splendour, there darkness covereth the land, and gross darkness the people. Floods of infidelity and Neology corrupt and poison that field, that once was richly watered by the living streams of divine truth. A vain foolish phantom, miscalled by the

venerable name of philosophy, has usurped the place of the Gospel, which is now not unfrequently designated, even by those who profess to be its Ministers, as the "old superstition."*

Now, to what cause is this deplorable state of things to be attributed? Doubtless more causes than one have been at work, but it will be with one voice confessed that the principal cause, that which has had more influence than all others put together, is "breaking down the barriers of inspiration." And if breaking down these barriers on the Continent has produced such disastrous effects, upon what ground are we entitled to suppose that the same cause will not produce the same effects at home? If we transplant the bitter root of German Neology into our own land, will it not here produce the same fruit that it has produced there? And is this a result which any man can contemplate with unconcern? Would any man wish to see England become what Germany is? No. Every man will say that he would deprecate such a fatal consummation. But surely it cannot be denied that the low views of inspiration which have been imported from Germany, have long been producing Neology in this country, and are now producing it more rapidly than ever. The baneful consequences of these sentiments have made themselves sufficiently apparent even at home to put us on our guard. It has been remarked that not a few of the pupils of Doddridge embraced Socinian views. The same views were said to have gained an alarming ascendancy a few years ago in a Theological Academy in the South, where the same *theory* of inspiration was taught. It cannot be forgotten, that the present Corypheus of Socinianism in England was formerly theological tutor in an academy, established for the purpose of instructing young men in views very remote from those of Socinus. Dr Smith, the present theological tutor at Homer-ton, maintains in his "*Scripture Testimony to the Messiah*," that we have "Scripture testimony for the inspiration of each and every of the books of the Old Testament." But the same writer, when engaged in the defence of the London

* See Haldane's Second Review.

Committee, has discovered that his former opinion was altogether a mistake, and that there are several books of the Old Testament whose inspiration is capable of no satisfactory proof. And here the Doctor is unquestionably right. He, and the others to whom I have just referred, have done nothing more than merely carry out their views of inspiration to their legitimate result; for, as is justly remarked by Carson, in his able reply to Dr Smith, to deny the inspiration of Scripture altogether, would require the adoption of no new principle, but merely to follow up more fully the principle already adopted. Nothing indeed appears clearer than that if there be one book of the old Testament uninspired, there is not an inspired book in the whole collection.

Nor are these the only monuments, portentous as they are, of the fatal consequences of the low views of inspiration which I have noticed. We have unhappily an abundant addition to make to these instances. One most influential member of the London Committee considers the Apocryphal books as possessing a sort of half inspiration. Another, a very accomplished evangelical minister, and a very pretty writer of novels, has been accustomed to expound the Scriptures for many years, but is yet quite uncertain what Scripture is, and thinks that some of the Apocryphal books may be inspired, and some of the books of the Old Testament may not be inspired. Others, described as men whose eloquence and piety would give currency to whatever they were pleased to assert, have been heard to maintain the deplorable nonsense, that “though the *doctrines* of Scripture are revealed, the *Canon* of Scripture is not revealed.” One gives a new translation of an Apocryphal book, and supposes, whether with more profanity or absurdity, it is not easy to determine, that the only reason why it is not canonical is, that it is not written in Hebrew. Another laudably endeavours to enlighten England by translating the work of a German Neologist. One, when he has collected a crowd to hear his opening discourse, takes his text from the Apocrypha—by no means a solitary instance—and another undertakes, in the newspapers, to present all the heresies maintained by his betters, in a diluted form, and fitted for

public use. And many who were not at the trouble even to pen a paragraph in the newspapers, yet lose no opportunity of inculcating the much neglected truth, that, after all, the Apocrypha is not so bad a book,—that there are many good things in it,—that much more has been said about it than there was any occasion for ; and by such “ambiguous givings out,” lend an indirect, but in many cases, a very effectual support to a cause which they would be ashamed openly to maintain. And that Scotland may not lose the benefit of the recent discoveries as to the excellence of the Apocrypha, and the doubtful authority of part of the Old Testament, an Anglicanus comes there to repeat the oft repeated cant about the uncertainty of the Canon, and to give it a more certain currency, mingles it with the most sickening abuse, and gets a most respected clergyman to usher it into public notice.*

* Just by way of shewing the reckless precipitancy with which the object of exalting the Apocrypha is pursued, I may refer to a writer in the Newcastle Courant, who, after referring to some books of the Old Testament, whose Divine inspiration, he says, Dr Thomson is “utterly incapable of shewing,” thus speaks of the Apocryphal books ; “There can be no doubt of their antiquity, as they are said to have been in the catalogue of Melito, Bishop of Sardis, who was one of the fathers of the second century,—they have therefore been handed down to us from the earliest ages of the Christian Church, not indeed as inspired writings, but as true history where they are historical, and as religious writings where they treat of religion.” Now, I need hardly observe, that the religion which these books teach is in direct opposition to the religion of the gospel, and that they are *not true* history when they are historical. I quote the sentence for the sake of the assertion that these books are said to have been in the catalogue of Melito. Where the writer met with this saying he does not inform us, but had he ever read the writings of the English reformers, who had to contest this point with the defenders of the Church of Rome, he would have known that Melito is generally the first witness appealed to in support of the Protestant Canon ; and it could not have occupied more than five minutes to consult Melito’s catalogue itself. But then he would have been deprived of his argument, for not one Apocryphal book has Melito in his catalogue. And as he travelled into Judea for the purpose of ascertaining exactly the Canon of the Old Testament, his testimony may justly be held decisive, nor was it without good reason that our old sterling writers attached such weight to his authority. But new principles must distinguish this enlightened age. The cry now is—the Canon is yet unsettled. A Hall, a Cosin, a Jones, with many more, have laboured in vain ; and even Melito, upon the mere hearsay of ignorance, must be made to bear testimony to the Apocrypha.

Now, while every means is employed with the most unwearied assiduity to unsettle the minds of the people on this most important matter, and to lessen their reverence for holy Scripture, I conceive that it is every man's duty to resist the unhallowed attempt, and to do what he can to prevent England becoming what Germany, by precisely the same process, has become. Had I never had occasion to study the question of inspiration before, it would have been to me a very sufficient reason for rejecting the present prevailing doctrine on the subject, that that doctrine uncanonizes no inconsiderable portion of Scripture, and lays a broad and firm foundation for that Neology which subverts Christianity altogether. And if they be the wise, the learned, and the good, by whom that doctrine is maintained, this just gives it a more mischievous efficacy, and renders resistance to it the more necessary. If the Scriptures be not plenarily inspired; if they are to be considered as inspired only when they treat of what we may be inclined to consider things of a moral and religious nature, and if inspiration secures them only from "material errors," it is plain that this view not only lays a firm foundation for Neology, but will naturally produce a laxity of interpretation, which will soon render that pernicious system complete. Nay, its effects in this respect, are already abundantly evident; for what else is it that has rendered this age the age of religious licentiousness, as it was most accurately characterized by the Arch-deacon, in the admirable charge which he delivered at his last visitation? To what is it owing that the body of Christ is rent into so many divisions,—that sects spring up every where, numerous and shapeless, as "half-formed monsters in the mud of Nile,"—that we hardly have time to wonder at the absurdity of one, till our attention is called away by the wilder extravagancies of another? Is it because the Bible is really so very obscure a book, and Christianity so ill to learn? No! I apprehend the real cause will be found in that want of due reverence for the Scriptures, which low views of their inspiration naturally produce, and which leads us to take liberties with them which a deeper reverence for them would make us feel to be altogether unwarrantable.

If the verbal inspiration of the Scriptures be, as a defender of the London Committee describes it, one of the wildest of all dogmas ; then I know of no effectual defence against that Neology which is at present propagated with such industry ; and of no remedy for that licentiousness of interpretation which is rapidly converting the word of God from a plain path, and an infallible director, into an inextricable labyrinth, and an exhaustless mine of incurable doubts. The following considerations, however, induced me most cordially to adopt this " wild dogma " long before the Apocrypha controversy existed, and that controversy assuredly has not lessened my estimate of its importance. By verbal inspiration I mean the suggestion not merely of ideas and sentiments, but of the words in which they are expressed. And that the sacred writers were so inspired, I believe for the following reasons :—

First, The usual way of conveying ideas to a man, is to convey to him the words which express these ideas. That no other method of conveying ideas is possible, I do not pretend to say. But while this is the usual and natural way of communicating ideas, it is surely unreasonable to fly away from this, in order to imagine some new and unheard of method, by which God might possibly convey ideas to the sacred writers, unless the objections against verbal inspiration be of the most invincible character. In whatever way God might convey ideas to the sacred writers, they could convey them to us only by means of words ; and if they were left to clothe these ideas in language of their own, then we have no security whatever that they have expressed themselves with unerring accuracy. For, " how can a thought be known but by the words which express it ? And how can we know that the words express the thoughts of the author, if they are not the words of the author ? Had the inspired writers been left to themselves as to the choice of words in any part of their writings, they might have made a bad choice, and inadequately or erroneously represented the mind of the Spirit."* Dr Smith, even while writing against the verbal inspiration, yet in reality admits it ;

* Carson's Review.

for he says—"It is an unnecessary supposition. For the divine influence on the mind of the inspired writer would as certainly guide the rational faculty of expression to the adoption of the best and most suitable terms and phrases, as if the words were dictated to a mere amanuensis." That is, I suppose, that it is unnecessary to suppose that the sacred writers were verbally inspired, just because they really were so; for if guiding them to the adoption of the best and most suitable terms and phrases, be not just verbal inspiration, I suspect it will require a clearer head than either the Doctor or I possess, to shew wherein they differ.

Secondly, It is admitted that in some cases verbal inspiration was absolutely necessary. When the prophets, and they who spoke with tongues, uttered language which they themselves did not understand, it is too obvious to be denied, that in this case the very *words* must have been inspired. Now, it is very properly remarked by Carson, that this just affords us a key to the nature of inspiration. We are assured that "*all Scripture is inspired.*" If we inquire into the nature of inspiration, we are assured that in many instances at least it was verbal. And as the Sacred writers give us no hint of different kinds of inspiration in those books, *all* of which they declare to be inspired, we must of necessity conclude either that all these books possess the same, that is, verbal inspiration, or that their writers have purposely misled us upon this subject.

Thirdly, In proof of verbal inspiration I may refer to the fact, that an argument is sometimes founded on a single *word*. This argument is set in a very clear light by Mr Haldane, in the Pamphlet already referred to. I quote his language,—"*The uniform language of Jesus Christ and his apostles, respecting the whole of the Old Testament Scriptures, proves that, without exception, they are the Word of God. On what principle but that of the verbal inspiration of Scripture can we explain our Lord's words, John x. 35. 'The Scripture cannot be broken!'*" Here the argument is founded upon one word "*God,*" which, without verbal inspiration, might not have been used; and if used improperly, might have led to idolatry. The reply to the argument was obvious. The Psalmist

uses the word in a sense that is not proper. But Jesus precluded this observation by affirming that "the Scripture cannot be broken;" that is, not a word of it can be altered. Could this be said if the choice of words had been left to the writer? Here then we find our Lord laying down a principle which forever sets the question at rest. The apostles, in like manner, reason from the use of a particular word. Of this we have an example in Heb. ii. 8, where the interpretation of the passage referred to depends on the use of the word "*all*." Again, in Gal. iii. 16, a most important conclusion is drawn from the use of the word "seed," in the singular, and not in the plural number. A similar instance occurs, Heb. xii. 27, in the expression "once more," quoted from the prophet Haggai."

This argument, even though there were not another to support it, I hold to be perfectly decisive. Yet even this has not escaped without an objection. It has been replied, that perhaps the sacred writers did not use the very words suggested to them, but other words having the same signification, and this would afford the same ground for the argument which is founded on a word,—that if the Psalmist had used, instead of the word "God," in the passage above quoted, another word having the same meaning, our Saviour's argument founded upon it would have been precisely the same. But on this I would observe, that it is a mere gratuitous assumption, without any foundation in Scripture, or any semblance of probability. It is not an idea that would naturally suggest itself to any one, but is just one of those subtilties in which a pertinacious arguer will take refuge when he is determined not to yield his point. Nothing, however, can be more irrational than to refuse our assent to that which is *probably* true, not because we have any direct evidence against it, but because it may possibly be false. On this principle, no truth ought to be received or acted upon, without rigorous demonstration. The confusion that this would introduce into all the ordinary affairs of life, and the havoc that it would make in all sciences, not strictly mathematical, I need not stop to detail. Nor need I waste time in showing how unreasonable it is, when an

argument is founded on a *word*, to deny that word to be God's word, because, though there be no reason for believing, yet it is *possible* that that word is only the human synonym of a divine original. For the principle is palpably untenable. Either the *words* were suggested to the sacred writers, or they were not. If they were not,—if only the ideas were communicated in some way unconnected with the words which express them, and the writers were left to chose their own language, then how are we sure that the ideas have been correctly expressed? For, to repeat Carson's remark, how are we sure that the words express the ideas of the author, if they be not the words of the author? On the other hand, if the words *were* suggested, then the writers were verbally inspired, and it is impossible to conceive any motive why they should wish, or any principle upon which they would dare, to exchange the words of God for others of their own selecting. If they knew the words which God required them to use, unquestionably they would use them. If they knew not these words then we know not that the words which they have used were equivalent to them. Besides, the notion of the sacred writers using not divine words, but words synonymous to them, directly contradicts the Apostle Paul, who says, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."* He does not say in words *equivalent* to those which the Holy Ghost teacheth, but in the words themselves which he teacheth.

Fourthly, The verbal inspiration of the sacred writers may be proved by this simple argument. Either they were absolutely secured from any error in point of expression, or they were not. If they were not so secured, then they must to a certainty have often erred, and their writings no longer can be considered as the infallible standard of divine truth,—a conclusion which some seem not unwilling to admit. If we reject this conclusion, as I think every Christian will, then we must maintain that they were secured against any error of expression, that is, in other words, that they were verbally inspired.

* 1 Cor. ii. 13.

Fifth, We may refer to the “gift of tongues,” as a proof of verbal inspiration. This was promised by our Saviour as one of the *signs* which should accompany the preaching of the gospel; and that the promise was amply fulfilled is abundantly showed in the subsequent parts of the New Testament. When men were inspired for the purpose of enabling them to *preach* to people whose language they had never learned, they were surely *verbally* inspired. Yet, when they *wrote* to these people, and to all the world, we are to suppose that a very inferior degree of inspiration was afforded them!

But, from what Paul says,* it is plain that men were at that time, and I may add, for ages after, endued with the gift of tongues, not merely for the purpose of enabling them to preach the gospel to people whose language they had never learned, but principally, and most frequently, for a *sign*. For it appears that they often spoke in a language which was understood neither by the speaker, nor by those whom he addressed. If on such occasions there were present one who possessed the gift of “interpreting tongues,”—a different gift, be it observed, from that of speaking with tongues,—then the one speaking, and the other interpreting a tongue, which neither had ever learned, and that in the presence of those who had the gift of “discerning spirits,” and probably too with some external symptoms of inspiration upon them, was a striking proof of the Spirit speaking in them,—a proof, if of any thing, surely of this, that the speaker was *verbally* inspired—had the very *words* that he had uttered put into his mouth. And here again it is surely natural to ask, if the *preachers* of the gospel were verbally inspired, and if that inspiration was one of the appointed *signs* of the divinity of the gospel, is it so very foolish a thing to believe that the *writers* of the gospel possessed the same privilege, when it was so much more necessary? I cannot think so. At least, it is a folly which I am not ashamed to avow, and of which I hope I shall never be cured.

It will not be irrelevant here, though not necessary to my

argument, to notice the mastery which the Spirit assumed over those whom he inspired. While in most instances they were left to the free use of their own faculties, yet they were so powerfully impelled to direct the exercise of these faculties toward some particular object, as to be unable to resist. And that influence often exhibited itself by external symptoms that appeared so ridiculous to others, and imposed tasks which must have been so extremely painful and disagreeable to the person inspired, as to leave no doubt whatever that he was no longer his own master, but completely under the dominion of a superior power. This remark is confirmed by observing, that when it is said, "The Spirit of the Lord *came upon*" such a one, the expression, in several places both of the original, and of the translation of the *Seventy*, is "leaped upon him," "rushed upon him," "sprung upon him,"* with that overpowering might with which a warrior springs upon a feeble foe, overwhelming him, and depriving him of all power of resistance; and abundant instances may be produced to shew that the men upon whom the Spirit thus came, were so filled and possessed by him, as to be for the time merely his organs; he so effectually subdued their faculties to his own purposes, as to render them unable, at the time, to direct them to any other object. Not at present to dwell on numerous examples in proof of this, which the earlier portion of the Jewish history affords, and which gave occasion to a sentiment which Hosea states to have been very general in his day, "The prophet is a fool, and the spiritual man—the man of the Spirit—is mad;" and still less to dwell on the strong collateral argument furnished by the heathen oracles,* I may just notice the case of Isaiah, and one or two of the later prophets.

Isaiah was ordered to call his children by very significant, indeed, but at the same time by very odd and uncouth names,

* The same word is used Amos v. 6. for the breaking forth of fire.

† "At, Phœbi nondum patiens, immanis in antro
Bacchatur Vates, magnum si pectore possit,
Excussisse deum, tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo."

Satan changed as far as he can into an angel of light, and, in his false oracles, doing what he can to imitate the true in external circumstances.

which, while they made him and them a *sign* in Israel, would doubtless expose him to abundant ridicule. And he was required to perform a service which would still more effectually render him a laughing-stock, when he was ordered to walk for three years "naked and barefoot," and that for a sign not upon Israel, but upon Egypt and Ethiopia, by neither of whom it is likely that the sign was ever seen. To these things he may well be supposed to refer when he saith, "The LORD God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."* That the Messiah is here principally intended, there cannot be the shadow of a doubt; but neither can I doubt that the prophet is here stating a fact which was literally true also with regard to himself.

Nobody needs to be reminded of the bitter complaints of Jeremiah, nor how ardently he wished to withdraw from the prophetic office. And because he was not permitted to do this, his heart was filled with sorrow, and his tongue with lamentations, till, in the anguish of his soul, he, like Job, even cursed the day of his birth. In one place he thus describes the power of that influence by which he was led,—“I am full of the fury of the LORD: I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together.” And in another place his language is, “O LORD, thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily; every one mocketh me. For since I spake, I cried out; I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision daily. *Then I said I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not.*† Nor need we be surprised at this language when we reflect upon the treatment to which his preaching exposed him, and consider, that to make two long journeys to Euphrates, one to hide a girdle, and ano-

* Isaiah l. 5.

† Jer. vi. 7, and xx. 7—9.

ther to fetch it back, after it was useless, was probably among the least disagreeable services required of him.

Ezekiel too, tells us, that when the Spirit of the LORD lifted him up, and took him away, he went "in the bitterness and in the heat of his spirit," intimating, I suppose, that he went with the utmost reluctance, "but the hand of the LORD was strong upon him."* And when we reflect that he was required to lie three hundred and ninety days upon one side, and forty days more upon the other side, laying siege to the city of Jerusalem, which was represented by a tile, and its walls by an iron pan, and to carry out his furniture by a hole dug in the wall of his house; we cannot wonder that he felt reluctant thus to expose himself to the eye of unbelief, as a mere madman, and would fain have excused himself from the office, saying, "Ah! LORD God, they say of me, doth he not speak parables."

If again, we look to the effect produced upon Daniel by the Divine visions with which he was visited,—to the humiliating service imposed upon Hosea,—to the whole history of Jonah, who attempted in vain to escape from the Divine influence, by fleeing to Tarshish,—and to many other proofs too long here to recite, it is clearer than noon-day that these men undertook their office, an office so full of pain and danger, with the utmost possible reluctance, but were impelled by an influence which they felt themselves unable either to escape or resist. It is clear that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved† by the Holy Ghost." And I think we must further conclude, that they did not feel themselves at liberty, or rather did not feel themselves able, to modify in the slightest degree, the message which they received, or to clothe it in the smoothness of some soft ambiguous circumlocution, else their danger would have been less, their sufferings abated, and their reluctance removed. If they obeyed in doing painful things, they would be not less obedient in speaking the words of the Lord, exactly as they received them. If Balaam, against

* Ezek. iii. 14.

† *ᾠσομενοι*, carried away. 2 Peter i. 21.

his will, blessed Israel, whom he was hired to curse, and if the High Priest, without designing or knowing it, yet uttered a prophecy; and if neither the short but important sentence of the one, nor the sublime language of the other, can be considered as any thing else than the words of the Spirit, uttered through an unwilling or unconscious organ, surely less cannot reasonably be attributed to the language of those who, though reluctant to undertake the office of a prophet, yet, having undertaken it, were anxious to discharge its duties with fidelity, and were owned by God as his messengers.

In the New Testament, and I may add, in the records of the primitive Church, traces of the same thing are every where distinctly visible. The spirit of prophecy, which had long withdrawn from the Church, then returned; the prediction of Joel was amply fulfilled on the day of Pentecost, and its fulfilment continued to bless the Church for ages afterwards. But not to dwell at present on the ecstasy of our blessed Redeemer, nor on the trance of Peter, nor on the meeting of Philip with the Ethiopian Eunuch, nor on Paul's miraculous conversion, nor on his speech before Festus, nor on his rapture to the third heaven,—all of which deserve the most serious consideration, I shall just refer to what that apostle saith of himself in 1 Cor. ix. 15—18. “For it were better for me to die than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward: but if against my will a dispensation of the gospel is committed unto me, what is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.”

Here the apostle states, that he did not consider the Corinthians his debtors, because he had preached the gospel to them; for this he was bound to do, as the apostle of Christ; but before them, though not before God, he can glory,—and will rather die than lose his glorying in this, that he had not exacted from them that support to which his services gave him so just a claim, but had supported himself by the labour

of his own hands.* But as far as preaching the gospel was concerned, this was the result of a resistless necessity, in submitting to which, he had nothing to boast of. And if he felt this necessity so urgent as to make him persevere amidst labours sufficient to wear out the most indefatigable, and dangers enough to terrify the boldest, in preaching the gospel, we may be sure that he would preach it, as he says he did, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; explaining spiritual things in spiritual words."† And when he said, 'Woe is unto me if I preach not the gospel,' he could hardly fail to feel that a still deadlier woe hung over him, if in *writing* the gospel, what he wrote was not, in very deed, the 'Word of God.'‡

I might with propriety close these arguments in support of verbal inspiration, by quoting testimonies from Scripture itself upon the subject. But having already had occasion to bring forward enough to decide the matter with any man who will abide by the decision of Scripture, I consider it unnecessary to enlarge their number. I shall therefore merely say, what, should it be called in question, can be without much difficulty substantiated, that there are few doctrines more clearly taught by the sacred writers, than their own verbal inspiration; and that he who denies this doctrine, has no right to find fault with the man who denies the divinity of Jesus

* See Acts, chap. xviii.

† So Macknight, I believe, translates the verse. The translation is certainly agreeable both to the language of the original, and to the scope of the apostle's argument in the place.

‡ These rapid hints are gleaned almost at random, from a most extensive field, rich in materials for interesting and useful speculation. For few things can be more useful or interesting, than to trace the operations of the Holy Spirit under the Old Testament dispensation, under that of the New Testament, and in the records of the primitive Church. The operations of the Holy Spirit is a subject on which infidelity, both speculative and practical, abounds, and I fear is greatly on the increase. I regret that neither my leisure, nor the design of my present discourse, which is not intended as a *concio ad clerum*, permits me to enter on the investigation. What is Mr Haldane doing? Would not this subject just suit him? I recollect seeing a book in Mr Oliphant's shop, some twelve months ago, on the extraordinary operations of the Spirit. I forget by whom it was written. But if it be at all tolerably executed, it cannot fail to be highly interesting. It is a subject on which sound information is greatly wanted.

Christ, and the doctrine of atonement, since the same principle that justifies the one will justify the other.

If the verbal inspiration of Scripture be not sufficiently established by the above arguments, I must consider every doctrine as doubtful and uncertain, since I know of no doctrine that rests upon more decisive evidence. And this conclusion will, I apprehend, appear still stronger, when we have taken a view of some of the objections by which it has been assailed.

The first argument in defence of that low view of inspiration which I am opposing, and the *avowed* reason why that view has been adopted is, That it relieves us from a great many of the objections of the infidel, by cutting off at once the ground upon which these objections are founded. If we maintain the verbal inspiration, then the infidel may lay his hand on certain verses, for the introduction of which we may find it difficult to account. It is safer therefore to admit at once that the sacred writers were not always so guided and guarded in their writings, as to prevent them from introducing things which have no connection with the religious instruction of the world.

Let us see then what advantage this gives us in dealing with the infidel. He lays his hand on a certain verse and says, Surely this cannot be inspired. I escape by saying, True, but then you see it is not of a religious or moral nature. His next question is, What are the parts of the Bible which are inspired? and how do you distinguish them from those parts which, not being religious, are not inspired? To answer this, I call in the aid of the learned, the wise, and the good, who have maintained this view. I seek in them for some general rule, some fixed and well-established principle, by which I may separate what is human from what is divine in the Bible. But my search is vain. I find no such rule or principle. On the contrary, it is obvious that no two men will answer it precisely in the same way. The only advantage then that I derive from this low view, is to enable the infidel to wedge me into a difficulty from which there is no possibility of escape.

But even supposing this unanswerable question to be an-

swered, I can derive no advantage from it. For the infidel lays his hand upon a verse which I acknowledge to be of a religious nature, and says, This is very oddly expressed. I must not say with the apostle, "We speak not the words which man's wisdom teacheth, but which the Holy Ghost teacheth," nor observe that it is nothing wonderful, if the wisdom of God should sometimes appear foolishness to man; but I must say, The expression may be awkward; I defend not the expression, but the sentiment. But should he reply, If the expression be a human and an awkward expression, how can you convince me that the sentiment is not the same? I confess I know not what I should say. And should he go on to observe, that as the sacred writers often assert their own inspiration—the inspiration of ALL Scripture, if we admit that in not a few instances they really were *not* inspired, we must of necessity conclude, that in point of fact they were *never* inspired, I know not how I could resist the conclusion.

Such are the advantages to be derived from seeking to conciliate the infidel by concession,—a principle which I regret to see creeping into some of our best Theological Treatises of late. If the Scriptures are spurned by the infidel, when they are presented to him as wholly the word of God, it is preposterous to suppose that they will command his reverence when presented to him as partly the word of God, and partly that of man,—as "a motley collection, composed partly under the inspiration of *suggestion*, partly under the inspiration of *elevation*, partly under the inspiration of *superintendence*, and partly under no inspiration at all!" Give the infidel one book, or one verse, and upon the same principle he has a right to demand the surrender of the whole Bible.

But it may not be amiss to look at one or two of those texts which are supposed to afford the strongest handle to the infidel, and which some of the advocates of Christianity are willing to give up. One of these is 1 Tim. v. 23. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." The objection to this is, that we cannot suppose that the Holy Spirit inspired Paul with peptic precepts for Timothy. But why should this be considered

more strange than that God should direct Isaiah how to heal Hezekiah, or punish Asa for seeking to the physicians rather than to God. Besides, the text has a very obvious religious use. Without referring to the excellent moral lessons which have been drawn from it by Mr Haldane, I may more shortly prove the religious use of the text thus :—The Faustinians and some other ancient heretics carried their notion of the unlawfulness of tasting wine so far, as to pass the *cup* in the Eucharist. Now, we may suppose the following dialogue to have taken place between an orthodox disciple, and one of these heretics.

ORTH. You seem to have no good reason for your rigid abstinence from wine, since drunkenness is no more an argument against drinking, than gluttony is against eating; and every creature of God is good, and nothing is to be refused that is received with thankfulness.

HER. True; the juice of the grape is indeed the creature of God, but the process by which it is manufactured into wine, makes it the work of man.

ORTH. But our Saviour changed water into wine for the accommodation of a marriage party.

HER. Granted: but that was under the Jewish dispensation.

ORTH. Well then, here is a text from which there seems to be no evasion,—Paul advises Timothy to use wine.

And what will the heretic reply to this? If, with the open candour of a manly mind, he allow the argument to be decisive, then the *religious* use of the text is clearly seen. Or if, with the incurable madness of unconvincible and unconvertible fanaticism, he exclaim, “O argument, argument, the Lord rebuke thee, O argument,” still the *religious* force of the text is proved.

Another of the texts supposed to be indefensible is 2 Tim. iv. 13. “The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.” Surely, it is said, Paul needed no inspiration to write this, nor has it any thing to do with religion. I consider the words, however, as those of the Holy Ghost, and

whoever reads Bishop Bull's admirable Sermon upon this text, or Mr Haldane's comment upon it, will be convinced that it is pregnant with religious instruction, and altogether worthy of its Divine origin. Were I to preach in Rome, I would just take this text, and contrasting the affecting spectacle of "such a one as Paul the aged," after so many years spent in his Master's service, yet so poor as to make it necessary to send all the way to Troas for a winter garment, with the pomp, the luxury, and the idleness, which distinguish the ministers of Christ in that city now, I might hope to send some of them from the corruption of a court, to the study of their books and parchments.

And if the disinterested and uncomplaining poverty of the great apostle, forms a spectacle which can hardly be contemplated without profit, by one class of ministers, there is a still more numerous class that ought to study the lesson conveyed in the latter part of the verse. For if ever there was a time when it was necessary to inculcate the necessity of learning to a preacher of the gospel,—to enforce the truth, that if possible a minister should have books, and should read them too, that time is now. And surely we cannot read the verse under consideration, without feeling, that this is a lesson which the Holy Spirit, through the medium of Paul's example, is powerfully inculcating upon us.

Again, it is argued against the verbal inspiration of Scripture, that in many instances it was totally unnecessary. In the historical parts, for example, the writers could learn the facts which they have recorded, from the ordinary sources of personal observation, and authentic documents; and consequently all the inspiration that they needed or possessed, was such a superintendence as to prevent them from inserting any material error. This mode of reasoning, however, betrays grievous inattention to the nature and design of the historical parts of Scripture. On this subject I have great pleasure in again referring to Mr Haldane's pamphlet. I shall only observe here, that we have the authority of the Apostle Paul for believing that they "are written for our admonition," that "*whatsoever* things were written aforetime, were written for

our learning." It is necessary therefore that we should be assured not merely of their freedom from *material* error, but of their absolute exemption from *all* error.

It is to be recollected also, that a very considerable portion of the historical part of the Old Testament is typical. Now, a type is just a particular form of prophecy. And if ever the opponents of verbal inspiration are compelled to admit, that it was absolutely necessary in the prophetic parts, I think they must admit that it was no less necessary in the typical parts: For that any man should be able so to select, and arrange, and state his facts, as to render his narrative a type and shadow of something future, without verbal inspiration, is just as obviously impossible, as that he should be able to utter predictions without it. For it may easily be shewed, that the historian was as often ignorant of the typical application of his narrative, as the prophet was of the real import of his predictions.

Another argument against the verbal inspiration of the Scriptures, is drawn from the variety of style observable in them. There is hardly any species of composition, or any variety of style, of which the most striking specimens may not be extracted from the Bible. But it is alleged, that had all its writers been verbally inspired by the same Spirit, they would all have written in the very same style. This argument appears at first sight to be really too ridiculous to deserve an answer; and it is with unfeigned regret that I must vindicate myself from the charge of utter trifling, in noticing it at all, by stating that it is one of the arguments relied on by two men, to whose superior powers I bow with the most profound deference,—Dr WHITBY, and Dr HILL. An argument which such men thought worth stating, will be considered as of great consequence by millions. It must therefore be noticed, and a single observation is perfectly sufficient to demolish it. It is founded on a supposition, which I hope every man will reject, the moment that it is stated. The supposition is, that the Holy Spirit, who is the Author of every man's wisdom and knowledge, cannot adapt the expression of that wisdom and knowledge, to every man's peculiar habits

of thinking and modes of composition ; but has a style of his own which must characterize every writing inspired by him—that he who giveth utterance, in all its varied modes, to all men, is himself tied down to one unvaried monotony of style. Can any thing be more preposterous,—I had almost said profane,—than such a supposition as this ?

But as this argument has not only received the sanction of great names, but is peculiarly adapted to the non-thinkers—a large class—a few farther remarks in reference to it, may not be improper. There exists a great variety of tastes among men, and the Holy Spirit has graciously accommodated himself to this variety,—I trust none will henceforth call in question his *ability* to do so,—by presenting the truth in a great variety of forms ; that if we be insensible to it in one form, it may attract us in another. The word of God has often been compared to his works ; and in many respects the comparison is just. When placed on some of those elevated positions which the Northern Metropolis affords, and contemplating the varied prospects that present themselves in every direction to which the eye can turn ;—while green hills and mountains of dark heath, and fertile plains, pouring their productions with profuse liberality into the hands of their cultivators, and “the abundance of the seas, and the treasures hid in the sands,” and waving woods, and winding streams, and naked rocks, pass in succession before us ; and, in the midst of all, the “crowded city” where industry plies its busy task, and commerce collects and distributes the luxuries of every different clime, and learning prosecutes its improving and ennobling pursuits, it is hardly possible to avoid the reflection, even if one could wish to avoid it, that all the various natural objects which we see, are the work of the same great Creator, and all tend, in one way or another, to the same great end, the accommodation and convenience of man ; and that all the men, whose “busy haunts” are before us, are employed, in one way or another, in applying them to that purpose.

The same remark is strictly applicable to the sacred Scriptures, where the Holy Ghost presents to us the truth in an amazing variety of forms. But whether we be instructed by

the simple record of patriarchal ages, by the rites of a typical worship, or by the history of a typical people; whether the harp, struck to every varied measure, now soothes the troubled soul to peace, by the celebration of all that is attractive in the divine character, and all that is pleasing in his works, or compassionate and merciful in his ways; or swells upon the ear in all the sublimity of the “dark sayings” of the prophets; whether our attention be called to the unornamented detail of that which no ornament can render more affecting,—the life and sufferings and death of our Redeemer, to the powerful reasonings, and fervid eloquence of one apostle, or to the affectionate simplicity of another; still it is the same divine instructor that teaches, the same heavenly truth that is taught. In all the various forms which it assumes, still it proceeds from the same source, and is directed to the same end; for “all these worketh that one and the self-same Spirit, dividing to every man severally as he will.”

And if, on surveying the scenes to which I have referred, and which present all that can please the most fastidious curiosity, and all that can gratify the most cultivated taste, and all that can most powerfully interest the man of business, the philanthropist and the philosopher, we might well be astonished, should we find a man so utterly bereft of taste and feeling, that while his eye ranges from beauty to splendour, and from splendour again to beauty, as it describes the circuit of scenes ever varied and ever pleasing, it meets no object on which it can rest with satisfaction; no sequestered retreat in which he might wish his hours of meditation to be spent, no active pursuit in which he might desire to be engaged: Even so may we wonder still more that there *are* men, and men too, destitute of neither taste nor feeling, who can find nothing to attract them in any of the varied forms which truth wears in Holy Scripture, where there are instructions so direct and so simple, that the most inattentive can hardly overlook, or the most ignorant misunderstand them, combined with a beauty that may please the most refined, and a sublimity that may delight the most magnificent imagination,—where, while the babe drinks the “sincere milk of

the word," the loftiest intellect may gather ever new accessions to its powers, and the most exalted moral attainments may acquire that spirituality of principle and of character, without which, "their root is rottenness, and their blossom dust."

The traveller in this delightful land, will often find his journey lead him through fertile fields, pouring forth their abundance on every side,—through a garden of the Lord, rich in the production of heavenly fruits; and even in its most dry and barren parts, he will often meet, like the outworn and despairing traveller,* a moss flowering in the desert, which, by its indication of his Maker's presence, and his Maker's providence, will revive his exhausted energies, and renovate his foregone exertions, and nerve him anew for the prosecution of his journey, through what of the wilderness he may have yet to pass.

Let us no more then ungratefully and ungraciously refer to the delightful variety of style in the Sacred Writers, as an objection to their plenary inspiration, nor build our doubts on that which is just a new proof of the goodness of God. Let us rather, as it well becometh us, in every varied style, celebrate that goodness which thus accommodates itself to the varied tastes, and feelings, and habits of his erring children, and recalleth us to safety and to life eternal, by the exhibition of his saving truths in every varied form. But instead of dwelling longer on particular objections, I may concentrate the force of the arguments which have led many wise and learned defenders of the Christian faith to abandon the plenary inspiration of the sacred Scriptures, in a single proposition, to which a general, and, I think, decisive answer may be given. The proposition is this:—

There are in the sacred Scriptures many things which the writers very well knew without inspiration,—there are things which related only to their own personal concerns, but which are trifles to us,—there are things of which, in a religious point of view, we can see neither the meaning nor the use, and

* See Mungo Park's Travels, First Expedition, p. 244.

which perpetually expose them to the objections of the infidel. Rather than have them so, it is better at once to abandon the idea of their plenary inspiration, and only to maintain that they wrote under such a superintendence as to secure them from error.

Now, the answer to this is, that the same mode of reasoning applied to any other of the works or ways of God, would at once be seen to be the very perfection of absurdity. When we look into the book of Nature, we see many things, not only so vast in their extent as to fill us with the most sublime emotions, but whose use is so obvious, that we cannot for a moment admit into our mind the idea of their destination, without shrinking at the consequences: let us just try to suppose that the sun were extinguished, and we shudder at the thought of the ruin and desolation that accompany the idea. But in the same book we see many things trifling,—things of which we can see no use, and from whose utter extinction we could anticipate no disaster. Nay, there are things that appear positively hurtful, and whose extinction would be hailed as a blessing. Are we, therefore, entitled, nay required, to conclude that these different and opposite classes of beings have not the same author? Or to maintain, that he who made all that is glorious and useful, did not also make all that is little, and—in our view—hurtful? Would such a mode of reasoning be allowed to be consistent with sober reason, or sound piety? Yet it is surely as consistent with both, to apply this reasoning to the works of God, as it is to apply it to the word of God. It cannot without folly and impiety be applied to either. It is the very reasoning which, in former times, led some to adopt the wild dogma of two Creators, the one a benevolent being, who produced all that is good, the other a malignant being, who produced all that is evil. I had conceived that this dogma had been long exploded; and, with regard to the works of nature, I suppose it is so. But it seems that what is the wildest folly when applied to the *works* of God, is still sound good reasoning when applied to the *word* of God. This is the *nineteenth* century too. And who, that sees what principles of reasoning pass current among

men of common sense, can doubt that this is indeed the age of wonders?

There are things in the work of creation of which philosophy has not yet discovered the meaning or the use. Does philosophy, therefore, conclude, that these things were not made by him who made the sun to rule by day, and the moon to rule by night? She has been guilty of no such folly, but pursues her inquiries, in the hope that her labours shall be crowned with ever new discoveries. There are things in the sacred writings of which Theology has not yet taught us either the meaning or the use. Does Theology, therefore, conclude that these things were not spoken by him who said, "This is my beloved Son, in whom I am well pleased; hear ye him?" No: but convinced that "*all* Scripture is given by inspiration of God," she prosecutes her studies, assured that "what she knows not now, she shall know hereafter." Yet a class of Theologians has arisen, numerous and zealous, who would persuade us, that here Theology ought to turn her back on Philosophy and common sense, and reject from the word of God every thing of which she does not clearly understand the meaning or the use. Difficulties in the study of the works of God never once raise a doubt as to the *origin* of these works. Why should difficulties in the study of his word?* Had we never seen any part of Scripture but a few obscure texts, we could have had no idea of its inspiration. But now, when we meet with such obscure texts, instead of founding on them those cavils, to which a petulant ignorance might lead, it becometh us to turn our eye to other parts of the Divine word, which we have found to be the "power of God unto salvation;" and, satisfied that if we are unable to trace the works of nature through all their minute ramifications, we are still less able to trace through all its ramifications, that work of redemption into which angels desire to look, we will conclude, in the one case as in the other, that the same Divine wisdom

* The existence of difficulties in sacred Scripture is essential to its character, and necessary to its usefulness. This has been always felt, but was perhaps never so well proved as in Benson's Hulsean Lectures for the year 1822.

and goodness which are so clearly visible, as far as we can trace them, are not less certainly present when we can trace them no farther. Indeed, I see not that there would be more folly and presumption in attempting to new model the works of God, by extinguishing every thing in these works of which we cannot assign the meaning and use, than there is in attempting to new model the word of God, by expunging from that word every text, the use and the meaning of which we are unable to assign. Be it mine always to look on the one and on the other with feelings which I may adopt the language of the apostle to express, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellors?”

We may now then, I think, rest without hesitation in the conclusion, that Scripture, *all* Scripture, is in very deed literally and truly the WORD OF GOD; and I cannot close this part of my subject more appropriately than in the language of SCOTT the Commentator,—“What are they doing, who, as professed friends to Christianity, and holding the office of pastors, nay, rulers of the Christian church, labour to persuade men that the books of Moses, and other parts of the Old Testament, are *genuine* and *authentic* indeed; but speak so ambiguously on the point of their being divinely inspired, as to leave their readers in general to suppose that they do not believe them to be so, or that this is a matter of subordinate consequence?” What would SCOTT have said had he lived now?

Having thus proved, I hope satisfactorily, that the Bible is the word of God, I trust I shall not be considered as travelling out of my way, if I subjoin a few reflections upon the use that we ought to make of it.

It is the duty of every man to *read* the Bible. It is the guide to life, “the power of God unto salvation.” When the Master speaks, it becomes the servant to hear in the spirit of obedience. When a father addresses his erring child in the accents of kindness, where is the son that will refuse to listen? When the Creator speaks, surely the creature is

bound to hear with the deepest reverence and attention. Every consideration that regards our well-being in time, or our happiness in eternity, enforces upon us the study of the Bible. Are we immortal creatures? There alone life and immortality are brought clearly to light. Are we exposed to endless toils and trials? There alone do we find hope to sweeten all our toils, and encouragement to sustain all our trials. Are we exposed to manifold temptations? There are we clothed with the armour that will enable us to quench all the fiery darts of the wicked, and led to him by whom our hands will be strengthened to war, and our fingers instructed to fight. Are we condemned creatures? There are we led to the blood that cleanseth from all sin, and taught how we may have peace with God. Are we depraved creatures? There are we led to the fountain where sin and uncleanness are washed away, and taught how we may become new creatures in Christ Jesus. In short, in whatever situation we may be placed, in whatever relation we may stand, whatever we may be called upon to do, or to endure; the spirit that we have to cultivate, the duties that we have to perform, and the temptations against which we have to guard, will be found there, and there alone.

But it is not enough to *read* the Bible. That has been done by thousands who never derived the slightest advantage from it. We must read it with *self-application*. Every one is concerned in it. Some works are addressed to the rich, and some to the poor: Some are composed for the use of literary men; and some, like this which I am now writing, for the information of the unlearned: Some are fitted to gratify a scientific taste, and some are calculated only for the use of those on whom "fair science never smiled." But the Bible is every man's book. It is needed by all—it is addressed to all—and it is fitted for all. It addresses itself to those great leading features of the human character, and to those circumstances in the situation of men, which are common to all. We are all sinners. We all need salvation. The Bible reveals that salvation, and that in a way which of itself proves its divine origin, by the statement of *facts* which are alike intelligible to all, whether learned or unlearned. And

just because the Bible thus addresses itself to characteristic and to circumstances common to all, it is therefore to be applied by *every one* to himself. Without this self-application we might as well not read the Bible at all. It speaks to men as sinners, and tells us of the miserable consequences of sin,—of the sufferings of Christ,—of the blessings of his salvation,—of the fulness of glory that he has prepared for his people. But if I feel not myself to be a sinner,—if I see not that Christ bore *my* griefs, and carried *my* sorrows on his cross,—if I am not enjoying, and seeking more and more to enjoy, the blessings of his salvation,—if I be not looking forward, with an animating and purifying hope, to that inheritance which he has purchased for his people, it is plain that the gospel, whatever it may be to others, is not *to me* “glad tidings of great joy.” Let every man, therefore, who would read it with profit, read it as if there were not another human being in existence, and receive it as a message from God to *himself*.

The Bible must also be read with earnest and persevering prayer. The effect of prayer in reading the Bible is twofold. It makes us more attentive to what we read. We cannot well read carelessly a passage, the reading of which we have prayed that God would bless to our edification, or which we are about to make the foundation of our petitions to him. The recollection of this will chain down our attention, and make us anxious to understand what we read, and to see its application to ourselves. But this advantage, which we derive from uniting prayer with our reading, though by no means trivial in itself, is yet small when compared with another advantage derived from this practice. By prayer we obtain the blessing of God on the passage read. We obtain the Holy Spirit by whom it was dictated, to apply it to our hearts with enlightening and saving power. Without his aid we cannot understand the Bible. Without his aid we cannot experience its divine influence. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him.” The word of God is the “sword of the Spirit,” and until he apply it to our souls we cannot experience it to be quick and powerful.

He, therefore, who reads the Bible without prayer, is reading it in a way in which the Bible itself tells him he can derive no advantage from it.

After this I need hardly say, that the language of Scripture ought never to be quoted, or referred to without reverence. This rule is often transgressed by men who appear to have no ill intention, but do not seem to be aware, that when we employ Scripture language in all the ordinary concerns of life, and introduce it on every trifling occasion, we are in no slight degree diminishing its power to affect us when we apply to it for instruction and consolation. But the matter is much worse when Scripture language is perverted to promote mirth, and provoke laughter. I know that "a merry heart doeth good like a medicine;" and, far from pleading that a man ought to exhibit his sanctity in the never relaxed rigidity of his features, having observed that he who has much religion in his face has sometimes none any where else, I hold him guilty of no sin, who, on a proper occasion, can laugh, if you will, "till either eye swim joyously in tears," and can deeply relish a piece of genuine absurdity. I plead not that a man should sit like his grandsire cut in alabaster. But I cannot enter into the feelings of the man, I was almost going to say,—that I cannot believe in the Christianity of the man, who can use the language of the Holy Ghost, to give zest to a joke, or point to a pun. And I would seriously appeal to those who have contracted this habit, whether they can think it consistent with a proper respect for the word of God? Had you a father whose memory you tenderly revere, and who, in his testament, had expressed the warmest solicitude for your welfare, and bequeathed you the affluence that you enjoy, would you make that testament your text-book for jesting, and employ your wit in twisting its expressions into ridiculous forms, and in raising a laugh by your ludicrous applications of them? No. You would neither do this yourself, nor hold the man your friend who did so. When you have associated in any man's mind a train of ludicrous ideas with a passage of Scripture, he may never afterwards be able to get quit of the association, and consequently that passage

becomes worse than useless to him. It awakens not the feeling which was intended by the Holy Spirit, but the ludicrous ideas that you have connected with it. Surely a joke, however good it may be, is dear, when purchased at such an awful price.

The Word of God ! Have we thoroughly weighed the import of this expression ? Have we felt all that it conveys ? I fear not. We can read it without feeling that it is God who speaks,—that our eternal welfare is the subject,—that it is the sword of the Spirit who alone can give it saving power and efficacy. We can read it without ‘trembling at it,’ and without self-application, and without prayer. We can read it merely for the gratification of curiosity. We can search it, for arguments to support some favourite opinion. We can ransack it, for language in which to clothe the expression of our wit, or even of our malice ; and we can close it again without ever dreaming, that the eye of God is upon us while we are reading His word, and that our hearts should be the better for what we read. And we can frame theories too, and devise rules, by which we may determine when that volume, which comes to us as “ *All given by inspiration of God,*” really speaks the Word of God, and when it exhibits only the wisdom of man. And is it when read in this way, that the Word of God will become to us the fountain of life, and the well of salvation ? Alas ! No.

Again, it is our duty to distinguish the Bible from all other books. Many good, and wise, and learned men have favoured the world with books, which have most materially tended to enlighten and improve it, and from the reading of which, every man may hope to derive benefit. But the Bible is the great fountain of wisdom ; and the books which are best fitted to illustrate it, and to lead us into the wisdom which it contains, are best fitted to improve our souls. In this view, we read with interest those historic records that render us familiar with the allusions contained in the Bible. And with still greater interest, do we read those works, which exhibit in the most luminous point of view, the doctrines which it teaches, and carry them out most directly and forcibly to

their practical results. Many are the books which we may thus read with admiration and with profit. But we are never to forget the wide distinction which subsists between these books and the Bible. The moment that we begin to substitute any of them in the room of the Bible,—to embrace doctrines, rather because they teach them, than because the Bible teaches them,—or to attach to them that reverential regard, which is due only to the Bible, we are laying the foundation of fatal errors.

One would think indeed that this could never happen—that there is so marked a distinction between the Word of God, and the works of men—that the former is invested with such a character of sacredness, that they to whom has been assigned the high and holy office of preserving it, would shrink with horror from the idea of making or suffering the slightest intermixture, or of placing any human work, however able and however holy, on any thing even approaching to a level with it. This however is not the case. The perversity of the human mind has appeared in nothing more strikingly than in the attempts which have, in every age, been made to tamper with the Divine Word. And the guilt of attempting either to adulterate the Word of God, or to substitute any thing else in its place, is clearly seen by the effects which it has been permitted to produce. If we look to the Jewish Church, we see that among them, every thing like religion, or knowledge upon religious subjects, has long been extinct. Their moral condition is more deplorable than pen can describe. And why? Just because they have added to the Word of God the fabrications of men, and have placed the Talmud on a level with the Bible. And if we look to those countries in which the authority of the Churches of Rome and Greece has been uncontrolled, what is the spectacle that presents itself? “Darkness covers the land, and gross darkness the people.” Superstition, in its grossest forms, holds unresisted sway. And why? again I ask,—and again I answer, because the Word of God is not the sole standard of faith. It forms only one, and, in many instances, not the most sacred foundation of faith; and in other instances, it is

altogether a prohibited book, while the Golden Legend, and other fabulous lives of saints, are substituted in its room. Look to the Protestant Churches on the Continent, and what is their character? The most death-like stupor and formalism prevail in some quarters, and in others, the most open and avowed infidelity and profaneness. Again, I ask, why? And again I reply, in the language of Mr CUNNINGHAM, because, "they have broken down the barriers of inspiration." They have added the Apocrypha to the Bible, not that they revere the former, but that, by means of it, they may degrade the latter, and establish the authority of human reason, as superior to both.—Reason, did I say? No: The wildest ravings of the wildest brain, are not wilder than the grave absurdities of German Neology. Nor need we look either to foreign lands, or to dark ages to see the fatal effects of lowering the standard of inspiration, and abating our veneration for the Word of God. To several instances of this kind, I have already had occasion to refer, and shall not repeat them here; but shall just observe, that any one who looks on the state of religion, "in this day of false candour, liberality, and disregard to the Scriptures," will be disposed to admit, that if low views of inspiration, formerly wrought in secret, like the "pestilence that walketh in darkness," they have now assumed all the prominence and the boldness of the "destruction that wasteth at noon-day."

The Creeds, Confessions, Articles, and other Formularies which different Churches have adopted, have often proved very pernicious in this point of view. I am very far from objecting to these, when kept in their proper place, and applied to their proper use. They are useful as giving to the world a view of the doctrines maintained by these Churches, and as binding their ministers to teach nothing inconsistent with them. On these accounts, I think every church ought to have its formularies. But when they are put in the place of the Bible—when they are referred to, as affording an authoritative decision of the doctrines taught,—when, instead of saying, "Thus saith the Lord," the preacher says, "Thus our church teacheth," I apprehend he is applying them to a purpose for which they

were never meant, and to which they cannot be applied without doing hurt. The minds of men are thus led away from the Bible as the only "form of sound words,"—the only infallible and authoritative standard of faith; and are taught to look to a different authority, and to rest their faith on a different foundation, than the word of God.

It may be said indeed, that these formularies are all drawn from, and founded upon the Bible. Be it so. This just renders any reference to the authority of the church totally unnecessary, and therefore inexcusable. If the church teaches something *different* from what the Bible teaches, then indeed the preacher must of necessity refer to the authority of the church. But if he can prove his doctrines, either by referring to the formularies of the church, or to the texts of Scripture on which these formularies are founded, then, if he be a Protestant, he will admit that the latter is the higher, and more sacred authority; and why should he overlook it, in order to build his doctrines upon a foundation of a lower, and less sacred character? I can see no reason for, but many strong reasons against, such a preference.

But it may be said, why should he not refer to both? I answer, just because referring to both, is giving to both the same weight,—attributing to both the same character,—placing both on the same level. This, it seems to me, is to degrade the word of God, and must prove hurtful to the spiritual interests of man. To the formularies of the Church of Scotland, to which I have publicly and solemnly professed my attachment, I am most cordially attached. I trust I shall never teach what is inconsistent with them. But I will not make them the foundation of the doctrines that I preach. It is nowhere said, To the Confession of Faith,—to the Articles, but "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But then, it is alleged, there are men who are prejudiced against evangelical doctrine, and who will not be persuaded that it is the doctrine of Scripture, nor will even listen to it, unless it be first proved to be the doctrine of the church. That there are such men I am well aware, and I can easily appre-

ciate the motives of the preacher, who, in order to disarm their prejudices, and to shew that he is no innovator, enforces his doctrines not only by the sanctions of Scripture, but by the authority of the church. Yet even in this case I conceive the practice to be wrong. Such men are attached only to the external constitution of the church, for political reasons, while they are hostile to all the principles by which it trains men to piety and holiness. And if the truth as it is in Jesus, prove not effectual to them when proclaimed in the language, and enforced by the authority of that gospel which is the "power of God unto salvation," I confess I see little ground to hope that it will prove more effectual, when proclaimed in the language, and grounded on the authority of the church,—that the Holy Spirit, who alone "teacheth savingly and to profit," will be more powerfully and efficaciously present with the truth, when grounded on human authority, than when propounded on that which is divine.

If it be still alleged that these men may derive this benefit from a reference to the church formularies, that they may be led more carefully to examine, and perhaps more readily to adopt the doctrines of the gospel, when they are convinced that they are also the doctrines of the church, I would suggest, that such a reference may with more prudence and safety be made any where, rather than in the pulpit, where, if it do good to some, it is likely to do harm to more. I would suggest farther, that as the doctrines of the gospel, however firmly they may be believed on the authority of the church, can never prove "the power of God unto salvation," until they be believed on His authority,—this I think will not be denied,—the preacher ought never to refer to the former, without a clear and marked exposition of the immense difference between the two authorities. The supremacy of the Scriptures would thus be preserved unimpaired, and they would be exhibited like their Divine Author, as dwelling in unapproachable light and glory.

The human soul may be renewed in the image of God, and may be made a partaker of the divine nature, and may be enriched with divine life, through the vital influences of his in-

dwelling Spirit ; but yet even when crowned with all the glory that Christ has prepared for them that love him, it must still remain at an immeasurable distance beneath the Supreme Author of its spiritual life and glory. Even so, human formularies may contain a most luminous and faithful exhibition of the leading truths of the holy Oracles ; yet either in point of doctrinal authority, or of saving efficacy, it would be blasphemy to place them on a level, or on any thing approaching to a level, with the divine source whence they are drawn. The man who forgets that the truths which he believes, are the word of God, will not long remember that the spiritual attainments which he has made, are the work of God. He who thinks it faith enough, to believe on the authority of the church, will be likely to think it righteousness enough, to die in the communion of the church. And that a man may do both, and yet be far from God, who doubts ? How extremely cautious then ought the preacher to be, lest he should, even inadvertently, be the cause of generating or encouraging such a delusion, in any of his hearers !

But is such caution always observed, either by preachers or by writers ? Far from it. Doctrines are often proved by referring the hearers and readers to the authority of the church, without any attending reference to Scripture at all,* and still more frequently by a reference to both, without the slightest intimation that the one authority is not just as good as the other. It may perhaps be alleged, that the people are so well

* To such a length is this carried, that I this week met, in a book intended for the young too, with a reference to a beautiful passage of Scripture, but the reference is made solely to the Book of Common Prayer, without the slightest notice that the passage there is merely a quotation from the Bible. Surely the most enthusiastic admirer of the Common Prayer,—and it is far from my intention to say one word against it,—can hardly think this a *proper* mode of giving expression to that admiration. I recollect once taking up a book published in Edinburgh a few years ago, entitled “ Rich and Poor,” I think, of which the title-page was all that I saw. But there I saw the motto, “ Spare no arrows,” attributed to John Knox. I admire Knox, as far as a man may do, on this side of idolatry, but even to him I would not attribute the language of Scripture. In this case I suppose the reference was merely a mistake, and might do no harm. But it could do no good, and such mistakes had better be avoided.

aware of the distinction, that any formal recognition of it is unnecessary. I am, however, very fully convinced, that the people are far from being well aware of the distinction; and if they were, such a mode of addressing them is the readiest possible way to make them forget it. I need hardly remark, that there are preachers even in the Protestant Church, who use this mode of proving their doctrines, just because they would willingly have the distinction between the authority of the Bible, and that of the church forgotten; or rather would have the former subordinated to the latter. It is surely then incumbent upon those who maintain the great principles of Protestantism, and believe in the supremacy of Scripture, to avoid so pernicious an example.

And if it be wrong and dangerous to refer to the authority of the church in support of the doctrines of the gospel, it is surely still more so to refer, for the same purpose, to other authorities to which much less respect is due, and from which much greater danger may be apprehended. I allude to the Apocrypha, the decrees of the early Councils, and the writings of the Fathers. I would never for one moment dream of placing any, or all of these on a level with the *Syntagma Confessionum*, or with the formularies of the Church of either England or Scotland. And supposing the Bible to be lost, and we were left to choose whether we would accept of the Apocrypha, the Councils, and Fathers; or of the formularies of either of these churches, as containing the fullest and most accurate exhibition of its doctrines,—as the best substitute for the loss, I would put it to any man who is qualified to judge, whether he would hesitate one minute as to his choice. For myself, I would at once prefer the formularies of either of these churches, to all the uninspired writings that have come down to us from the early ages.

Do I then decry these writings as useless, or denounce them as pernicious? I do neither the one nor the other. With regard to the Apocryphal writings indeed, I shall not here give any opinion, farther than this, that having been composed by men who knew nothing of the gospel, their value, supposing them to have any value, which I neither

affirm nor deny, is not for a moment to be compared with that of the writings of the Christian Fathers. Of these latter, I am far from thinking as lightly as many do. On the contrary I conceive, that every well instructed theologian ought to make himself acquainted with them. But on the other hand, I attribute to them no authority whatever. The Fathers were good and sincere Christians; and it is not merely a matter of curiosity, but a matter of great usefulness, to know how holy men wrote, when Christianity was yet only beginning to be known. As historical documents, and as exhibiting the form of the Christian Church, and the nature of the doctrines commonly taught, their writings are highly valuable. But authority they have none. They were good men; but even as interpreters of Scripture, they are far from being equal to many modern writers.

But we find many writers referring to their authority, as assiduously as to that of Scripture itself; and that authority is produced in the most triumphant manner, as decisive of those doctrines on which it is made to bear. In works of a controversial nature, more space is frequently allotted to their testimony, than to that of Scripture itself. The consequence of this is obvious enough. The reader is unwarily led to consider their authority as equal to that of Scripture, and to feel that if he has the Fathers on his side,—and his opinions must be of a very odd complexion indeed, if he cannot get quotations from the Fathers to sanction them—he is quite safe. And while doctrines are proved indifferently, by a reference to the Scriptures, or to the Fathers, the unlearned and unwary reader will place the same reliance on both, so that every particle of authority attached to the latter, is just so much detracted from the former.

Now, to a man who thus appeals to the authority of the Fathers, I would say, Are you willing to abide by their authority, and to believe all that they teach? He would instantly answer, No, I will do no such thing. Then what should prevent me from replying, It is surely too much to be borne down by the authority of men, who have mingled their writings with things, which, to read with any tolerable degree of

gravity, would, even after a visit to the cave of Trophonius, “defy all power of face?” The Fathers themselves have shewed us the fatal effects of departing from the simplicity of Scripture, and of founding the truths of God, upon any other authority than that of the Word of God. In order to escape from the objections which the heathens were accustomed to make, to the meanness and simplicity of the Scriptures, they often rejected the literal sense of Scripture altogether, and adopted the most ridiculous interpretations, for the purpose of giving to every passage, a meaning *worthy* of its Divine Author. The effects of this mode of interpretation, it is not my purpose here to trace, but they were long and deeply felt. I may remark, however, that this method of escaping from the objections of the infidel decidedly proves, that they were totally ignorant of the present prevailing *theory* of inspiration, which certainly saves the Christian advocate a great deal of trouble, by enabling him to give up, as uninspired, all that he may find it difficult to defend. And let me, in passing, offer up my humble mite of gratitude and praise to that Divine goodness which hath ever watched over the integrity of the Holy Oracles, that no such *theory* ever entered into the minds of the Fathers,—that however hard they might be pressed by the arguments of the infidel, they never attempted to escape from the pressure, by abandoning whole books of the Bible as uninspired. What would have been our condition now, if they had?

It was in the school of Alexandria that the practice began, of mingling human authority with Divine; and for many ages after, Plato at one period, and Aristotle at another,—here one mighty name, and there another, reigned supreme in the Christian schools; while the authority of the Bible was altogether forgotten, or lightly esteemed. And should we adopt the same practice, and mingle what is human with what is Divine, I need not predict the consequences, they are recorded in the history of the dark ages, and written in the pages of scholastic theology. When we begin to tamper with the sole, supreme, and undoubted authority of holy Scripture, there issues a voice from those dark ages, a loud, emphatic

voice, which saith, Stay thy rash hand, look to the past, and beware.

That there should be some authority, whose decision in all religious questions is final, is self-evident. But it is no less evident that that authority must be Divine, and its decisions infallible. And such infallibility assuredly resides not in any human writings. Should all the Fathers of all ages conspire to tell us, that God is a redeeming God,—that he will freely forgive the sins of all who come to him through Christ Jesus, we would naturally ask, what authority they have for saying so. If they can give us no other authority than their own,—if they merely tell us that *they* believe, and think it reasonable that all men should believe this; would this, I ask, give one moment's peace to the soul, agitated by a sense of sin, and seeking where it may find a place of rest? It would not. But if they tell us that they believe it on the authority of God's own testimony, then we will believe it too, not on their authority, but on that of the Divine testimony on which their own belief is founded.

Their authority stands just on the same ground as that of modern writers. If you find a sinner anxiously inquiring what he shall do to be saved, you would never think of telling him that Wilberforce or Scott, Owen or Henry, have declared, that through faith in the Lord Jesus Christ, the greatest sinner may hope for pardon; for he would immediately retort, How did they learn this? If it be merely their own opinion, they may be wrong. But if you say they learned it from the declaration of God himself, then he will believe, and find peace and rest in believing, not on their authority, but on that on which they themselves believe it. Of them, and of the Fathers as well as of them, it may be said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."*

* Before quitting the Fathers, I may refer the reader who wishes to see my estimate of their value, to a paper from which I have already copied freely, namely, A Review of Coneybeare's Bampton Lecture, published in the Christian Instructor for March and April 1826. See particularly p. 189—191. To many this estimate will appear much too high. I can only say, though it is rather against my present argument, that were I to draw up that estimate again, it would probably be somewhat higher.

The truths of the gospel are such, that they *can* rest on no authority save that of God alone. He has been offended. He is our judge, and he alone can tell, whether he will forgive the sinner at all; and on what terms, or through what medium, he will grant that forgiveness. This privilege belongs to every man. If we have offended a neighbour, he alone can tell whether he will forgive the offence at all, and upon what terms he will forgive it. He may insist upon terms which we think unreasonable and foolish; but still, if we are resolved to be reconciled to him, we must just submit to these terms. We have no right to dictate to him, because we are the offending party. Neither can any other man tell us what terms of reconciliation our neighbour will accept, without his own authority.

Now, surely a privilege which undoubtedly belongs to ourselves when injured, does still more evidently belong to God. I have offended God. Will he forgive me at all? or in what way will he do so? are questions of unspeakable moment. Who can answer them? No human—no created being. The speculations, reasonings and conjectures, of the Fathers of the first ages, or of their more learned sons of the last ages, amount just to nothing. If we cannot, without his own authority, answer for a fellow-creature, much less can we answer for God. But when God himself declares that he will pardon, I at once believe it: and when he declares that he will pardon only through the redemption which is in Christ Jesus, I am at once convinced of the necessity of seeking that pardon through Christ.

Nor can it be any bar to my belief in, and acceptance of the atonement, that it may appear to me, as unhappily it does to many, to be an irrational and improper plan of reconciliation. It does appear to me to be “full of wisdom, and perfect in beauty,”—to be absolutely necessary, in order to render the pardon of sin consistent either with the majesty of the divine government, or the sanctity of the divine law,—with the security of angels, or the safety of man. Angels desire to look into it, and they learn wisdom from it. The Christian finds delight, and comfort, and edification in meditating upon it.

But even to him to whom it appears quite otherwise, I would say, You have no right to prescribe to God, nor to deny him a privilege that you claim for yourself. If you wish to be reconciled to him, you must just submit to his terms. These terms, instead of exhibiting a wisdom, and a richness of grace and goodness beyond all understanding, may appear to your narrow and limited view, to be unreasonable and improper. They may mortify your pride, but there is no help for it. God hath spoken, and nothing is left for you but submission to his will, whether you can see the propriety of what he wills or not. All that you have to do is to ascertain, from his own word, what his will is. You cannot enter into the designs of, nor answer for a fellow-creature, without his express authority; much less can you enter into the designs of, and answer for the conduct of that God, whose very existence you could never have known without his own revelation. And if you never could have known even the existence of God, without his own revelation, how foolish is it to suppose that you can know his character, and his designs toward his fallen creatures from any other source! He who fancied that he could suggest improvements in the mechanical structure of the universe, had no power to carry his projected improvements into effect; and surely he would have been deemed worse than insane, had he refused to live in the world at all, because it was not framed in the fashion that he would have had it. In the same manner, you may think yourself capable of suggesting a better plan of redemption, than that which God has appointed. But you have no power to effect the establishment of your own plan; and surely you must be worse than insane, if you refuse eternal life, just because you think it might possibly have been offered in a way that would have pleased you better.

In short, there is but one authority in matters of faith, and that is supreme, and not to be resisted without guilt. All others, whether the sayings of ancient, or the speculations of modern writers, are of no authority, and cannot be received as such, without sin and danger. When my soul is in peril, I will not, and I cannot believe those doctrines, on the truth

of which my hopes of salvation depend, upon any authority less than divine. If God hath *not* proclaimed pardon to the guilty through the blood of Christ, then the speculations of no man, nor of any number of men, however wise and holy they may be, can afford me the slightest ground of hope. They may be wrong, and I, relying on them, may perish. But if God *hath* proclaimed pardon to the guilty, through the blood of Christ, then, believing this happy truth upon his testimony, I need not the testimony of any Fathers, whether ancient or modern, to give me a fuller assurance of faith; the authority of God is enough for me. I do but weaken, nay, degrade this authority, and shake instead of strengthening the grounds of my faith, when to the testimony of God, I find it necessary to add that of Fathers, Councils, Church Formularies, or my own reason.

When the prodigal son returned to his father, he returned full of fears and apprehensions as to the reception that he might meet with. He felt that he could no longer hope for the privileges of a son; and he therefore determined that he would ask to be received only as a servant. Now, had any of his father's servants met him by the way, and assured him that he would be received in the kindest possible manner,—that his father would still treat him as a son, and load him with all the expressions of parental affection, he would at once have eagerly inquired, if the servant had heard his father say so,—if he spoke by his father's authority. If the servant said that he did, then it is obvious that the son's fears and apprehensions would give way to the most joyful hope. But if the servant said that he spoke only from his general knowledge of the father's benevolence, it is equally obvious, that this mere opinion of the servant, would bring little or no alleviation to the fears and apprehensions of the son. Nay, had he, from the opinion of the servant, acquired such a degree of assurance, as, on meeting his father, to express his expectation of being restored to his former place in the family, is there a reader of his history who would not have been disgusted at his presumption?

But, on the other hand, after the expressions and proofs of kindness, with which his father met him,—after his father's

embrace, and his tears—after the ring,—the robe—the fatted calf,—if, I say, after all this, the son, still requiring farther confirmation of his father's kind feelings towards him, had gone to question the servants, and to ascertain from their reports, whether all this kindness was real or not ; I would ask any man of common feeling,—believer or infidel,—whether a grosser insult could have been offered to his father ; or whether his father would not have been shocked beyond measure, to find that all his own expressions and proofs of undiminished kindness, could not be depended upon, till confirmed by a servant's authority.

The application of this is so plain, that I need hardly make it. I am that prodigal, returning to a father whom I have deeply offended, and in whose house I feel that a servant's place is all that I can venture to hope, and more than I have any right to claim. A servant meets me, and tells me that after a thousand sins and errors past, a father's house and a father's heart are freely open to me still ; and that a father's yearnings have followed me through all my follies and all my wanderings. This is indeed “ glad tidings of great joy.” But I ask what grounds he has for saying so, because I feel that such tidings are too good and happy to be rashly believed. If he tell me,—as, alas ! Zion's mourner has been often told,—that his report is founded on his knowledge of my father's goodness, I can derive from it no hope. But if he point to the written record of the Father's will, and produce his own Divine authority, then I can rely upon it that I may return to him, with the assurance of being accepted. And when I have returned, and have received all the manifestations of a Father's goodness,—when his love has been shed abroad in my heart,—when his Spirit bears witness with my spirit that I am his,—when my own experience testifies the truth of his every promise, and the sufficiency of his grace,—then I require not that the graciousness of his thoughts towards me, should be confirmed by any inferior authority. I rest not on Fathers or Councils, or on my own speculations with regard to what God may or may not be expected to do, in certain circumstances ; but resting on the written record, and on the tried

faithfulness of the Holy One, I say to them all, "Now, I believe, not because of your saying, but because I have heard myself, and know that this is indeed the Christ, the Saviour of the world."

I shall be told perhaps, that this is not letter-writing, but preaching. Be it so. Preaching is my profession, and I delight in it. And much as I prize well conducted controversy, and much as the world is indebted to it, I confess it gives me pleasure to retire a while from the din of controversy, and from the turmoil of battle, to refresh myself, and my readers too I hope, with the fruits of that vineyard, for the possession of which, I am called upon to contend. But I return.

If the preceding remarks have any foundation in truth, it follows that there cannot be a deed of more awful presumption, or of deeper criminality, than to interfere with the authority or with the integrity of the Word of God. Yet men in every age, have manifested the strongest propensity to this. Before the coming of our Saviour, God successively placed men in a great variety of situations; that man, under all varieties of circumstances, might try what his own unaided efforts could do, to raise him from his moral degradation. In every instance, the experiment most signally, and most instinctively failed. By every instance was it most clearly proved that man, unless borne upward by an Almighty arm, and carried forward by the breath of a Divine Spirit, would never arrive at the knowledge of God, nor ever attain the true dignity of moral excellence. How impressive is the lesson taught by the history of the past! But by far the most instructive and impressive lesson, is that which we learn from the history of the Christian world. When God had removed the darkness that brooded over former ages,—when he had sent the Saviour, and clearly revealed the plan of redemption,—when he had given us in his Word, a clear and infallible guide; it might have been thought that man's future improvement was perfectly certain and secure,—that with this Divine guide in his hand, and the glories which it reveals in his eye, he would rush forward with irrepressible ardour, to seize the heavenly prize; but no. All past experience goes to prove, that even

with the Bible, we are not less dependent on the grace of God, and on his Divine teaching, not less incapable of arriving at the knowledge of Divine truth, than without it,—that, unless the truths of the Word of God be brought home to our hearts by the Spirit of God, we will sooner contaminate that fountain of life, by mingling it with our own follies, than become wise by the adoption of its wisdom, or pure through the reception of its purity. In every age there has existed a strong disposition, to impose our views upon the Word of God, rather than to draw them from it.

“ This book, this holy book, on every line,
Marked with the seal of high Divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp from off the everlasting throne
Mercy took down, and in this night of Time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.”—POLLOCK.

But this lamp of Divine light,—this star of heaven it is alleged, must have its pure beams mingled with the feeble ray of human wisdom, ere they can be fitted to penetrate and dispel the darkness of Satan’s kingdom. This stream, which in all ages has gladdened the city of God,—this fountain of salvation, whence saints and martyrs have drunk life and immortality, must be improved by the capelenation—the cauponation of learned doctors and profound divines. This “sword of the spirit” must have its hilt and its scabbard adorned with the curious devices of human workmanship, and even its blade must have its plainness concealed, and be damaskeened with many a studied ornament, that its glare and its glitter may attract those who are insensible to the intrinsic value of its metal, and have never felt the penetrating keenness of its edge. In short, the word of the living God must go forth under the patronage forsooth of the Apocrypha,—that word which Jehovah has declared shall not return unto him void,—that word which is as a fire, and as a hammer that breaketh the rock in pieces,—that word which we are commanded to

preach, saying, "Thus saith the Lord God, whether men will hear, or whether they will forbear,"—Yes, that word must be ushered into the world under the protection of the dreams of lying prophets, the fables of false historians, and the immoralities of misguided philosophers !

Upon this principle, it is not denied, that the London Committee have acted. That they erred in so doing, is now also very fully admitted. But then we are told that the error was a very trifling one,—that they were led into it inadvertently, and with the best possible intentions. How they were led into this error, I am not called upon to inquire; and the goodness of their intentions I feel no disposition to dispute. But when I am told that this is a trifling error, fallen into with the best intentions, I must remark, that there is perhaps no error, for which a similar apology may not be made. Men do not usually embrace error for its own sake. It is its nature to creep in privily and unperceived, and to gain admission by the appearance of a good design, and the promise of a good result. Did it exhibit itself at once in all its native deformity, and with all its pernicious consequences in its train, it would be instantaneously rejected. The father of error knows that he must be transformed into an angel of light, before he can hope for success. Every error that was added to the doctrine and discipline of the Primitive Church, was held out as but a trifling innovation, and introduced with the good intention of rendering the gospel more attractive to the heathens, or more impressive in the eyes of Christians. But the good intentions with which these additions were introduced, did not prevent them from swelling into a system of corruption, from which we are yet but partially emancipated. That error, with regard to the inspiration of the Scriptures, which has proved so fatal on the continent,—to which the conduct of the London Committee has given such unhappy encouragement, and which, in order to exculpate them, their defenders are propagating at home, with such unwearied assiduity; was originally introduced as an useful truth, and with the best intentions. Could they who first introduced it, have foreseen the pernicious extent to which

their principles would be pushed by their successors, and the spiritual desolation which has been the result, who can doubt that the error would have been at once abandoned? Even so, the good intentions of the London Committee, can have no effect in rendering their error less fatal. If any man think the error trifling, he must, I should suppose, be one of those who consider every question with regard to the Bible—a trifle. If the Bible be a trifle, and if the great fundamental principles of the Reformation be a trifle,—if it be a trifle whether we do, or do not know what the Word of God is,—if it be a trifle for evangelical clergymen to preach, not merely that gospel which they were ordained to preach, but also those Jewish fables which that gospel warns them to avoid,—if it be a trifle to have our population taught to view the Apocrypha in the same light as they do the Bible,—in fine, if it be a trifle whether our young men, who are training up to the ministry, be sent forth with those low and loose views of inspiration, which they may at pleasure push to results subversive of Christianity, or with that reverence for the Divine Word, which will make them anxious to have every part of their instructions founded upon the “law and the testimony,”—if these be trifles, then shall I also admit, that the error of the London Committee is a trifle, for which it would but ill become them, as Christians or gentlemen, to express any contrition.

But “they have now renounced the Apocrypha. They have passed resolutions binding themselves to have no more connexion with it, and therefore so far as this matter is concerned, their claim to our confidence is just as great as it ever was—nay, greater” say some. Now, to this statement, I can by no means accede. They have not renounced the Apocrypha; and their resolutions are not fitted to inspire confidence. That they have not renounced the Apocrypha, I infer from the resistance that they made to their anti-Apocryphal resolutions, and from the reluctance with which they were dragged into the adoption of these resolutions. They contested every inch of ground that they have yielded, and yielded at last, not in consequence of their own conviction,

that the abandonment of the Apocrypha was proper, but because it was expedient to yield to the prejudices of their constituents,—to “appease the ignorant clamour that had been excited.” That they have not renounced the Apocrypha, I infer from their employing, to carry into effect their resolutions, men whose hostility to these resolutions, and to the men whose struggles rendered them necessary, is bitter and undisguised.—That they have not renounced the Apocrypha, I infer from the testimony of Dr STEINKOPFF, and Mr BRANDRAM. These gentlemen have both declared that they consider the abandonment of Apocryphal circulation, to be not merely inexpedient, but *sinful*. Yet they both continue to hold their official situation as Secretaries. Now, on the supposition that they are men of common integrity, I cannot suppose that they have bound themselves down, officially to follow out a line of conduct, which they have both denounced to be sinful.—That they have not renounced the Apocrypha, I infer from their alliance with foreign Apocryphal Societies. These Societies have been called into existence by their exertions, and are upheld by their bounty. They hold in their hands the sinews of the activity of all their foreign affiliated Associations, as has been remarked by one of your Secretaries. And it is surely to little purpose to tell us that they do not circulate the Apocrypha themselves, while they are upholding and encouraging Societies that do so. They thus prove that they have no real aversion to the Apocrypha, and I should consider it much more to their credit, to circulate it boldly and openly, than in this indirect manner.—That they have not renounced the Apocrypha, I infer from their connexion with VAN ESS, who is, I believe, the most extensive circulator of the Apocrypha in existence. Into the whole details of this connection, I shall not enter, but rather refer to the complete exposure of them by ALEXANDER HALDANE, Esq. I may just mention the fact, that they pay him £300, a-year, which in Germany, is understood to be worth more than twice that sum in England, for circulating their Bibles without the Apocrypha ; while, at the same time, he is constantly and actively engaged in preparing and circulating his own Bibles with the Apo-

crypha. They pay him a liberal salary for circulating their Bibles, quite sufficient to entitle them to demand the whole of his time, and to bind him down to pure circulation. But do they do this? By no means. They only require, for what purpose they best can tell, that their Bibles shall be kept entirely separate from his—shall not be kept in the same room, or sent out in the same packages; dreading, perhaps, lest the mere juxta-position of the books should produce that evil, which they have no fear of producing by the sanction, which, through their foreign allies, they give to the Apocrypha.

I had intended to write a commentary on the very curious letter, in which they justify their connection with this gentleman. I am getting ashamed, however, at the quantity of paper that I am consuming, and shall confine my attention at present to one passage. It is this: "The terms 'official relation,' 'official capacity,' 'official agent,' are introduced, because the Committee feel that what Dr Van Ess may do in his private hours, does not come under their cognizance, any more than what may be done in such hours, by ourselves, or any agent, or indeed any member of the Society." This precious argument may be thus illustrated. Our ministry sent Sir Frederic Lamb as their ambassador to Lisbon, with instructions to maintain the authority of Don Pedro, and the constitution. Now, let us suppose that Sir Frederic in the day-time, and in his "official capacity," exactly complied with these instructions; but in the night time, in his private hours, caballed against the constitution, and in support of Don Miguel's pretensions; would the ministry have acknowledged this fine distinction between a man in his official capacity, and the same man in his private hours? or, would they have said, while Sir Frederic was, in his private hours, undoing all that in his official capacity he did, that what he did in his private hours, did not come under their cognizance? I trow not.*

* My friend Mr Brown is too rich to find any fault with me for stealing an illustration of his. Perhaps he will not so readily excuse me for treating it, as thieves sometimes treat the plate they steal,—so crushing it, that the owner cannot easily identify it.

Dr Van Ess, the official agent of the Committee, is bound most religiously to abstain from having any thing to do with the Apocrypha. But Dr Van Ess, the Roman Catholic clergyman, is bound, under the sanction of a curse, to consider the Apocrypha as an integral part of the Bible. Dr Van Ess walks into the room in which the Committee's Bibles are kept. Here he breathes an official atmosphere, and is completely under their control. If he ventures to touch an Apocrypha here, they will dismiss him. How they are to discover it, if he should transgress, the letter does not say. Dr Van Ess walks into the room in which his own Bibles are kept. Here his official character leaves him. What he may do here comes not under their cognizance, and here he labours in his vocation of producing and circulating the Apocrypha. His changes of character are as sudden and as complete as those of poor king Richard.

“ Sometimes am I a king ;
Then treason makes me wish myself a beggar,
And so I am. Then crushing penury
Persuades me I was better when a king ;
Then am I king'd again.”

And such a combination of ludicrous absurdity, and miserable sophistry, is declared to be “ perfectly satisfactory.” With men to whom this is satisfactory, it is useless to reason ; and to men who do not choose, out of deference to the London Committee, to forego the exercise of common sense, it requires no exposure.

To you, Gentlemen of the Corresponding Board, Van Ess has proved a luckless ally, as you have ventured upon a statement with regard to him, from which I should have thought, that even the hardihood of official assertion would have shrunk. You say, page 24, “ The assertion of *unbound Bibles* being granted to Dr Van Ess is entirely false.” By what fatality, or fatuity, you were led to make this assertion, I shall not stop to conjecture. I need not tell *you* that your assertion is “ entirely false ;” but will my readers believe me, when I tell them, that after making this assertion, you have actually published the letter of the London Committee, in defence,

among other things, of granting "unbound Bibles to Van Ess." This, I fancy, is just a new instance of the influence of that "logico-chemical science," formerly referred to, and which has, I suspect, been the science of human nature in all ages,—a science which, by the union of many very tolerable heads, composes one *great* blockhead; and by the combination of a number of consciences, each sufficiently narrow and scrupulous, produces "a conscience like Goswick street," which has only one side.* I hope the phrenologists will not overlook the tract of speculation here opened to them. It has been always known, that a man will venture to make assertions, in which he is sure to be supported, which he never would have made on his own sole responsibility. I confess I am extremely curious to know how you will act, after your numerous mis-statements, of which that which I have noticed is only one of the most glaring, have been so completely detected and exposed. Will you console yourselves with the reflection, that, as individuals, you are all upright and honourable men, and that the stigma of such a work as your "Statement," rests not upon any of you, in your individual capacity? They who can reason with regard to Van Ess, as the London Committee have reasoned, and can assert with regard to him, as you have asserted, may very possibly find consolation in such a refuge. But if the "Board" can stoop to such statements, I should consider it no very honourable distinction, to be named as a member of it. Had your luckless assertion, and self-contradiction, with regard to Van Ess, stood alone, I would have attributed it to some unaccountable mistake, to which the most accurate are liable; and would have deemed it uncandid to notice it farther, than merely to point it out to you. But it is only one among many statements, which have expsed you to just reproof.

I return to the London Committee. That they have not

* A Northumbrian Proverb. Goswick is a village, consisting of a single row of houses, built on the beach, and facing the sea, so that it can never have another side. It is therefore used as an illustration of a conscience unconscionably wide.

renounced the Apocrypha, I infer from the ceaseless attempts that are made by their defenders, to unsettle mens minds with regard to the Canon of Scripture,—to exalt the Apocrypha,—and to inject doubts with regard to some of the books of the Old Testament. To what purpose is all this, if the Apocrypha is really and sincerely renounced? This may prepare the people in England for desiring the insertion of the Apocrypha in their Bibles, and for the return of the Committee to its open and direct circulation, but can surely never lead to its total abandonment.—That they have no intention ever to renounce the Apocrypha, I infer from their resolutions on the subject. Instead of entering into an examination of their present resolutions, and shewing how utterly insufficient they are,—how they leave an open door for the indirect circulation of the Apocrypha, and how they require us to confide, not merely in the integrity of the London Committee, but in the integrity too of all their foreign associates,—a confidence much too wide for me; in hastening to a close, I shall just remark, that the history of their resolutions is a most melancholy one. One would think that it cannot be a very difficult matter to frame a resolution against the circulation of the Apocrypha, sufficiently distinct and explicit. I do think that were I employed, I could, in the course of five minutes, and that without biting my nails, beating my brow, or exhibiting any of the usual symptoms of desperate thinking, produce a resolution, which would divorce them from the Apocrypha, at once and for ever. Yet it cost them years of study, before they arrived even at their present most unsatisfactory resolutions. And why? Just because they were not willing. Here lay the sole difficulty. Besides, what security have we that the present resolutions will be better observed than their former resolutions were? Either the past resolutions were what they professed to be, anti-Apocryphal, or they were not. If they were really anti-Apocryphal, then the men who found them a feeble barrier to their Apocryphal propensities, will, as far as I can see, find the present resolutions as feeble. If they broke through the first, pray what is to prevent them breaking through the last? But if their former resolutions were not

really anti-Apocryphal, but were couched in such a studied ambiguity of language, as to leave room for the practice which they professed to condemn,—if they were intended merely to “administer a salvo to the consciences of objectors at home, while abroad the evil remained precisely the same as ever;”—if they were mere juggling oracles, intended to

“Palter with us in a double sense;”

To keep the word of promise to the ear,

And break it to our hopes.”

Then the men who could use such means of lulling suspicion to sleep, will not, I apprehend, be bound by *any* resolutions. We have had many more resolutions, than men, “not deficient in the virtues of simplicity and godly sincerity,” could have required. It is indeed vain to hope, that men, who can lay hold of an ambiguous expression in a resolution, perhaps purposely inserted in it, to apologize for the very practice, which the resolution was professedly framed to condemn,—who can quibble with legal nicety about the *expressions* of a rule or resolution, of the *purpose* of which there can be no doubt,—will pay much respect to their resolutions. Good resolutions are very good things; but they cannot execute themselves. What we want to see is, not a set of resolutions, for had the law of the Society never been broken, they would never have been necessary,—but a set of men managing the concerns of the Society, whose private principles are in accordance with their public duty, and who will devote themselves to the circulation of the Bible alone, by means which the Bible sanctions. That the London Committee are such men, if we believe their own declarations, it is impossible to believe.

Nor can I be understood to cast the slightest reflection on the character of any member of the Committee. I have no such intention. Give me *thirty-six* English gentlemen, who are pledged to carry any particular object into effect; and whatever anxiety I may feel with regard to that object, I shall go to sleep, perfectly satisfied that they will redeem their pledge, aye, even though its redemption should lead them “through rending steel or rolling fire.” But they cannot accomplish impossibilities, nor can they undertake for the

correctness of proceedings, over which they have no control. We have been told again and again, by the apologists of that Committee, as an excuse for their inconsistencies, and their breaches of faith, that the Committee is so constituted, that *any man*, whatever his religious views or moral character may be, can make himself a member of it, by paying the requisite subscription. Even the notorious Carlile or Cobbet, may become members if they please, and vote for circulating Paine or Palmer with the Bible. And there are, at least, *five hundred* who have a voice and a vote, at all the meetings of Committee. Now, how can the *thirty-six* elected members answer for a faithful adherence to the resolutions, even supposing them to be as satisfactory as they are the reverse, when they form only a very small minority of the Committee? Besides, the Committee may very possibly know little or nothing, of what is doing in their name. The Secretaries have been accustomed, and for any thing the public knows, are accustomed still, to communicate to the Committee just such parts of their correspondence, as they think proper; so that they cannot form their decisions upon a full knowledge of the real state of matters. And is it in a Committee so constituted, that we are called upon to place our confidence? My astonishment is, that any man can be found, who will submit to the ridicule of being chosen a member of Committee, and thus made the mere puppet of the Secretaries, and responsible for transactions, over which he has no more control than you or I.

Finally, I have no confidence in the faithful administration of the London Committee, because they know that there are many who, from various causes, are so devoted to them, that, let them act as they may, they are sure of support. The conduct attributed to them was first denied. When it could no longer be denied, it was defended. When no defence could avail, they passed feeble and equivocal resolutions. When these resolutions neither satisfied the public, nor proved any restraint to themselves, they have now passed resolutions, making a nearer approach to a pure circulation of Scripture. But through all these gradations, there have been many to

trumpet their praises. We are told, on authority that will not be disputed on either side, that of the *Missionary Herald*, that a great proportion of the Methodists, Dissenters, and Quakers, are hostile to their present resolutions. Now, these are the very men to whom I would have looked for the most scrupulous jealousy, with regard to any infringement on the integrity of Scripture. Members of the Churches of England and Scotland have public formularies, to which they sometimes attach undue weight. But the Churches above mentioned have no such formularies I believe. The Bible is their sole standard of Orthodoxy; and consequently, they might be supposed to be particularly jealous as to any tampering with it. But it seems it is not so; and should the London Committee rescind their resolutions to-morrow, they can rely on powerful support; especially if to the foes of the resolutions just mentioned, we add the numbers of every denomination, who subscribe to the Bible Society, without caring much how its affairs are managed, and the numbers who are determined at all hazard, to support the London Committee, and have adopted as their motto,—

*“ Quicquid dicunt, laudo: id rursum si negant, laudo id quoque;
Negat quis, nego; ait, aio: postremo imperavi egomet mihi,
Omnia assentari: is quæstus nunc est multo uberrimus.”*

These grounds for utterly distrusting the London Committee, I pass rapidly over, and others I altogether omit; because in order to place them in a proper point of view, would require much more space than I can devote to them. This I do the more willingly, that my friend the Rev. Mr Lockhart, has promised a Review of the Newcastle Reasons for adhering to the London Committee, in which I doubt not that he will do them ample justice, and will enter into those details which are essentially necessary to exhibit the matter in a proper light. There is however one passage in the Newcastle Reasons, which I cannot pass over, without more particular notice. It is as follows,—

“ The assertion made at a public meeting in this town, that the windows of the Society’s House are glazed with plate-glass, can be proved to be totally untrue. This can be

done as well from the testimony of some, who have inspected the apartments, as from a letter written by Mr Tarn, the assistant secretary, to Mr George Richardson, of which the following is an extract :—

Bible Society's House, London, Oct. 27, 1827.

“ If Dr Thomson would favour us with a visit, we would most readily shew him every part of the Society's premises, in no part of which, would he find a window, or any part of a window, glazed with plate-glass, nor would he find his ideas of extravagance in other respects at all realized. *The windows indeed being glazed with double plates of crown glass, might naturally lead any one who did not examine them very narrowly, to suppose that they were furnished with plate-glass. But it is not so.*”

“ It is not necessary to say a word more on the subject. Whenever falsehoods such as this can be brought home to a witness, it is well known what would be the consequence in an English court of justice,—the entire testimony of that witness would be set aside.”—page 15.

That part of the extract from Mr Tarn's letter which is printed in Italics, is not his writing, but mine. Whether he forgot to write this very simple explanation of the mistake, or the Committee forgot to publish it, I pretend not to say. But I would ask any lady or gentleman in Newcastle, whether they would have thought the less of either Mr Tarn or the Committee, had this explanation been given? Or if they think that had the mistake happened in the case of the London Committee, instead of Dr Thomson, that explanation would *not* have been given? Truth is a very sacred thing when the Doctor appears to infringe it. Whether the Committee be actuated by the zeal of principle, or by that of party spirit, we shall see by and by.

If the Newcastle Committee ever adopted a single charge against the London Committee, merely because it was preferred by Dr Thomson, they were paying him a compliment, which I believe he never either expected or desired. And on

the other hand, if he has established his charges against them by the most incontrovertible evidence,—evidence which far from being repelled, has never even been fairly met, can that evidence be in the slightest degree weakened, by the supposition that Dr Thomson really is as bad a man, as the Newcastle Committee and Anglicanus are pleased to represent him? As a piece of reasoning, the Committee's comment on Mr Tarn's letter is ridiculous.

But I quote the passage for the sake of that rule of judgment which it lays down for our future guidance. Many harsh censures have passed in this controversy; and it is refreshing to find a general rule established by those, whose gentle spirits shrink from all contention; and over whom the "bad spirit" has no influence, as we find him more than sufficient occupation, on our side of the question. The rule is, That when a man states what is literally untrue, he may not plead that the mistake is of the most completely unimportant kind, having no effect on the great question at issue. Neither may he plead that he was led into it by misinformation, and firmly believed it to be true when he stated it. Neither may he plead that it is a mistake into which any man would very naturally fall. Nothing of all this will avail him, but he must just be contented to sit down under the stigma of the most abandoned character.

Dr Thomson incidentally hinted, that the Committee Room windows in Earl Street were furnished with plate-glass. This was stated to him by one who had seen them, and who, being probably no great connoisseur in glass, had mistaken for the appearance of plate-glass, the unusual glare of *double plates* of crown glass. He therefore had no doubt of the fact. But it was not literally true, though substantially so. The mistake was instantly laid hold of, and blazoned in the Newcastle newspapers. It was found necessary at the time, to divert the public attention from the facts and reasonings which he had addressed to them. This trifling mistake served very well for that purpose, and having done so, we thought that they who had dwelt upon it so triumphantly, would be willing to have it forgotten, that they had ever been reduced to the necessity of noticing it; but no.

A little does the poor good, and this mistake formed too rich a topic to be parted with so soon. The Anniversary of the Newcastle Auxiliary to London was held,—the clergy from a distance attended, and there, with all due solemnity it was announced, that both by parole and documentary evidence it could be proved, aye, that it could, that the London Committee were guiltless of the plate-glass. And then the mistake was, in the most dignified style, aggravated into a falsehood of so atrocious a character, as to disqualify Dr Thomson from giving evidence in a court of justice,—that is, in an English court; for no doubt the Scots swallow all that is offered to them, and would believe, even though you should tell them that the Apocrypha is the Bible.

Well, having got a good principle, as Franklin says, let us go through with it. And let us apply it first, as is most justly his due, to Mr Tarn himself. Did not you, Mr Tarn, on September 30, 1824, write a letter to Glasgow, containing the following sentence:—

“You appear, my dear Sir, to have been misinformed as to the publication, under the auspices, and partly at the expence of our Society, of editions of the Bible, in some parts of the continent of Europe, containing the Apocryphal Books interspersed amongst those that are Canonical; the fact is, that no such editions have ever been printed, nor is there a probability that they ever will be printed, at the charge of the British and Foreign Bible Society.”

Mr Tarn, you wrote this; and this you will not I suppose *now* venture to deny to be a mis-statement, affecting the very substance and marrow of the matter in question. You will not *now* deny, that many thousands of Bibles with the Apocrypha interspersed, had been printed at the charge of the Society, and particularly that *Fifteen* or *Twenty Thousand* such Bibles had been printed in London itself, in 1819. If you say you did not know this when you wrote to Glasgow, you establish the charge of *concealment* with a witness. And even though it should by some strange accident or other happen, that you really did *not* know, even in 1824, that many Apocryphal Bibles had been printed at the charge

of the Society, and that when you wrote the above, you really believed it to be true, this can avail you nothing. Dr Thomson believed his statement with regard to the plate-glass to be true, yet this availeth not him ; neither can it avail you. The rule is imperative. " It is unnecessary to say a word more on the subject. Whenever falsehoods such as this," &c. Therefore, Mr Joseph Tarn, in obedience to the Newcastle Committee's rule, march you out of court.

Let the rule next be applied to the Newcastle Committee themselves. They cannot object to being tried by their own rule of judgment. Gentlemen, I shall not enter into an examination of your reasons ; that I shall leave to Mr Lockhart. I shall merely bring forward a specimen or two, for the application of your rule. Your note at page six might be sufficient ; however, I shall leave the beginning and end of that note to stare in utter astonishment at each other, and to admire that rapidity of change which alters the persons of the Committee, according to my arithmetic, at the rate of no less than *three* in a year. I take my first specimen from page 12. You say,

" They,—the London Committee,—were not privy in any wise, to the introduction of the notes and comments in the Lausanne Bible ; and *as soon as their existence was notified to them*, they remonstrated against such an unwarrantable innovation on the common and fundamental principle of Bible institutions, with a promptitude and decision, which must discharge them in the eyes of all impartial men, from any participation in the guilt of the Committees of the Swiss Bible Societies, and obtain for them the praise of an undeviating adherence to the primary laws and constitution of their Society."

So say you gentlemen. What say the London Committee themselves ? The liberties that the Lausanne translators were taking, were notified to them by a letter of the Rev. Francis Cunningham, dated September 27, eighteen hundred and *twenty*. This letter was read in the Committee, and recorded in their minutes. The Committee's letter of remonstrance was sent off *immediately*,—that is on January 20, eighteen hundred and *twenty-three*. Here is promptitude. Mr Cunningham warns them in September 1820. On March 1st, 1822, the Bible it-

self is sent off to them with all its 50,000 alterations, and they write *immediately*, that is in January 1823. But then they were no less decided than prompt. And what does the reader suppose this decision effected? Such had been their promptitude, that half the impression of this Bible,—*exceedingly unfaithful*, nay, horrible, as it is described to be by men who are much better judges of this than the Newcastle Committee—had been disposed of, before they interfered at all. But then when they did interfere, it was with such decision, that doubtless they suppressed what remained. They suppressed *not a single copy*. Levade wrote them back, that he had been compelled to admit the notes and comments, against his will, because his coadjutors insisted that the London Committee knew what was going on,—they never dreamed that the Committee could be ignorant of it,—and had found no fault. Thus, all that they gained by their promptitude and decision, was, to have the blame of the notes and comments charged upon their own negligence. Promptitude and decision! Good.

Again, I refer to your note at page 14, in which you have repeated the old exploded account of concealments. Now, supposing every word of your account to be correct, it is altogether deceptive. The London Committee have been charged,—and their modest defenders fully admit a charge, which has been most incontrovertibly established,—with mutilating documents in order to conceal their mal-practices. They have been charged with concealing their Apocryphal circulation for many years. How do you gentlemen meet this charge?—a charge you admit, “of the most gross and reprehensible kind.” You lay hold on one particular instance of concealment, and you give what you no doubt conceive to be a most satisfactory explanation of this instance; but you never so much as hint, that you had ever heard of another instance, and that even if your explanation was ever so satisfactory, it does little or nothing to alleviate the general charge of concealment. It is most deceptive, therefore, even if true; but when you conclude your explanation in these words, “Such are the facts of the case,” I meet your assertion by a broad unqualified contradiction, and say, Such are *not* the facts of

the cāse. Write again, I beseech you, to Mr Tarn. I suspect you will not get him *now* to say, that the charge is “utterly groundless.” Your meek and gentle spirits are no doubt deeply surprised and concerned at the charge; but I trust you feel much consolation in that delightful emanation of the spirit of truth and of love, which anticipates the speedy reprobation of our designs and purposes; that is, I suppose, a speedy reprobation of the circulation of the pure Word of God. For other design or purpose entertained on our side of the question, know I none; if any other exist, I am no party to it.

And now gentlemen, that I have convicted you of infinitely more important mistakes, than Dr Thomson fell into about the plate-glass, which I have left a rich harvest for my friend, in whose work I would not interfere, what say you to your own rule? It saith, and to yourselves be the saying, to whom it is most justly applicable, “It is not necessary to say a word more on the subject. Whenever falsehoods such as these,” &c. However much I must have despised your reasons, I should never have dreamed of questioning your veracity; but your rule is imperative. Therefore, in obedience to that rule, do you gentlemen, march out of court. Your own rule completely disqualifies your testimony; and if your constituents have not altogether given up the privilege of thinking for themselves, they will judge of you by your own most charitable maxim.

I was about to apply this rule to the London Committee, and to others of their friends: but I am already disgusted with this amiable production of their good spirit. I have merely wrung the despicable weapon for a moment, from the feeble hands that held it, in order to make them feel, with what destructive effect it could be wielded against themselves. And having done so, I throw it back to them, disdaining any advantage that such a weapon can gain. They need it; I do not. They can condescend to use it; I cannot. Their cause requires it; I trust I shall never maintain a cause, the defence of which will compel me to stoop so low. Let them appeal to the prejudices of their readers; I appeal to Scrip-

ture and to reason. If these decide against me, I shall not be backward to retract. Let them attempt to blacken the moral character of an opponent, by aggravating a most unimportant mistake, into a falsehood of so atrocious a kind, as to disqualify him for giving evidence in a court of justice. It is all well, provided it be done in a meek and gentle manner, and without asperity. Be it mine to meet the arguments of an opponent, on their own merits, and without reference to his moral character, even though I should be guilty of the sin of rebuking him sharply.

I will not subject Dr Thomson to the degradation of defending him from a charge, occurring in a publication which, for the impartiality of its statements, would not discredit the talents even of the ingenious correspondent of *Anglicanus*, the "True Account" manufacturer, who sent his account, I think—I have not it by me—from Newcastle. He needs no defence of mine. Neither will I subject myself to the degradation of applying the rule of the Newcastle Committee to any other opponent. But they must expect that they themselves shall be judged by it; and while I feel thankful that they have forgotten the maxim, that in a cause like theirs, "Silence is wisdom," and exposed its nakedness by their mode of defending it; I hope they will not forget that an abstract principle once established, is no longer their private property; and that whatsoever measure they give to others, with the same shall it be measured to them again.

And what will the Newcastle Committee do? Will they, with the open candour of a manly mind, come forward, and admit that when they held up Dr Thomson to the public, in such odious colours, they were misled by passion,—had forgotten at once the principles of a Christian, and the feelings of a gentleman, and had subjected him to a judgment, illiberal and unjust? Or, will they maintain the correctness of their rule, and submit themselves to its decision? The one or the other they must do. And what will the people do? Will they still confide in their Committee without examination, or judging for themselves? It is highly probable. But that men can venture to put forth, and that the world can ac-

quiesce in such statements as those which you and the Newcastle Committee have put forth, appears to me one of the most ominous signs of the times.

I once fondly considered the London Committee as being, what I believe they have somewhere represented themselves to be, just the personification of that angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to all nations.* How did I glory in their course ! and that not so much on account of the many copies of the Bible which they distributed, as on account of the testimony which they bore, in the sublime simplicity of their fundamental law, to the supremacy and sufficiency of Scripture. How warmly did I bless their progress ! How earnestly bid God speed their labours ! But let us suppose that the angel had acted on the principle which his representatives adopted, and trace him for a moment in his progress. When he came to Ephesus, he would have taken care not to arouse the wrath of the craftsmen, and throw the city into a tumult. No ; but respecting their prejudices, he would have addressed them under the form of their own goddess, adorning his brow with her crescent, and his shoulder with her quiver, and while his right hand held forth the everlasting gospel, his left would have displayed the bow of the huntress. When he came to Athens, he would not with the bluntness of Paul, have denounced their superstition, and idolatry, and ignorant worship of an "Unknown God." No. But adopting a principle which was early introduced, and which in one shape or another has ever been the bane of the Church, he would have told them that the philosophy of Moses, and the philosophy of Plato, were extremely similar ; and that their own mythology was little else than an allegorical adumbration of the gospel, which he wished them to receive. And when he stretched his broad pinions, radiant with all the hues of heaven, above the sacred " woods that wave o'er Delphi's steep," would he, with the uncompromising fidelity of truth, have denounced the woes of heaven against them that use enchantments and

* See Revelation xiv. 6.

divinations, against them that peep and that mutter,—against them that have familiar spirits and wizards? Oh, no! He would never have been so foolish as thus to arouse the prejudices, and provoke the hostility, of the ecclesiastical authorities of the place; but arraying himself in all the insignia of the Delphic Apollo, he would have *cajoled* them into the acceptance of the Holy Oracles of God, through the medium of their own false oracles. And when he arrived in Germany, and was there assured that the Apocrypha formed a part of *their* Bible, obedient to what is now called the “law of love,” he would at once have complied with their prejudices; and assuring them that the Canon of Scripture was yet unsettled, he would tell them that, provided they were willing to receive the Bible, they should have it in any form they pleased, as it was no part of his commission to determine what should, or should not be esteemed canonical. And when, in the course of his flight, the “white cliffs of Albion” rose on his view, and his wings were fanned by the air that is breathed by the fearless and the free, and there heard many tongues demand, that the Prayer-book should be associated with the Bible, he of course would comply. No, by no means. Here his accommodating disposition leaves him; his desire to become “all things to all men” is gone, and he meets the demand by this simple, direct, and decisive answer: The prayer-book is indeed a very good book, but it is not the Bible. But when he was asked upon what principle, after conciliating continental Neologists, by giving them the Apocrypha, he could refuse to conciliate many wise and good, though perhaps too narrow-minded churchmen, by giving them a book so very much superior to the Apocrypha, what would the angel answer? Or on what ground would he defend his consistency? You, I suppose, can tell; for myself I cannot form the slightest conjecture on the subject. But this I believe, that whenever, or wherever the representatives of that angel may appear, they will be guilty of no shuffling, and of no adulteration of the everlasting gospel; their every step will be sanctioned by the uncompromising fidelity of truth, and they will present the gospel, and nothing but the gospel, to the nations, “whether they will hear, or whether they will forbear.”

One of your official men once stated as a reason why the Edinburgh should not separate from the London Society, that they thus snapped the tie which, through the British and Foreign Bible Society, unites us in sympathy with the Christian world. Were it indeed with the Christian world that that tie unites us, I should be truly sorry to see it snapped. But your present connexion unites you in sympathy with no small portion of the anti-Christian world; with the Neologists, Socinians, and Apocryphists of the Continent; with men who deny the inspiration of the Scriptures, and treat with contempt their peculiar doctrines; with those who persecute the faithful ministers of Jesus when living, and defame them when dead. You are allied with those who are doing every thing to defeat the efforts of the Continental Societies, to produce a revival of true religion there; and some of whom, Mr Drummond says, have even had the extraordinary folly to *avow*, that the preaching of the gospel on the continent must be hurtful to the interests of the Bible Society. This indeed is a very obvious truth. And I may remark in passing, that though I do not suppose you to have yet imbibed any hostility to these Societies, you have done them great injustice, in representing them as acting upon the same principle that the Bible Society acted upon, with regard to Kieffer and Van Ess. How could you bring yourselves to say so?

And in the tide of that sympathy which unites you with these allies, are you sure that there is no reciprocation? Is it certain that the tide always sets in one direction, and that, while nought but what is good and holy flows from you to your allies, nothing of a directly opposite description flows back from them to you? Gentlemen, the very reverse of this is but too certain. Since our unholy Continental alliances were formed, the lowest views of Scripture, and the most latitudinarian principles have been propagated, with a boldness and a zeal, which threaten the most pernicious results. When clear and muddy water meet, the latter may indeed become less turbid, but is it not equally certain that the latter will become less pure? I know of but one who could keep company with publicans and sinners, without contamination, and whose good

manners no evil communications could corrupt. Your own hearts may be so "established with grace," as to suffer nothing from the principles of your Continental allies; but this, I should think, can afford you no great consolation, when you see these principles pouring their poison over the land, and reflect that you have done what you could to countenance and encourage them. That you do not intend to do this I well believe. But your intentions cannot alter the tendency of your conduct. That in consequence of our Continental alliances, the most pernicious and destructive principles, with regard to the canon and inspiration of Scripture, have been maintained in the London Committee, and propagated throughout the land by their defenders, are undeniable facts. Of these principles you express your most cordial detestation. Yet you turn your back upon that Society which is struggling against these principles, and you support, and call on the Christian public to support, that Society which propagates these principles, and whose present conduct and situation renders the propagation of them essentially necessary to its support. Aye, and what is more marvellous still, you support the London Committee just for the sake of these fatal alliances. Is it not so? I can see no other reason. The Edinburgh Society separated from the London, just because the latter would not renounce these alliances. You detest the principles on which alone these alliances can be supported, and you strengthen the hands of the Society which clings to them, and you weaken the hands of the Society that repudiates them. To me this appears perfectly inexplicable. How you reconcile your principles with your practice, I cannot conjecture. It requires an acuteness of penetration to which I can make no pretensions. You feel the necessity of circulating the Bible. Well, there is a Society at your door, which has opportunities of expending, in the most unexceptionable manner, more money than either your liberality can supply, or your eloquence procure. What are your objections to this Society? Why should all Scotland withdraw from it? In what does it differ from the Society which you go to London to seek? Its Continental allies are not heretics. Is this

single consideration sufficient to overbalance all the other points in which its management is so much superior? But then you detest the principles on which alone a successful defence of Neologian alliances can be founded. I cannot suppose that you prefer the London Society because it is *grander* than the Edinburgh, for you are not babies, but men. I cannot suppose that any *personal* feelings enter into your preference of London, because no such feelings can be supposed to operate, in the discharge of a solemn duty. In short, Gentleman, I am lost. Were I in your situation, I would judge it necessary, either to disavow my principles, or to change my practice; fearing lest a continuance of the practice would by and by leave me little of the principle besides the name.

You say, that by your alliance with the London Committee, you are keeping up a constant testimony against the Apocrypha. How the support of Apocrypha Societies keeps up a testimony against the Apocrypha, is one of those many problems, through which I have never been able clearly to see my way. You suppose, perhaps, that when the people on the Continent read the Bible, including the Apocrypha, the inspired books will recommend themselves by a majesty and power, which the uninspired do not possess; and the Apocrypha will soon be laid aside. Some such nonsense as this has been propagated by Mr Venn and others. But are we really to be gravely told that the unenlightened Continental peasantry, are, by reading the Bible, to start up into the possession of high critical skill; and to learn from it, what even our Brandrams, and Cunninghams, and thousands of our most esteemed divines, have not yet learned? No, Gentlemen, I will not insult you by supposing that you can really believe this. You must have some other way of explaining how Apocrypha alliances are to put down the Apocrypha, though I know not what it is. But I would just beg you for a moment to cast your eye up the stream of time, and point me out one instance, if you can, in which such unnatural alliances as you cultivate and plead for, ever failed to be productive of the most pernicious consequences.

But the London Committee are good men, and acting from

good intentions; and why should we separate from them? Just for that reason, Gentlemen, that they are good men, and acting from good intentions. I am fond of a bit of a paradox now and then; and I hope Anglicanus does not hear me, else he will accuse me of borrowing from his note of Dr Thomson's sermon. But do me the favour just to cast your eye again up that stream of time, and tell me what you see. Were not they good men, and acting from a good intention, who first mingled Greek philosophy with gospel truth? and you know the consequences of that. Were not they good men, and acting from a good intention, who first taught the people to celebrate the anniversaries of the martyrdom of the saints? and you know the consequences of that. Were not they good men, and acting from a good intention, who first assimilated the rites of the Christian church to the ceremonies of heathen worship? and you know the consequences of that. Were not they good men, and acting from a good intention, who first placed the pictures of saints in the churches which, living, they had adorned? And you know the consequences of that. But, to pass on, were not they good men, and acting from a good intention, who first sowed the germ of those principles which have produced such a moral desolation on the Continent,—which are rapidly producing similar effects here,—which you so cordially detest, and yet so unaccountably support? and the consequences of this,—no! the consequences of this you do not know, though they have made themselves abundantly and ruinously manifest. And it is just because *you* are good men, and acting from a good intention, that I think it necessary to warn every man, who will hear me, not to be misled by your statements, nor deluded by your reasonings. From the profanity of a profligate, or the heresies of an idiot, no man is in danger. Had your State-ment appeared with the names of *twenty-seven* utterly nameless beings emblazoned on its front, I certainly should never have wasted so much good paper upon it. A man must either be good, and act from a good intention, or at least have the appearance of it, before he can be qualified to do mischief. Look at Pelagius, Socinus, &c. and you will find that the sanctity

of their manners, together with the real or supposed integrity of their intentions, did more for their opinions than their arguments did. And if the London Committee be good men, and acting from good intentions, which I feel no disposition to deny, and which I hope may as truly be affirmed of the Edinburgh Committee, then I say, while they are acting in a manner palpably wrong, this is just an additional reason for opposing them,—for this is what alone renders their error dangerous.

Here is Mr Lockhart's Review of the Newcastle Reasons. He has done for them, as I had no doubt he would, what Alexander Haldane has done for you. He has submitted to the drudgery of entering into a very disagreeable, but very necessary detail; and has proved beyond the possibility of contradiction, that the Newcastle Committee are either most profoundly ignorant, or something worse. And what will they do? They must meet their constituents,—happily you have no such articles to call you to account,—and what will they say for not having long ago made to them those statements which Mr Lockhart has now placed within the reach of all? Will they say they did not know these things? Who will believe them? Will they venture to deny them? They cannot. Will they just admonish the people not to read, but to wink hard, believe desperately, and tear Mr Lockhart limb from limb, with their tongues? The experiment will be hazardous. The tongue of public reproach and private calumny has been extremely busy in Newcastle. I do not say, because I do not think, that the Committee have had any share in this; but they have, in their treatment of Dr Thomson, given a most mischievous sanction to this mode of warfare. Mr Lockhart may probably lay his account with being again assailed in this manner. But, courage my dear Sir,—they may seek for, and for any thing I can tell, from the hasty glance I have yet had time to give your Review, they may find some *plate-glass* in it to make a noise about; but they neither will, nor can, nor dare answer it. The truth *must* prevail at last.

Yes, Gentlemen, I look forward with confidence to the final triumph of truth. But I will confess that I look forward to

that day of triumph, through many an intervening day of darkness, and through many a hard contested conflict. We live on the eve of eventful times. I pretend not to prophesy ; but it does appear to me, that the elements of some mighty moral movement are gathering around us with unexampled rapidity. And much I fear that a desolating liberalism forms the leading and preponderating element. And when I see men of common sense, and of evangelical principles, putting forth such Statements as that to which you have ventured to solicit the attention of the world ;—when I see men celebrated for their piety and their eloquence, instead of employing these gifts in the support of all that is sacred, encouraging one another to employ them in defending the most revolting heresies, by means of the most deplorable absurdities ;—when I see the liberalism of infidelity, and the meretricious phantom, mis-named charity, of evangelical men, in ominous union, directed towards the same object, I cannot think that I am giving way to groundless fears, or unnecessary alarms, when I say, that I consider the present period pregnant with dangers, beyond aught that the church has, for ages past, been threatened with. I cannot but recollect that the witnesses of God are to prophesy, “ clothed in sackcloth ;” and that before the period of their final triumph, they are even to be slain. And when I see men who have a high name, and occupy commanding situations in the church, busily engaged in adding blackness to the hue, and coarseness to the texture, of that sackcloth which the witnesses wear, I cannot but anticipate that the death of these witnesses is drawing near. Will it give you pleasure, Gentlemen, to be found at that period, should you live so long, on the triumphant side ? Be it mine to wear their sackcloth while they live, and to fall with them when they are slain !

You appear to me to have occupied dangerous ground,—dangerous in every point of view,—dangerous, if we look to your connection with a Committee, of whose transactions you can know but little,—they do not seem to know much themselves ;—more dangerous still, if we look to those Continental allies, in whose zeal and fidelity with regard to a book whose

inspiration they deny, and whose doctrines they deride, you repose a confidence which appears to me not merely destitute of any grounds, but opposed to the strongest grounds for distrust, and over whose conduct you possess not the slightest control ;—and most dangerous of all, when we look to that moral sanction, undesigned I admit, but not the less effectual, which you give to fatal error. Should an opponent of the Apocrypha on the Continent, refer, among other arguments, to the opposition which has been made to its circulation in Scotland ; is it quite impossible that the worthy Schwartz, the pious Paulus, the polite Haffner, the disinterested Van Ess, the industrious Kieffer, or the venerable Levade, should point to the names that authenticate your Statement, and say, “ Here you see are some of the most respected names in Scotland, who insist upon supporting our Apocrypha Societies ; who have themselves renounced, and called upon their countrymen to renounce the Edinburgh Society, for no other intelligible reason, than that that Society has totally renounced the Apocrypha. And though the ignorant clamour of a few illiberal fanatics, both in England and Scotland, who know nothing of the “ law of love,” has rendered it inexpedient for them at present to give us Apocryphas, yet they do the same thing by supplying us with Bibles, leaving us to appropriate our own funds to the production of the Apocrypha, for they not only know, but publicly proclaim, that without the latter, we cannot circulate the former.” I do not say that this actually *is* done ; but are you sure that it is *not* ? This you may rest assured they will not say,—“ Here is a Bible for you ; and here is also an Apocrypha, which *we* believe to be a part of the Bible. But the British Societies do not think so, though many of their members are of our own way of thinking on the subject. We therefore give you both, in the hope that you will find our opinion to be wrong, and theirs to be right ; and that the majesty of what they suppose to be God’s, will enable you to distinguish and induce you to put away what is merely man’s.” This it is not in man to say. And if they do not say this, what becomes of your testimony against the Apocrypha ? The learned will laugh at it, as

given in such a manner, and under such circumstances, well they may; and the poor will never hear of it. Your allies may, in order to preserve their own existence, undertake the impossible work of circulating your pure Bibles; but they will not circulate along with them views which they do not believe to be correct, and which they can so easily and speciously shew, that you yourselves do not consider important.

I have just this moment accidentally cast my eye on the following passage, in a paper which I have not yet read, occurring in a work not thought over scrupulous with regard to religion, which is so confirmatory of what I have been maintaining, that, though it would have had a more appropriate place in an earlier page, I cannot help transcribing it here.

“ We confess, the present aspect of spiritual Europe might fill a melancholic observer with doubt and foreboding. It is mournful to see so many noble, tender, and high-aspiring minds deserted of that religious light which once guided all such, standing sorrowful on the scene of past convulsions and controversies, as on a scene blackened and burnt up with fire; mourning in the darkness, because there is desolation, and no home for the soul; or, what is worse, pitching tents among the ashes, and kindling weak earthly lamps, which we are to take for stars.”*

The views here exhibited, I think no man who has turned his eye on the state of the Continent, can have overlooked; and in the feelings expressed, I suppose we all sympathize. But while I entertain the hope that a better state of things is beginning on the Continent, nay, has already decidedly begun, —while I agree with the writer, that “ this darkness is but temporary obscurity; that these ashes are the soil of future herbage, and richer harvests,” I cannot but lament the desolation that has taken place there, where unwearied labour, profound learning, often combined with lofty genius, and starting from the most advantageous position, might have effectually precluded the return of moral darkness, could man, in his best estate, independent of God, accomplish this.

* Edinburgh Review, No. xcii. page 351.

What successive empires, before the Christian era were, that is Germany now,—the theatre of mighty men, and at the same time, the beacon to warn us, how little mighty men, even in the most favourable situation can do, without the grace of God, for the improvement of the human race. That this element must be introduced, in order to render the intellectual excellence of the Continent available to the promotion of man's welfare, you will not deny. But the means that you employ for the purpose of introducing that element, appear to be singularly unhappy. They cannot, I conceive, succeed, without the development of some new and unheard of principle in human nature: and even if they should be crowned with the most brilliant success, should they in the course of a very short period, put an end to all Apocryphal predilections, carry back the literature of Germany into a holy alliance with all that is divine in the gospel, and make their philosophy the handmaid of religion;—in short, were success as certain as it is hopeless, I cannot see upon what sound principle the use of these means can be justified. To beguile a confiding British public, and for years, to circulate the Apocrypha with money given to circulate the Bible, could not be considered as a very hazardous undertaking; yet at length it failed. To beguile the divines of Germany into the adoption of any views, whether right or wrong, must always have been a hopeless object. To have made the united sentiment of British Christians to bear with the open and manly frankness of the British character, in all its prominence, and in all its force, upon the momentous question at issue,—to have borne a firm and decided testimony in behalf of the Protestant Canon, and to have carried that testimony into practice, might have done,—must have done much good. To call by the name of a testimony, that which you hold forth to the world as such, is worse than ridiculous. To tell them that the law of the Society, as many of its most active members have, in opposition to their own declared convictions, been compelled to admit, forbids your direct circulation of the Apocrypha; while you dare not appeal to a higher principle, and tell them that the law of God forbids both you and them to adulterate his Word, and that

you can give them no countenance while so doing, can only expose you to the contempt of men, who, though no Christians, you may rest assured are no fools.

In as far as these remarks apply specifically to the London Committee, I have felt no interest in them,—not by any means from a notion that the subject is in itself uninteresting, but because it has been often and ably discussed already,—and I care not if I never hear of them more. But in as far as they are directed toward the vindication of that view of inspiration which has not met, as far as I know, with more than one able opponent in Scotland, which was the prevailing view of the primitive church, and which appears to me to be very distinctly taught in Scripture itself,—should they be found defective, any one who will take the trouble to point out their defects, will oblige me more than any other man can do, he of course excepted, as Anglicanus must charitably opine, who shall transplant me into some “obscure glen,” &c. The subject at present greatly needs discussion; it eminently deserves discussion; the time is highly favourable to its discussion; and if we mean not to suffer an important principle to be run down, by every means direct and indirect, without opposition, it must be discussed.

There exists indeed, in many instances a morbid, and in many an affected dread of every thing wearing the formidable appearance of controversy. This I cannot help thinking extremely silly; for when was the world without controversy? or what would the world be were it altogether banished? Would ever the Bible Society have been established, would the Reformation have been introduced, or would Christianity itself have been propagated, without controversy? I know of no important improvement that has ever been effected, without the aid of this much deprecated instrument; and I know of no principle that we hold, upon any other tenure than our ability to defend it. It might be better, doubtless, if truth had no assailant, and needed no defender. We may bewail the condition of fallen humanity, which attains but little good, excepting through the medium of some evil, nor maintains truth, but by means of controversy; and we may lament that human passions will mingle with human exertions, even in the best

and holiest cause ; and we may wish that good could be acquired, and truth maintained at a cheaper rate. But more lamentable by far would be our condition, were good not acquirable, nor truth maintainable at all. We look forward with hope to the period when truth and good shall be enjoyed, without our being compelled to contend for them ; but in the meantime, we surely ought to be thankful that, though at a price which it might be better had we not to pay, still they may be enjoyed. We are doomed to eat our bread in the sweat of our brow ; and they really do seem to me to be somewhat unreasonable, who maintain that rather than pay this price, it were better to want bread altogether. Medicine may be bitter, and occasionally hurtful ; but that surely is no good reason why medicine should be discarded. In this life providence has attached its price to every blessing ; and if we would enjoy the one, we must just be contented to pay the other.

In heaven truth sits calm, enthroned in light. No shadow mingles with the beams which she pours abroad for the illumination of her votaries,—in her eye, a piercing and unspeakable brightness, which approximates all that is most remote, and penetrates all that is most hidden, and on which may no created being look,—in her voice, a music to which angels attune their harps, and awaken the echoes of the “ wide Empyrean ” with their songs. But in this lower sphere we must search for her, amidst the clouds and darkness which she often makes her dwelling-place ; or rush forward to seize her with firm and fearless hand, as she fleets on the wings of the storm. Erewhile her path has been among shouts of the warrior, and garments rolled in blood ; and the judgments of God have gone abroad on the earth, to discipline men into a sense of her worth. But now we live in the nineteenth century forsooth, when the most enthusiastic devotion to such refined pastimes as war, and prize-fighting, and duelling, is highly honourable ; but when zeal for truth is altogether out of season ; when there is no room and no ground for such a thing ; and when this divine messenger must be cautious not to startle our delicate sensibilities by the harshness of that voice which has of-

ten spoken to the nations in thunder, because till she spoke in thunder, they would not hear; and must wreath her face in that perpetual simper which no error, not even the grossest may discompose, much less kindle into the lightning glance before which error shrinks abashed. No. We will admit truth, but away with controversy. Away, say I, with all such silly affectation,—with all such absurd and pernicious refinement. The life of man, and especially the life of the Christian, is a warfare; and whatever else the “good fight” may involve, it surely involves an unrelenting and uncompromising opposition to error, and an unwearied contending for truth.

An error which has abundantly manifested its fatal nature; is propagated with zealous assiduity; and they who propagate that error, and they who acquiesce in it, and they who care nothing about the matter, all cry for peace,—aye,

“Peace, peace is the watch-word, the only one here.”

But it is the peace of death, the stillness of the grave, that they would impose upon us. But truth came to send not peace on earth, but a sword; and peace with error is, in my simple apprehension, just another phrase for treason against truth. A dark and dense cloud is settling widely over our population; too dense by far to be dispelled by the gentle fanning of the summer breeze. Before it can be dissipated, I fear the tempest must awaken in all its strength, and truth must win her way still, as in this world she has often been compelled to win it. For my own part, amidst all the morbid, and indolent, and cunning whining and canting about peace, I shall think myself most effectually serving the interests of true charity, by doing what I can to cheer the heart, and to nerve the arm of the man who

“Rides in the whirlwind, and directs the storm.”

Now for the last part of my proposed task, my address to one of your official men, the length to which my remarks have already run, must form my apology—should any apology happen to be deemed necessary—for omitting it at present altogether; especially as the Gentleman concerned has

been long ago put in possession of it, and considers it as a *medley of inconsistency*, an opinion in which I entirely agree with him.

I regret to look back on the length of my discourse; but my text was the Bible,—a book from which many have learned much more than I have done, but which few have had reason to regard with a more profound veneration, or to cling to with a more pertinacious grasp. Should my views of that book be erroneous, they have, at least, neither been rashly formed, nor lightly adopted on the authority of other men. If I maintain them warmly, it is because I have won my way to them painfully. My own experience abundantly proves the correctness of the maxim,—*Nihil tam certum, quam quod ex dubio certum*,—and it also abundantly testifies the power of the Bible to afford the most effectual support, in that hour when support is most urgently needed, and most difficult to be found. Few have passed so far into the domain of death, and been permitted to return. I have felt the breath leaving me, that I expected not again to inhale. I have counted the dull, heavy throb of my heart, as it grew fainter and fainter, fully anticipating at every pulsation, that it would “heave but once more, and forever be still!” I have gazed on the faces of those dearest to me, till my eye grew dim in the blackness of death, and I could no longer see; and I have listened to the soothing voice of affection, till my ear grew torpid in the apathy of death, and I could no longer hear; and I have felt the icy chillness of death shooting through my veins, arresting the current of life in its course, till sensation itself forsook me, and I could no longer feel. And while thus placed on the very line that separates time from eternity, what was it that, under a deep consciousness of manifold guilt, enabled me to look forward in the momentary expectation of finally passing that line, calm and tranquil as I am now? Gentlemen, it was just that Bible of whose Divine inspiration I once as foolishly maintained the low view that prevails, as I thank God I have now long and cordially renounced it. I consider the opportunity afforded me, of bringing it to so severe a test, as one of the richest blessings

of my life. And recalled as I have been to longer days, I wish to consider every day lost, which does not add to my knowledge of its contents, or deepen my experience of its value. I am well aware that the trying hour will return; and when it does, one of my most anxious wishes will be satisfied, if the prolongation of my life be made a means, however humble, of extending the knowledge of the Bible,—of maintaining its integrity, and preserving its purity. But while recollections, never to be forgotten, rush on my memory, and feelings never to be effaced, crowd upon me, and all in perfect accordance with the principles which my reason approves, and which the Bible, as I understand it, teaches; I feel it altogether impossible to accede to your views, or to unite with you in conduct, by which you are giving,—unwarily I believe, undesignedly I am sure,—currency to principles of the most dangerous tendency. While, however, I feel it a duty to reprobate these principles, and to protest against that line of conduct which you have felt it your duty to adopt, the worst I wish you at parting is, that each and all of you may daily, while you live, enjoy more and more of the riches of the Word of God, and when you come to die, may by it, be enabled to look forward with a “hope full of immortality,” to that land, where our every doubt shall vanish in the unclouded light of heaven, and our every difference terminate in the all-pervading influence of Divine Love.

FINIS.

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AND
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Therefore I said, Hearken to me: I also will shew my opinion.—*Job xxxii. 10.*

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THE
SIN AND DANGER
OF CIRCULATING THE
APOCRYPHA
IN CONNECTION WITH THE
HOLY SCRIPTURES.

IT is certainly much to be regretted that any dispute should ever have arisen among Christians, in relation to the character of the Apocryphal Books, and the use to be made of them; still more, that Protestants of the present day should give their countenance and aid in circulating them in connection with the Word of the living God, in any manner, and from any motive. But since it has pleased Him to permit it, (certainly for holy and wise purposes,) it is our duty, in faith and patience, to appear in behalf of the inspired records, the foundation of all our hope, and the source of all our comfort. This controversy, which has been carried on with greater or less energy, almost from the days of the Apostles, is undoubtedly one of the very first importance; it involves, at once, the supreme glory of the God of mercy, and the highest interests of men and Christians; it calls on us to determine, whether

we will receive and circulate the corrupted Bible, which Antichrist has imposed upon the world, or abide by the dictates of inspiration. It has been the conviction of the writer, ever since the commencement of the present dispute, that no considerations of expediency, no motives however excellent, can justify us before God in circulating, directly or indirectly, a vitiated Bible. Alleviating circumstances there may be; but, in the writer's judgment, no adequate excuse can be found for sending abroad such a Bible, even though we should draw a strong line of distinction between what is false and what is true, and unequivocally warn the reader of his danger. Thus did Christians and Christian churches in former times, but even then the proceeding appears to be indefensible on scripture principles.

In whatever light we view the Apocryphal books, they must be pronounced, by every considerate person, unworthy of a place in the sacred volume. They can present no claim to be considered as inspired records, intended to regulate the belief and practice of Christians. One or two excepted, they were all composed in the period which intervened between the death of Malachi, when the spirit of prophesy ceased, and the appearance of John the Baptist. It follows that these books were not written by inspired men, and must therefore be regarded as mere human compositions, and, by consequence, not entitled to be connected with the Holy Scriptures as a part of the divine record, not even though they contained the most profound, the most elevated, and the most correct doctrines and rules of action that ever enriched the uninspired mind. The real question is, not what good views do these spurious books contain, but are they dictated by the Holy Spirit; nor is the question, how long, and by what churches, and for what purpose they have been used; but are they a portion of God's revealed will, a part of his unspeakable gift to mankind. If they are not, can they be circulated in connection with the Holy Scriptures "without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men?" This is the real,—the great question; every other, however weighty, is of inferior importance.

The term Apocrypha is derived by most writers from the Greek verb *αποκρύπτω*, *to hide, to conceal*, and which was intended to notify their unknown original, in opposition to the term Canonical, which signifies the books of Holy Scripture. The Canonical books bear the character of their divine origin stamped upon them by their Author the Holy Spirit; the Apocryphal books exhibit the character of human frailty and wickedness, with sufficient clearness to place beyond a doubt their earthly descent.

By whom these spurious books were written is not certainly known; but it must be evident to every intelligent reader, that they are the productions of a very remote and degenerate age. Some writers carry up the date of Ecclesiastics and the first book of Maccabees to the time of Ezra, when the Canon of the Old Testament Scriptures was nearly completed. The Wisdom of Jesus, the son of Sirac, was written about 250 years before the Christian era, and it is very probable that the greater part of the other books appeared about the same time. The second book of Esdras seems to have been written by a Christian Jew, some little time before the death of the Emperor Domitian. It has been always admitted that the Wisdom of Solomon was the work of a Hellenistic Jew, and commonly ascribed to Philo, the most eminent of all the Rabbinical writers who lived at Alexandria in the days of the apostles. The book of Baruch was composed after the coming of Christ by a Christian Jew. The prayer of Manasseh was never received, and probably never seen by the Jewish church; it seems to have been the forgery of a later age. The first book of Maccabees was written about 164 years before our era, long after the gift of inspiration had ceased.

As the Old Testament Scriptures were not finished for more than a thousand years after the first of them were committed to writing, it was necessary to warn the people of God of their danger, should they venture to contaminate His word with the effusions of uninspired men, long before the termination of that period. The provident care of the Church's Head anticipated the proneness of the human mind to such unhallowed mixtures, by this plain and pointed command,

which he put into the mouth of his servant Moses, a very short time before he died, and prefaced in a manner which shewed the very great importance which He attached to it. "Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word, which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you."* In this striking passage, the very existence of Israel as a nation, and as individuals, and their reaching the land of Canaan, and possessing it, are made to depend on their obedience to this command. Surely it has not lost its importance in the succession of ages, nor has God suffered any change in his mind, and become disposed to abate somewhat of the rigour of his law in favour of public opinion. No, certainly: for look at the Church, which so long recommended the Apocryphal books, and at last pronounced them to be the inspired word of God; what has she become? "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."† And they who connive at her crimes have reason to look for a share in her judgments.

So important is the purity of the Scriptures in the sight of God, that he directed Solomon, nearly five centuries after, to repeat the charge, accompanied with a very fearful threatening: "Every word of God is pure: add thou not unto his words, lest he reprove thee, and thou be found a liar."‡ The last part of the threatening is infinitely more terrible than the first; for transgressors may be rebuked, and yet find mercy: but "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."§ These solemn warnings were never forgotten. Often as that rebellious people turned away from the service of the true God to the worship of dumb idols, they ventured at no time to corrupt the Scriptures committed to their care.

* Deut. iv. 2. † Rev. xvii. 5. ‡ Prov. xxx. 6. § Rev. xxi. 8.

Their sacred books, which were then in existence, according to general belief, were revised and arranged by Ezra, an inspired scribe, assisted by the Council of elders. But he only settled the canon of the Scriptures for the time in which he lived, for Malachi is supposed to have lived after him; and in Nehemiah, Jaddua, the High Priest, and Darius Codomanus are mentioned, who lived long after the time of Ezra. In 1 Chron. iii. 19—24, the genealogy of the sons of Zerubabel is carried down to the time of Alexander the Great; and therefore this book could not be placed in the Jewish canon till about the same period. It is then most probable, that the two books of Chronicles, with Ezra, Nehemiah, Esther, and Malachi, were afterwards added, by Simon the Just, about 300 years before Christ, who, with the help of the Great Synagogue, completed and settled the Jewish canon. In this state it remained till the coming of Christ, guarded by the parting charge of Malachi, the last of the prophets, under that dispensation: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." The Saviour himself fully attested the Jewish Canon as thus settled, under the names of the three grand divisions into which the Jews distributed their sacred books. "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." The Psalms is generally believed to be put here for the Hagiographa, because it was the first book in that division. That he did approve of the whole Hagiographa is evident, from his command to "search the Scriptures," without excepting to any book in the Jewish Canon. The New Testament Canon was fixed by the apostles, finally ratified by the apostle John, and guarded in like manner in the close of the book of Revelation: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things

which are written in this book." It is not easy to conceive a more awful and pointed threatening, couched in stronger terms, and one pointed more directly against the attempt to make the smallest change in the inspired volume. It is also uttered by the Redeemer himself, and sanctioned with the whole weight of his authority, supported with an intimation, that he will soon appear, and call those to account who shall venture to disregard his command: "He which testifieth these things saith, Surely I come quickly." Thus our canon is fixed by Divine authority, and with sufficient precision to enable every humble inquirer to ascertain what books it contains.

Were this supreme rule either uncertain or ambulatory,—were it left to every Church to settle it as they saw meet, according to their own views and taste, the Christian religion would be nothing but a dream of the night,—the very foundations of our faith and hope for time and eternity would be subverted, and the poor trembling sinner have not a spot upon which to rest the sole of his foot. Such a sentiment is palpably inconsistent with God's love to his people, with the character of Christ as the Shepherd and Overseer of their souls, and with all the views given of the Church in Scripture.

It may be thought that a particular specification of the number and names of the inspired books might have prevented all dispute; but it is not for us to dictate what the Holy Spirit should put into his record, or in what terms he should clothe his statements; if the revelation of his will be so clear, that the truth can be ascertained by human industry, it is all we have a right to expect. The Holy Scriptures are not only intended to enlighten our minds, but also to exercise our faith and our patience,—not only to be read that we may know what is the mind of the Spirit, but also to be searched, —to be investigated with unwearied care and diligence. But the truth is, nothing more is required to ascertain the list of inspired books which constitute our canon, than a mind submissive to the Divine authority. This, it is presumed, will be manifest to every unbiased person who recollects by whom the books of the Old and New Testament have been attested,

and how they have been guarded against innovation. Surely to hazard an argument or a sneer, tending to unsettle the mind of Christians on a point so momentous, is not less dangerous to those who do so, than to the Church of Christ.

The whole canon of Scripture was examined, and solemnly recognized as the dictate of inspiration, by the Council of Laodicea, about the year of our Lord, 364; and their catalogue is the same as our own. They did more: they prohibited the public reading of any other books as sacred or inspired, to be introduced or continued in any of the Churches of Christ.

The Apocryphal books were rejected as uncanonical, by the primitive Churches; and their solemn judgment is founded on many cogent reasons.

I. They were not written in the Hebrew language, in which all the books of the Old Testament were originally composed, with the exception of a few passages in Jeremiah, Daniel, Ezra, and Esther, which were written in Chaldee.

II. These books were never received into the canon, by the Church of the Jews, before the coming of Christ. Six of the Apocryphal books bear indubitable marks of having been written by Jews, and the greater part of them in the time of the Jewish Church. We must therefore conclude, that if they were of Divine origin, an inspired prophet would have been raised up, or some intimation received from heaven, to place them in the canon, as had been done in reference to the other sacred books. But nothing of this kind was done, and therefore the Jews, to whom, in those times, were committed the oracles of God, refused to acknowledge them as inspired books, or to make any use of them in their worship.

III. The Jews were so careful to keep their sacred books pure and entire, that they numbered the verses and letters, to enable them at once to detect the smallest alteration; but this honour they refused to the Apocrypha.

IV. The Scriptures of the Old Testament were written by

prophets who were divinely commissioned for that work: "and beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself."* And the statement of the Evangelist is repeated by the Apostle Peter, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."† But of these prophets, Malachi was the last; and, in his time, so far as can be discovered, none of these spurious writings existed.

V. Our Lord and his apostles never found fault with the Jews for refusing to receive these books into the canon. If they were entitled to this honour, the omission, still more the refusal, was an act of great wickedness, and a public injury to the Church. But he never corrected this abuse, although he publicly blamed them for misdeeds of inferior moment. He reproved them for transgressing the commandment of God by their traditions, and making it of none effect;‡ but he never once took notice of their rejecting a large collection of books which laid claim to a divine origin. If they had neglected to do their duty in this instance, so greatly to his dishonour and the loss of his Church, his servants, the prophets and apostles, had not commended the fidelity of their nation, in watching over the sacred records in terms of unqualified praise. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not so dealt with any nation: and as for his judgments they have not known them."§ "Moses received the lively oracles to give unto us."|| "Because that unto them were committed the oracles of God."¶ "Who are Israelites, to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."†† These strong testimonies from inspired prophets, completely vindicate the Jews from the suspicion of either ignorant or mali-

* Luke xxiv. 27. † 2 Peter i. 21. ‡ Mat. xv. 3, 6. § Psalm cxvii. 19, 20.
 || Acts vii. 32. ¶ Rom. iii. 2. †† Rom. ix. 4.

cious rejection ; and prove beyond a doubt, that in this instance they exercised an unimpeachable fidelity, and were rewarded with the approbation of Heaven.

VI. The Saviour and his apostles never made a single quotation from these spurious books, never once asserted their dignity ; even while they commanded the people to search the received Scriptures, they never hinted the propriety of taking one lesson from them in public or in private worship, so far were they from admitting the claim of these books to a Divine origin.

VII. The ancient fathers of the Christian Church denied that the Apocryphal books had any authority in matters of faith, in determining controversies, and in resolving doubts ; they only allowed them to be read for amusement and instruction. Justin, who suffered martyrdom for the Christian faith, in the year 164, never cites one passage from them in all his works. Tertullian, a Latin Father of the second century, follows the Greek canon received by the Church before his time.

Origen, who flourished in the beginning of the third century, equally celebrated for his great learning, and his intimate knowledge of the Scriptures, “ mentions no other as canonical books but those contained in our canon. Some of the Apocryphal books he considers as fit to be read in the Church, but none of them as equal in authority with those of the received canon.” Eusebius, the first ecclesiastical writer of the fourth century, affirms, that from the time of our Saviour to his day, no sacred book existed but those which had been received into the canon by the Jewish and Christian Churches, the same as admitted by the Church at present. He denies, in his dispute with Porphyry, that the Apocryphal additions to the book of Daniel had any authority of Holy Scripture ; although he makes frequent quotations from the Apocryphal books in his works, as the writings of particular authors, he never acknowledges any of them as entitled to a place in the canon.

The Council of Nice, which met in the year 325, brought no proofs from the Apocryphal books, of the Deity of the Son of God against the opinions of Arius, but only from the acknowledged books of Holy Scripture; a sure proof that they rejected them from the canon, as not entitled to the character of inspiration.

Athanasius, who flourished in the middle of the fourth century, held exactly the same opinion. In his work, entitled, "*A Perfect View of the Scriptures*," he enumerates the books of the Old and New Testament, as we now have them; and asserts, that these alone are to be accounted the canonical and authentic sacred writings admitted into the canon by our Saviour and his apostles, and all the fathers and teachers of the Church since the apostolic age. At the same time he re-proves those who had intermixed a number of the Apocryphal books with the catalogue of the acknowledged books of the Old Testament, "as having done a thing that was dangerous to the faith of inspiration, and apt to mislead the simple and unwary."* But of all the ancient fathers, Jerome, so highly and justly celebrated for his knowledge of the Scriptures, his Latin translation, and his excellent prefaces prefixed to that work, who lived in the end of the fourth and the beginning of the fifth century, bears the most ample testimony to the truth, and the constant opinion of the primitive Church in this matter. In all his works he explicitly maintains the distinction between canonical and Apocryphal books, classing under the first term the books of the Old and New Testament as we now receive them, and under the second, the Apocryphal books which are excluded from our canon. He admitted, at the same time, the distinction between canonical and ecclesiastical books, or Apocryphal writings, which were deemed proper to be read in the lessons of the Church for the edification of the people, in life and good manners, but not for the establishing of any doctrine. The same views were adopted by the Council of Laodicea, canon 59, and confirmed by the sixth General Council of Constantinople, in their

* See Dr Wilson on the Apocrypha. First Introductory Discourse, p. 22.

second canon. Thus, it appears, that all the orthodox writers of antiquity, with one accord, rejected the Apocryphal books as uncanonical, or destitute of all claim to inspiration.

The internal evidence of their spurious character is equally conclusive. They are replete with falsehoods, errors, vanities, low conceits, flattery, idle curiosity, affectation of learning, and other blemishes, both in matter and style, into which no inspired writer was ever permitted to fall. In the book of Tobit, an angel of God is guilty of a lie, pretending that he was Azariah, the son of Ananias, (chap. v. 12.) He mentions the unchaste devil Asmodeus, (chap. vi. 16, 17,) the seven angels which present the prayers of the saints, (chap. xii. 15,) the incantations for driving away devils, (chap. vi. 3, 7, 16.) The same angel, who was guilty of lying, instructs him and his son to rely for salvation upon prayer and fasting, alms and righteousness, (chap. xii. 8, 9.) And Tobit, with his dying breath, advises his son to depend upon alms and righteousness.

Judith, in her prayer to the Deity, commends the cruel and perfidious deed of Simeon, which the Holy Spirit condemns,* and uses it as an argument to obtain help from God in her treacherous attempt on the life of the Assyrian general, (chap. ix. 2—9.)

Baruch says he wrote his book in Babylon, which he never visited; for he remained with Jeremiah for a time at Jerusalem, and afterwards accompanied him into Egypt. He writes also for offerings and vessels after the temple was burned, (chap. i. 10.) And in the sixth chapter, Jeremiah writes that the Jews were to remain in Babylon seven generations; but the inspired prophet fixes the term of their captivity at 70 years. This makes a generation only ten years, a sense which the phrase never bears in the canonical books. The author has also forfeited his title to inspiration, by concealing himself under a feigned name, contrary to the practice of all the inspired writers.

In the Story of Susanna, the prophet Daniel is introduced

* Genesis xlix.

as a young child in the days of Astyages, and it is asserted that he became famous among the Babylonians by the judgment of Susanna, which expressly contradicts the inspired narrative of Daniel himself, who states that he was carried to Babylon in the days of Jehoiakim by Nebuchadnezzar, and rose into public notice by interpreting the dream of that monarch.

The author of *Bel and the Dragon* speaks of Habakkuk the prophet, in the days of Cyrus, who prophesied before the captivity of Babylon, which was seventy years before that monarch. The whole history is absurd and contradictory to the inspired account of Daniel being cast into the lion's den.

The first book of *Maccabees*, which was composed about 164 years before the Christian era, and contains no proof of inspiration, states that Antiochus died of grief, in his bed; but, in the second book, the writer asserts that he was cut to pieces in the temple of Nanea; and, in the ninth chapter of the same book, that he died of a grievous disease in his bowels, in a strange country, among the mountains, (2 Macc. ix. 22.)

In the second book of *Maccabees*, one of the elders of Jerusalem is commended for taking away his own life, and Judas, the general of the Jewish army, for offering sacrifices for the dead, contrary to every idea given of such services in the Scriptures, (2 Macc. xiv. 42, and xii. 45.) In the fifteenth chapter, the author acknowledges his insufficiency for the task which he had undertaken, which no true prophet of the Lord ever does. The stories of fire being turned into water, and water into fire, (chap. i. 19.) and the march of the tabernacle and the ark after Jeremiah (chap. ii. 43.) are pure absurdities which folly herself would almost blush to own. In the twelfth chapter he approves of prayers for the dead, and in the tenth chapter, in the spirit of gross superstition, tells a story of five Angelic warriors, two of whom led the Jews, and took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies.

In the Apocryphal additions to the book of Esther, it is said Mordecai had a dream in the second year of Ahasuerus,

in which the conspiracy of the eunuchs was revealed to him; but in the canonical book, the eunuchs conspired against their master in the seventh year of his reign. The inspired record says, that Mordecai received no reward: the Apocryphal asserts, he did. (chap. xii. 5.) Both the true and the false Esther call Haman an Agagite or Amalekite, (chap. xii. 6.) but, in another chapter, the false calls him a Macedonian, (chap. xvi. 10.) The author of the additions also describes the countenance of the king as full of cruelty and wrath, (chap. xv. 17,) yet he makes Esther say, in another chapter, it was glorious, like an angel of God, and full of grace. Both could not be true; and therefore his statement must be false, or Esther, an unblushing flatterer, (chap. xiii. 14.)

The Book of Wisdom, so far from belonging to the Old Testament Scriptures, was written, as several ancient writers affirm, since the coming of Christ. It is generally ascribed to Philo, an Alexandrian Jew, a person of great reputation, and perhaps the only Rabbinical author worthy of notice. Whoever may be the true author, it is certain he could not be Solomon, the son of David, and the king of Israel, as he pretends to be; "Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters. Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest." (chap. ix. 7.) He indulges in a strain of self-commendation which is not to be found in any inspired writer; and even arrogates to himself the knowledge of God: "and all such things as are either secret or manifest, them I know." (chap. vii. 21.) In another part of the book he teaches the transmigration of souls: "For I was a witty child, and had a good spirit; yea, rather being good I came into a body undefiled," (chap. viii. 19.) He excuses and palliates the wickedness of his people recorded in the Scriptures of truth, and loads them with the most nauseous flattery, while he pours out the bitterest rancour against the Egyptians, (chap. xi. 8.) The whole book contains many additions designedly intermixed with the simple narrative of sacred history, with descriptions and embellishments highly poetical. To these defects may be added the disgusting affectation of the style which forbids us to ascribe

it to the Spirit of God, whose inspirations exhibit throughout the whole Scriptures a holiness and majesty, a beauty and sublimity, a chasteness and simplicity, which leave far behind the finest compositions of human genius.

Jesus, the son of Sirach, in the book of Ecclesiasticus, the best of all the Apocryphal writers, has stated many things which plainly contradict the truth of the sacred books, and many things too low and unworthy to be ascribed to the Holy Spirit. He uses similies too disgusting to be copied, favours necromancy, and (chap. xx. 4.) admits that the true Samuel, and not an evil spirit, in his form, was raised by the witch of Endor, (chap. xlv. 20,) and supposes that the prophecy of Malachi, which the Saviour manifestly refers to John the Baptist,* predicts the personal coming of Elias. (Chap. xlviii. 10.)

The prayer of Manasseh was never received, and probably never seen by the Jewish church, but must be regarded as the forgery of some Christian Jew. It teaches the doctrine of sinless perfection in this life, which, according to the Scriptures, no man can reach. "Thou hast not appointed repentance to the just, as Abraham, and Isaac, and Jacob, which have not sinned against thee."

The third book of Esdras, written by a Christian Jew about the year 90, contains many notorious lies and fables, which may be detected at once by any reader who compares its statements with the inspired narratives of the canonical Ezra, Nehemiah, Haggai, and Esther. He says, for example, that all the vessels of gold and silver which Cyrus delivered to Sheshbazzar, were by that Jewish prince carried from Babylon to Jerusalem; but Ezra says they were only numbered by Cyrus, but not sent; and that afterwards Darius delivered them to Zerubabel, who brought them to Jerusalem.

It has often been alleged that the Holy Scriptures contain no condemnation of the Apocryphal writings, nor even a warning to beware of their pernicious doctrines and precepts. But this, it is presumed, is a mistake; and, if it have embold-

* Matth. xi. 14.

ened any to circulate or to connive at the circulation of such writings, whether intermingled with or appended to the word of God, a mistake of considerable magnitude. The inspired writers, it is readily admitted, do not mention the Apocryphal books by name; but under the general title of Jewish fables (which they undeniably are) they appear to have fixed upon them the brand of their pointed and solemn reprobation. The apostle Paul has, in four different passages, warned the churches to "beware of giving head to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith."* Many Christian churches allowed the Apocryphal books to be read in their public assemblies for the amusement and instruction of the hearers, but the Jews never admitted them into their synagogues; and the inspired apostle declares expressly that Jewish fables are fitted in no one respect for spiritual edification;—the only kind of edification which a Christian has a right from God to seek in his house, and in the acts of his worship.

So necessary was this solemn warning, and of so much importance in the estimation of the apostle, or rather of the Holy Spirit by whom he spake, that he repeats it: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."† Here the zealous apostle plainly intimates, that whatever may be the amusement or carnal instruction, there is no godliness to be derived from reading or having any thing to do with such fables. They may be beautiful little stories to please children, and for some purposes may be useful; but if the apostle be right, they neither serve to produce nor promote a principle and habit of godliness. They are, on the contrary, opposed to genuine religion; they may please the fancy, like any other novel or romance; but, like them, they deaden and corrupt the heart. It is an insult to the Holy Spirit even to act as if we supposed that we know better than he what is for the benefit of his people.

The apostle forbade Timothy, and in him all his successors

* 1 Tim. i. 4. † Chap. iv. 7.

in the ministry, to the end of time, to meddle with them in their public ministrations, still more surely to mix them up with the Holy Scriptures, or append them, and circulate both as the word of the living God, which is able to make sinners wise unto salvation. No argument drawn from expediency had any weight with him; no clamorous demand for such mixtures, no disdainful rejection of the pure inspirations of his divine Master, as incomplete without them, could move him to compliance; he feared his God too much, and loved his people too well, to mix deadly poison with the children's bread. In every thing indifferent or harmless, he yielded for the sake of his weak brethren, but never to commit sin. It is no just exception to this remark, that when he went up to Jerusalem, he took upon him a vow, purified himself and shaved his head, according to the law of Moses, because that law was only expiring, not expired, and it did not terminate and become sinful and deadly till Jerusalem was destroyed. Would the inspired apostle do evil that good may come? Would such a man as he stoop to practise an imposition upon the Jews, to wipe away the aspersions which some malicious people had cast upon his character? No; Paul abhorred the thought.

These pointed admonitions, perhaps, had not produced all the effect which he desired; or perhaps, his fear of the mischievous effects of such productions on the minds of the simple and unwary, gave him no rest; whatever was the cause, he returns, in his 2nd Epistle, to the subject, and foretells a time of great apostacy, when such impious fictions should be held in great estimation.* “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” The apostle speaks as if it was to be a time of great danger to Christians; danger from attending to fables

* 2 Tim. iv. 3—5.

in their private and public devotions, as well as from other causes. He knew well that the native energies of the Scriptures, unless when they are supported and invigorated by the presence and power of the Holy Spirit, are insufficient to fortify the mind, weakened and corrupted as it is by sin, against the destructive influence even of such absurd stories as Bell and the Dragon. For he tells us, that to some the word of God is the savour of death unto death, and unto others the savour of life unto life. The minds upon which it acts are the same in their nature and powers; yet the effects are as opposite as heaven and hell; it is the grace of God which makes the difference. The instrument has no power but what is imparted to it by the workman's hand; in like manner it is the gracious presence and power of the Spirit, and not the physical or moral power of the sacred writings which savingly impresses and renovates the mind. But we have no right to expect that saving efficacy except in the way of his own appointment. What fellowship hath light with darkness, and God with Belial? The writing of the Apocrypha, and its introduction into the Canon, is the grand and crowning device of Satan for deceiving and corrupting the Christian world, and the most melancholy results to the souls of men have been the consequence, many have departed into the eternal world with a lie in their right hand, borrowed from these spurious books, confidently looking for salvation to alms-giving, repentance, and good works, instead of the obedience and death of the Redeemer. "The beautiful passages," in the Apocrypha, which are so lauded by some, "the valuable sentiments," "and useful rules of action," "the numerous allusions to scripture, and partial quotations from the inspired books," although not more excellent surely than those which the Scriptures contain in richer and more varied abundance, are introduced by a deeper stroke of policy to aid the deception and facilitate the circulation of these spurious books, and render that corrupt work, which comes to us in the name of the Lord, but the more detestable. So far are such writings from being harmless, safe, or edifying, their appearance and circulation are, in the mind of the apostle, sure indications of perilous

times; so perilous, that even such men as Timothy needed to watch in view of them, and exert themselves with persevering diligence in the discharge of their respective duties.

So popular had these fables become, and so dangerous to the interests of religion were they deemed by the zealous and vigilant apostle, that he commands Titus to rebuke the Cre-tians “sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men, *that turn from the truth.*”* The Churches of Christ, both in ancient and modern times, allowed some of the best of the Apocryphal books to be read in their worshipping assemblies, for edification and improvement in life and manners. The specific nature of the improvement to be expected from such reading is here noted by the apostle, (and it will be admitted by all who deserve to be called Christians, that he was both an enlightened and impartial witness), it “turns from the truth.” Alas! that wise and good men should lend their aid to impart such fatal improvement to perishing sinners. The apostle Peter alludes to the same foolish stories, in these words: “For we have not followed *cunningly devised fables.*”†

In all these instances the two apostles use the same word which our translators have rendered fables, *μυθος*, *a tale, a foolish story, an idle fiction.* Both these writers knew well that such idle and pernicious fictions as the Apocryphal books had been for centuries in existence, and were much attended to by the Jews at the time they wrote. But of all their fables, those which are contained in the Apocrypha are by far the most dangerous. They are written in the style and manner of the Holy Scriptures. They claim to be the word of God equally with the inspired books, and they teach errors which subvert the very foundations of a sinner’s acceptance before God. It is not therefore to be supposed that these faithful servants of Christ would refer to Jewish fables of a more harmless character in these passages, and overlook a whole system of the most imposing and ruinous fictions. The indefinite language which they use, seems to have been designedly

* Tit. i. 13, 14. † 2 Epis. i. 16.

chosen for the purpose of embracing, at once, the whole circle of Jewish tales; and the bearing of these texts on the Apocryphal books is rendered certain, when we consider the perfect knowledge which the Holy Spirit had of the use which in future ages was to be made of these lying prophecies by the Man of Sin, in order to corrupt the Divine word itself, and poison the streams of spiritual life at the source, long after the other foolish stories of that degenerate people were consigned to deep forgetfulness.

In condemning these spurious writings, and recalling the churches to the pure word of God, the apostles followed the example of their divine Master. Both Matthew and Mark record a dispute which he had with the Scribes and Pharisees about eating bread with unwashed hands, which had been forbidden by the tradition of the elders. On this occasion he bore his testimony against the whole system of Jewish laws and fables contained in the Mishna, which the Jews pretended was delivered orally to Moses, at the same time he received the written law on Mount Sinai. This collection of traditions and fables, although not committed to writing till about 300 years after the commencement of our era, the Jews began to form soon after the return of the captives from Babylon, and had nearly completed it in the time of the Saviour. The Gemara, or Supplement to the Mishna, was rendered necessary, in their opinion, by the ever accumulating mass of traditions from the pen of the Mishnical doctors, every one of whom claimed a right to add some comment or tradition of his own, and invest it with the same authority as the ancient. This vast body of human inventions, the superstitious Jews erected into a supreme standard, by which the meaning of the sacred oracles was to be determined, and it was by forcing them to speak the same doctrines, and sanction the same precepts as the Mishna that they made the divine law of no effect. For this wickedness they were sharply and justly rebuked by the Saviour: "Ye hypocrites, well did Esaias prophecy of you, saying, This people draw nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. But in vain do they worship me; teaching for doctrines the

commandments of men.”* But the Apocryphal books were founded on the Mishna, or written in conformity with it, as any one may see by comparing them; and, therefore, in condemning that collection of Jewish absurdities, and commanding the people to give heed only to their divinely authorised Scriptures, he condemned at once the Mishna, and all other works of the same kind, and made it imperative on his followers in every succeeding age to receive, to observe, to keep pure and entire his own word, as the sole rule of their faith and practice. Nor is it only fabulous stories that he condemned; he comprehended under the same sentence truths and doctrines of every degree of excellence, the dictates of uninspired men.

In obedience to his command, the apostles and evangelists steadfastly resisted the introduction of Jewish fables, even as means of edification; and they were followed by the early fathers of the church. Jerome speaks of the fables of Bel and the Dragon, and says, the Apocryphal books do not belong to those whose names they bear, and that they contain several forgeries. Africanus, Eusebius, and Apollenarius, rejected those books, both because they were uncanonical and fabulous. The judgment of the renowned Athanasius has been mentioned already. Augustine asserts, that though we find in the Apocryphal books some truth, yet they have no authority, by reason of the many falsehoods contained in them. The first catalogue of the books of Scripture which we find among Christians, is that of Melito, Bishop of Sardis, who flourished in the second century, mentioned by Eusebius in the fourth book of his history. It is entirely conformable to that of the Jews, containing but twenty-two books; he is followed by Origen, by the Council of Laodicea, in the fourth century, between the years 360 and 370; by Cyril of Jerusalem, also in the fourth century; by Hilary of Poitiers, and many

* Matth. xv. 7, 8, 9.

other writers. Although they differed in the distribution of the books, not one of them admitted any part of the Apocrypha into their canons. Hilary, however, mentions some in his time (the fourth century,) who added Judith and Tobit to the Jewish canon. This, so far as the writer can discover, is the first notice given of a corrupted canon; and it is so late as the fourth century, when the Christian Church had become exceedingly corrupt, both in belief and practice. The first catalogue of the inspired books, into which some spurious writings were introduced by authority, is that of the third Council of Carthage, which met in the year 397, when the books of Judith, Tobit, Wisdom, Ecclesiasticus, and the two books of the Maccabees, were reckoned in the number of the canonical books. This corrupted catalogue was confirmed in the year 405 by the authority of Pope Innocent. Thus, in direct opposition to the solemn threatenings, and command of Christ, an addition was now made to the sacred writings, not of a trifling kind, though the smallest had been unwarrantable, but of six entire books; and some of these the very worst in the Apocrypha; not an occasional, but a standing one; not one intended to remain for a time, but to continue for ever; not consisting of matter generally corresponding with the inspired books, but in many, very many instances, contradicting them, and counteracting their happy and saving effects. So completely successful has been the heaven-daring attempt, that countless numbers of men boldly acknowledge these impure productions as a part of the word of God, and avow their belief that the Bible is incomplete without them. If this is not an addition, in the proper sense of the term, it is impossible to imagine what an addition is.

Eusebius, in his Ecclesiastical History, affirms that the four gospels were collected during the life of the Apostle John; and that the three first received his approbation. And when we consider the great importance of the work, and the urgent necessity of opposing an effectual barrier to the flood of Apocryphal writings, which then began to inundate the Church, — we have good reason to suppose, that the other books of the New Testament were examined and collected at the same

time. One thing is certain, that, before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and received as a Divine rule of faith and manners. The primitive fathers of the Christian Church, did not recognise the claim of the New Testament Scriptures to a place in the canon, till they had carefully and diligently investigated the grounds upon which it rested. They proceeded to the inquiry with minds deeply impressed with the necessity and importance of the work, and conducted it with impartial and unwearied assiduity till it was completed and settled. They did not plead off, like some modern Christians, when Apocryphal writings were obtruded upon their notice, but patiently weighed them in the balance, and stamped upon them the mark of their reprobation. “Not long,” says Mosheim, “after Christ’s ascension into Heaven, several histories of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons, whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all, productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy apostles. These Apocryphal and spurious writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, had not the rulers of the Church used all possible care and diligence in separating the books that were truly apostolical and divine from all that spurious trash, and conveying them to posterity in one volume.”*

Like the Jewish guardians of the Old Testament, these vigilant and zealous Christians, animated by the presence and counsel of apostolical men, and burning with fervent love to their Divine master, and the souls of fellow-sinners, would neither permit the spurious books, submitted to their examination, to be appended to the word of God, nor intermingled

Dick on Inspiration, Chap. II. and III.

* Mosheim Cent. I. Ch. II. Sec. xvii.

with it, nor used for any purpose whatever in their worship. In the second century, though the doctrines of the gospel were greatly abused by the commentaries or interpretations of different sects, “yet all were unanimous in regarding with veneration the Holy Scriptures as the supreme and exclusive rule of faith and manners.” And they preserved their consistency, by refusing to permit the sacred books to be dishonoured by the presence of spurious writings. Thus, the canon of the New Testament was settled, after careful investigation, by the harmonious voice of the whole Christian Church. In the third century, the Scriptures were translated into various languages, and, by the zeal and labours of the indefatigable Origen, copies of them were spread abroad everywhere. But the translators and distributors of the Scriptures in those days, do not seem once to have imagined that it was lawful for them to circulate, in connexion with the word of God, any uninspired book, not even the letters of apostolical men to the churches. Apocryphal writings are not to be found among the means which those early Christians adopted in order to facilitate the circulation of the Scriptures. How happy for the Church of Christ, and for many a ruined sinner,—ruined by Apocryphal writings, had all their successors imbibed their spirit, and followed their example !

The Apocryphal books were not introduced into the Canon of the Old and New Testament without much opposition. The ancients often protested against it; many grave doctors, and even whole Churches were instigated to resist this introduction, and oppose this practice from a clear foresight of the mischievous consequences to the interests of religion, and the purity of the Church,—consequences which soon began to make their appearance, and which continue to this day. The resistance was most powerful in the Christian assemblies of the East, which had long enjoyed the ministry of the Apostle John, and more strictly followed his directions. The patrons of this obnoxious measure were reduced to the necessity of using great caution, and proceeding by slow degrees. They protested, (and perhaps not a few of them were sincere,) that they had no in-

tention to clothe these books with any authority as rules of faith, serving to confirm its doctrines, to determine controversies, or condemn and confute errors. They only asked liberty at first to read these books in private ; in a short time they prevailed with some Churches to allow them to be read in the worshipping assemblies, for the amusement and instruction of the common people ; and this in the very face of the decrees of Councils, and the avowed detestation of the Eastern Churches. Then for the sake of convenience, the ecclesiastical books were collected into one canon ; and in the course of years, it was found expedient to conjoin all these canonical and apocryphal books, and bind them up together in one volume, for the greater facility of ecclesiastical use ; and as it was deemed more proper and useful, that books of the same general character should be classed together, they were soon after intermixed with one another. This proceeding was contrary to the mind, and entirely without the advice of the most respectable Christian writers of the four first centuries ; but the perseverance and management of the innovators subdued all opposition, and the galling yoke of superstition, error, and wickedness, was wreathed about their neck : and at last, the absurdities of the Apocrypha were received as the dictates of inspiration ; and the books were held in the same degree of esteem and value as the writings of the holy prophets and apostles of the Lamb.

So early as the fourth century these spurious writings were taken under the protection of Antichrist, and recommended to the churches that submitted to his sway, with all the weight of his authority. He found that the Apocrypha was decidedly favourable to his cause, and furnished the strongest, and indeed the only proof, of a number of his most exceptionable doctrines. But it was not till the sixteenth century that he ventured to exalt its impure fictions to a place in the Canon, and invest them with the same authority as the dictates of inspiration. The Council of Trent, by his order, removed the marked distinction between the Canonical and Apocryphal books, which the Christian church had maintained for many centuries, and by one decree placed them all on the same eminence, as the

dictate of the same infallible guide. They “declared, by a public edict, that it was the duty of all the faithful firmly to believe, that all the Apocryphal books, as well as the old acknowledged Canonical ones, were, according to the Latin translation of the Vulgate, “*authentic and divine Scripture.*” They also included in this decree the traditions which had been preserved in the church to their day, denouncing divine wrath against every one that should reject or despise any of those books, or any of those traditions ; because they meant the world to esteem these as the testimonies and grounds upon which they were to rest all matters of faith and correction of abuses that might come under their review. “This awful decree was made by a Council pretending to be oecumenical, or universal, though it consisted then of forty-three persons only. The three Legates, with supreme authority from the Pope, the Cardinal Bishop of Trent, twenty-eight other Bishops, four nominal Archbishops, three Abbots, and four Generals, of religious orders. Yet so small a number ventured to pronounce a judgment contrary to the opinion of the most learned fathers and grave councils, and contrary to the doctrine of the Church during the first five or six centuries after our Saviour’s appearance.”* We have already seen that in the progress of defection, the Apocryphal books were admitted into the Canon, and authorised to be read in churches ; but this was the first time they had been explicitly declared of equal authority with the Scriptures themselves. “Sacred and Canonical,” (say the Council), “dictated, as it were, from the mouth of Christ, or of the Holy Spirit,” from this time to be considered by all members of the Romish Church, as making “part of the Canonical books,” under the penalty of being held “*accursed.*”

Against this violent and unscriptural innovation, Luther and Calvin, and other eminent Reformers, entered their pointed testimony. They have been followed by the whole body of Protestants, who never considered these books as inspired ;

* Dr Wilson on the Apocrypha. Jones on the Canon.

and all the churches have solemnly pronounced the same sentence in their respective Confessions.

Our excellent Reformers, to whom, under God, we owe so much, yielding to the fear of man, which bringeth a snare, or to the no less dangerous suggestions of expediency, delayed the completion of their noble undertaking, by retaining those spurious writings in the Canon, and allowing the churches to make use of them in their worshipping assemblies. They, however, condemned those writings, and lamented their supposed inability to reject them. Many of their successors condemn them also ; but, most inconsistently, in my judgment, persist in distributing them, or aiding in various ways those who do. This conduct seems but ill to accord with the high pretensions of the present age to religious knowledge, Christian charity, and lively concern for the best interests of mankind. The Apocrypha has been, from very remote times, one of the principal engines which Antichrist employed, for extending and consolidating his empire of darkness and misery, and the most dangerous of all his contrivances to the souls of men. How Protestants of any class can justify themselves before God, and at the bar of their own conscience, in knowingly aiding and abetting his schemes of spiritual conquest themselves, or enabling others to do so, is what the writer cannot understand. It appears to him irreconcilable with their duty to God, to themselves, and to their neighbour, and even with the very name of Protestant. Some who refuse to co-operate with Bible Societies which circulate only the pure word of God, and have been obliged in conscience to withdraw from Bible and Apocryphal societies that engage directly, or by the hands of foreign agents, in circulating a corrupt Bible, yet declare their abhorrence of the Apocrypha. It is not intended to call in question their sincerity ; but, in the very face of their declared abhorrence, they do what the warmest advocates of the Apocrypha do themselves, and recommend to others, with their whole heart, and from a principle of duty. The friendship of good words, and fair speeches, is, at any time, but little worth ; and especially at such a time as this, when the most strenuous endeavours

are making in favour of popery. If such doubtful friends give not a corrupt Bible with their own hand, they voluntarily furnish the means to those who plead right and conscience for doing so; and this, it is conceived, is not much less criminal than personal agency. The King of Israel thought to avoid the guilt of murder by commanding the General of his army to "set Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten and die;" but the Judge of all the earth thought otherwise, and sent his prophet to say, "Thou hast killed Uriah the Hittite with the sword—and hast slain him with the sword of the children of Ammon."* Those who declare their dislike of the Apocrypha, and still more those who profess to abhor it, must do so on moral grounds; but how can they circulate, in any way, a book of immoral character, which they dislike or abhor, and not incur the guilt of moral evil; and what guilt is greater than to defile and corrupt the pure word of God, by appending to it, or mingling with it, a collection of immoral books. To circulate such a collection by itself, in ignorance of its immorality, would be a sin; for under the law, sacrifices were required for sins of ignorance; how much more to do it knowingly and deliberately, in connection with the Scriptures, and as a part of the inspired word of God?

There can be no doubt that the intention of many who incur such blame, is good, abstractly viewed; but Logicians justly make a distinction between the intention of an agent and the intention or native tendency of his work; the first may be good, while the latter may be justly punished in the most exemplary manner. As mistaken views did not excuse the evil doer under the former dispensation, neither did good motives. The men of Israel, at Sinai, meant to worship the true God through the medium of the golden calf, not the idol itself; for the proclamation of Aaron ran in these words: "To-morrow is a feast to the LORD:" but this excellent motive of serving Jehovah, the living and the true God, did not save them from signal ven-

* 2 Samuel xii. 9.

geance. Uzzah, the son of Abinadab, was certainly actuated by a good motive when he took hold of the ark, to prevent it from receiving any injury by the jolting of the cart in which it was carried; but the thing which he did so displeased the Lord, that it cost him his life. How good so ever the motive of some may be in aiding the circulation of a vitiated Bible, the native tendency of the deed is to support and extend the dominion of superstition, impiety, and wickedness; to promote the interests of Antichrist; to whom Protestants certainly owe nothing; to retard the spread of the gospel; to neutralize the effects of the Holy Scriptures; to dishonour their blessed Author; and bring into fearful jeopardy the eternal happiness of our fellow-men. This is not, by any means, what they intend, but we do not speak here of their intention, but of the tendency of their doings.

That many wise and good men are engaged in circulating corrupt Bibles, by their agents on the Continent, is admitted; but it is not all wise and good which such men do; and certainly there is neither wisdom nor goodness in promoting the dissemination of corrupt Bibles. The conduct of wise and good men is not the rule of our actions; it is the pure dictate of inspiration, and by this exclusive and infallible standard we are bound to try them, and to follow them only so far as they follow Christ. The apostle Peter was a good man, and yet he denied his Lord. Paul and Barnabas were wise and good men, and yet they quarrelled, and so hot was "the contention between them, that they departed asunder one from the other."*

The expediency of circulating the Apocrypha has been long and earnestly insisted upon. But it never can be expedient to corrupt the word of God; it is a means of doing good forbidden by God himself in his word, and therefore not to be used. It is not expedient that He may be glorified; for to add to his word, or to take away from it, is to dishonour him, and incur his awful indignation; it cannot be expedient for promoting

* Acts xv. 39.

the salvation of perishing sinners ; for the impure doctrines of the Apocrypha have, not by accident, but by their own proper influence, ruined many souls. Can it be otherwise, when they send them to alms-giving as the foundation of their hopes for eternity? Neither is it necessary; for it has been proved that the use of Apocryphal writings in connection with the Scriptures is prohibited by the Supreme Being; and no necessity can warrant the violation of the divine law. Besides, the necessity pleaded for is of man's creation; and therefore cannot be pleaded by its authors and abettors as an argument for their practice. On the Continent of Europe, we are assured, the Bible was till lately almost unknown. The great body of the people knew not what books it contained; and were therefore ready to receive it in any form. But the distributors of a corrupt Bible taught them the existence and the pretended necessity of the Apocrypha, by proclaiming its merits, its place in the Canon of Continental churches, and the incompleteness of the Bible without it. They have no right, therefore, to urge a necessity of their own creation; and, where these things were known, a little Christian zeal and firmness might, by the blessing of God, have overcome the reluctance or opposition in Popish or other districts. It was at least our duty to make the attempt, with vigour and persevering diligence; and, if we failed, we should have had the satisfaction to know that we had done our duty. But the truth turns out to be, what was asserted from the beginning, that except in a few districts, no such necessity exists, even after all that has been done to revive and fortify the Apocryphal attachments of the people. This is admitted even by some of the agents of the London Society, and by one in particular, who went to the Continent for the purpose of inquiring into the matter. But though Europe, through all its kingdoms, were shut against the pure word of God, the rest of the world is before us, which is far more than sufficient to absorb all the streams of British benevolence for ages to come.

We are reminded how little we can do for the cause. But that little is in defence of the unadulterated word of God, a cause which cannot fail to succeed at last, in spite of all op-

position. It requires no spirit of prophesy to foretel that the Apocryphal books shall be swept away, with all the rubbish of popery, into irretrievable destruction, when the knowledge of the Lord shall cover the earth. In the meantime, the little that we may be enabled to do shall not lose its reward. The Saviour preferred the widow's two mites, before the gifts of the rich and the great. He promised by the mouth of David, and he can fulfil his promise at any time : " There shall be an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

The present controversy, we admit, has produced some dissension ; much more indeed than could well have been expected among Protestant Christians, in this enlightened and religious age. But they only are to blame for that, who persist in circulating a vitiated Bible. Let the impious practice be given up, both at home and abroad, as Scripture and reason demand ; and the dissension will instantly cease. We strove long to prevent the question of the Apocrypha from being brought into public discussion ; and endeavoured to bring the dispute, when it could no longer be concealed, to a speedy and amicable termination. But we could neither obtain indemnity for the past, nor security for the future ; to such a state of things we preferred acting entirely by ourselves ; which we had secured a right to do by a constitutional law. Those who refused to give up with Apocryphal distributors, were the cause,—we were only the occasion of the dissension. Peace is indeed a precious blessing, when it is accompanied with truth ; but if it cannot be had but at the expense of corrupting the Holy Scriptures, and, by consequence, endangering, so far as men can do it, the religion of Christ, it is better to live in a state of perpetual warfare. The Saviour also was charged with disturbing the public peace ; but he did not, on this account, abandon his undertaking : his apostles were accused of turning the world upside down, but they persevered in their work and labour of love, till the world became Christian. The discord which they only occasioned, by their strenuous contend-

ings for the truth of the Gospel, has been compensated a thousand fold, and so, in due time, shall be our contendings against the corrupt doctrines and commandments of men.

The advantages which the controversy has already produced, are of great importance to the interests of pure and undefiled religion. Christians have been roused to a subject, of which they had nearly lost sight,—the sin and danger of corrupting the Holy Scriptures: a powerful check has been given to the circulation of spurious writings in connexion with these sacred books; in Britain it is nearly, if not altogether, stopped; and, on the Continent, the friends of a pure Bible are also beginning to shake off the slumber of centuries, and to rally around it. The leaven, though small at first, will ere long leaven the whole lump; and the Apocrypha will be cast with contempt to the moles and to the bats, and the word of God obtain a signal and perpetual triumph—a triumph which shall be equally gladdening and beneficial to the combatants on both sides.

Many endeavour to sooth their minds into rest, by representing the controversy as one of little importance. To the writer it has ever appeared as one of the most momentous to which the attention of Christians can be turned. To corrupt the Scriptures of truth, is to lay the axe to the root of the tree; to threaten with destruction the very vitals of Christianity. This view seems to be warranted by the earnest contendings of Christ and his apostles against the Mishna and Jewish fables; for they certainly would not engage in a trifling dispute. The most eminent Fathers of the primitive Churches, thought it of such importance, that they condemned the Apocryphal books, as unworthy of a place in the canon; and one of the most eminent General Councils prohibited its being placed in the canon, or read in their public assemblies; and commanded it to be cast out where it had been already introduced.* Our first Reformers also condemned it, although they unhappily lost courage to exclude it from their Bible, and

* Council of Laodicea held in 364.

their worshipping assemblies. The Church of Scotland was an honourable exception. In the Westminster Confession, which she acknowledges, we find this explicit and seasonable testimony: "The books, commonly called Apocrypha, not being of Divine inspiration, are no part of the canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings." (Chap. 1. sec. 3.) None of all these looked upon it as a trifling dispute; nor did the Man of Sin: he thought it so important, that he laboured for more than eleven hundred years, with all his craft, and all his power, to introduce these spurious books into the canon, and to invest them with equal authority, as the word of God itself: and so great was his conviction of the advantage which he gained by the Trentine Decree, making them a part of the Scriptures, and of equal authority, that he endeavoured to secure his success, by thundering his Anathema against the recusants.

But were the fault as trifling as some affect to represent it, surely it is not less criminal to corrupt the Scriptures than to speak "an idle word;" and yet this last, by the testimony of Christ himself, deserves the wrath and curse of God; and infinite mercy alone, through his atoning blood, can prevent the fearful consequence: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."*

Many passages of the Apocrypha, we are told, are excellent, sublime, and beautiful: and so are many passages in the Koran; why, then, upon such principles, is not this also placed in the canon, and read for the edification of the people? And the more, that this book also contains many allusions to, and quotations from the Holy Scriptures. But whence did these Jewish and Mohammedan books derive their excellent, sublime, and beautiful passages? From the oracles of the living God. Whatever, in morals and religion, is properly their

* Matth. xii. 36, 37.

own, is pure absurdity or gross wickedness. But the excellence and beauty of the Apocrypha is not the question; the only question is this, Are these writings inspired? If they are not, though Gabriel in Heaven had written them, they are no part of our canon, and have no Divine authority, and therefore ought not to be circulated with the Inspirations of the Almighty.

It cannot be denied that the sacred writers refer to other books now lost, as those of Iddo the Seer; the book of the wars of the Lord; and of Gad the Seer. But do they refer us to these, as canonical books? by no means; they refer to them as civil records of the Kingdom. Such is the reference to the civil records of Persia in the Book of Esther: "And it was written in the Book of the Chronicles before the king."* Our Lord never blamed the Jews, the authorised keepers of the Old Testament, for having lost any of the canonical books,—a strong proof the books in question were not inspired. But although it were possible to prove that these books have been lost out of the Jewish canon, will this prove that we may fill up the blank with such books as have obtained our approbation?

That the Father of mercy may bless at times the *pure parts* of a vitiated Bible to some readers, we do not presume to deny; but the actings of his sovereign goodness is not the rule of our conduct, but his will revealed in his word; and He has commanded us to follow the written word as it came from his own hand, without venturing to add or diminish. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."† By this rule we must make the written word our standard; conform to it; take council from it; make our appeals to it; and in every thing be overruled and determined by it.

Such are the views which the writer entertained upon this great question, long before the present dispute commenced, and which the arguings of brethren, on the other side, have

* Esther, chap. ii. 23.

† Isaiah iii. 20.

only served to enlarge and confirm. Duty and interest conspire to determine his mind against every kind of participation in circulating a corrupt Bible, which he laments to say, is still done on the Continent with the help of British funds. He owes it to his God and Redeemer; and he owes it to the interests of his own soul, and of the souls of his people, and of the Church, to have nothing to do with such a proceeding. Judging as well from the present state of Christendom, as from general principles, he can see no safety to the Church of Christ, nor to the individual Christian, but in preserving, and keeping pure and entire, that precious gift of Heaven, the Word of the living God. In lending his aid to this work, he felt convinced that he had nothing to fear. The final issue of the contest never appeared to him doubtful. The cause of the pure Bible must triumph, at last, whatever opposition be made, or whatever partial successes may be gained, in the mean time, by the friends of Apocryphal distribution; for God is true and faithful. May the present dispute be speedily brought to its promised termination; and the whole earth filled with the glory of Christ, Amen, and Amen.

FINIS.

EXPOSURE

OF

THE STATEMENT

RECENTLY PUBLISHED BY

The Edinburgh Corresponding Board,

RESPECTING THE CLAIMS OF THE BRITISH AND FOREIGN
BIBLE SOCIETY ON THE SUPPORT OF THE
CHRISTIAN PUBLIC.

BY

ROBERT HALDANE, Esq.

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EXPOSURE, &c.

IT is much to the credit of Scotland, that its inhabitants have so generally declared themselves the decided opponents of the adulteration of the Scriptures. This may be, in a great measure, ascribed to those eminent men to whom, under God, this country is indebted for deliverance from the Popish yoke, connected with various circumstances in the providence of God, which prevented our Reformers from being exposed to the same temptations as others who renounced her communion, to keep any terms with the Church of Rome. Here she was boldly denounced as the mother of harlots and abominations of the earth ; and the Apocrypha soon became unknown to our population, except as a monument of the iniquity and profaneness of those who had dared to connect it with the Word of God.

It might, in consequence, have been hoped, that as none have been found in Scotland sufficiently hardy, openly and fully to justify the conduct of the Committee of the British and Foreign Bible Society respecting the Apocrypha, so none would have been satisfied with those half-measures which that body have been compelled, reluctantly, to adopt ; and that, from the peculiar advantages which Scotland has so long enjoyed, every Christian belonging to her, without one dissentient voice, would have united in bearing testimony against the connection still maintained with *Apocryphal Societies* on the Continent, and against the co-operation avowedly persisted in with Persecutors and Neologists. To a great degree

this is the case ; but the pamphlet which now comes under our review, announces the melancholy fact, not only that a Committee of Correspondence with the British and Foreign Bible Society has been formed in Edinburgh, but that it is chiefly composed of Ministers of the Gospel.

This Committee has at length come forward to advocate the claims of the British and Foreign Bible Society on the support of the Christian public. How completely they have failed in the task they have undertaken, has been proved in the answer which they have recently received from Mr Alexander Haldane. He has exposed their mistatements and perversions in such a manner, as to hold up their pamphlet to the merited indignation of the public. He has detected the art and Jesuitism for which it is remarkable, beyond any of those that have been published in defence of the same cause. The authors of it seem to have taken the discreditable performance of Mr Brandram for their model, and like him, to have dishonestly slurred over the questions at issue, referring to them in a way calculated to mislead the uninformed, while they cautiously avoid entering into their merits. They repeat assertions without proof, which have again and again been refuted ; yet they bring them forward as if they had never been answered at all. On the whole, their pamphlet is altogether unworthy of many of those whose names are affixed to it. There has been a fatuity in the reasonings of such as have undertaken to defend the Earl Street Committee which is very remarkable, and of which the Statement of its Edinburgh Corresponding Board furnishes an additional and melancholy example. After Mr A. Haldane's triumphant refutation*,

* See ANSWER to the Statement of the Edinburgh Corresponding Board, more especially as it relates to the Concealment and Mutilation of Documents by the Earl Street Committee, and to Leander Van Ess, &c. &c. by Alexander Haldane, Esq.—Published by William Whyte & Co., Edinburgh 1828.

it is not necessary to enter into all its details. I shall, however, make some further remarks on this Statement, which has been published to the discredit of its authors, and the dishonour of Scotland.

After a somewhat pompous annunciation of the operations of the British and Foreign Bible Society, the objections brought against it are classed under two heads. The first comprehends the charges respecting the circulation of the Apocrypha, and the publication of notes and comments along with the Holy Scriptures. The second includes the charges of publishing incorrect and vitiated versions of the Scriptures,—of connecting itself with Foreign Societies which are under the direction of infidels and heretics, engaged in the circulation of the Apocrypha along with the Holy Scriptures; and of misappropriation and profuse expenditure of the funds entrusted to its care. Such, according to the Corresponding Board, is the indictment laid against the Committee of the British and Foreign Bible Society; and a heavier one against any society whatever, in all its accompanying circumstances and aggravations, has not appeared. But it is added—

“ A careful examination of these charges has resulted in a firm and conscientious conviction, that the British and Foreign Bible Society, whatever may have been their mistakes, never had stronger claims on the zealous and affectionate support of Christians than at present.”

There is, it must be allowed, something very remarkable in this “ firm and conscientious conviction” of the Corresponding Board, because, notwithstanding the “ careful examination” they profess to have made, so far from being able to repel a single one of the above charges, they have not even attempted fairly to meet them, but have sought to evade and gloss them over. Of the manner in which this their object is prosecuted throughout the Statement, the reader has sufficient premonition in the above-quoted paragraph in the change of the expression “ charges” into that of “ mistakes.” And, in entering

on their careful examination, they are apparently somewhat at a loss to determine whether the worthy Committee, who have such claims on their "zealous and affectionate support," have ever committed any mistakes at all; and accordingly say, "whatever may have been their mistakes." Under the first head, it is admitted, that the British and Foreign Bible Society has circulated the Apocrypha, both appended to, and intermingled with the sacred books. It is admitted too, that these were "*deviations from the fundamental law of the Society*," p. 12. But the Board, which appears to be determined to maintain, at all hazards, the honour of Earl Street, proceed in the most disingenuous manner to extenuate, if not to justify, these "deviations."

The first thing to which the Board direct the reader's attention, is, the "precise extent" to which the Committee has carried the adulteration of the Scriptures, which, they say, is not "generally understood." Here, then, although the "extent," even according to their own statement, is most appalling, they labour to shew that it is less than some people may imagine. Such a method of meeting a charge of deep and acknowledged guilt, attaching to a line of conduct persevered in for many years, the "*criminality*" of which the Board itself admits, p. 50. will not appear very satisfactory. It is as if a lawyer were to plead in behalf of his client, that although his "deviations" from the law of his country, in committing theft or murder, had certainly been proved to have been very considerable, yet their *precise extent* was not generally understood, and might be shewn to be less than some people imagined. The accused, it is presumed, could not be acquitted on such a plea; and indeed, unless the case was desperate, no man would resort to it. Yet this is the argument in their favour, which is first set forth by these defenders of the Earl Street Committee.

We are next told that the Society's "correspondents on the Continent represented to them the extreme difficulty,—in many cases the utter im-

possibility,—of circulating Bibles without the Apocrypha ; and accompanied their representations with such evidence, as satisfied the majority of the Committee, that, generally speaking, the alternative was, that the Bible must be circulated with the Apocrypha, or not circulated at all. Under this impression," it is added, "grants of money were made to Societies who circulated Apocryphal Bibles ; and, in the year 1813, the Committee came to a formal resolution, 'to leave the manner of printing Bibles by the Foreign Societies to their own discretion, provided they be printed without note or comment.' "

What an ample admission have we here of the guilt and unfaithfulness of the Earl Street Committee ! While supporting, with their money, these foreign societies, they surrender "to their own discretion" every thing respecting the manner of printing the Bibles, provided they be printed without note or comment ; as if notes or comments were half so pernicious as the wilful vitiation of God's Holy Word, by corrupt additions. The full power of adulterating the Scriptures is thus resigned into the hands of men, of whose heretical sentiments respecting the Canon, the Committee were fully aware. If it be true, then, according to the Board, that the adulteration of the Holy Scriptures has not been carried to the "precise extent" that is "generally understood," it certainly is not owing to the Earl Street Committee. In this manner, the Corresponding Board has hastened to overturn the first argument it had used in extenuation of the "criminality" of that Committee ; for the amount of Apocryphas to be printed, was placed by them altogether beyond their own controul ; in short, their entire indifference respecting the adulteration of the Bible to *any extent whatever*, is here fully declared.

But why were the Directors of Earl Street satisfied, that, "generally speaking, the alternative was, that the 'Bible must be circulated with the Apocrypha, or not 'circulated at all ?" Why, for instance, were they satisfied of this respecting the Bibles prepared for the Protestants of France ? The very reverse, as has been irrefragably proved, was the truth ; yet, to use the language of Anglicanus, *the wicked pertinacity of the British and*

Foreign Bible Society, forced the Apocrypha upon them. This is the literal truth ; and it is lamented to this day, by the best and most experienced of the French pastors, as an irreparable injury inflicted upon them, which they did all in their power to avert. But it is true, that on this occasion the Committee acted on the information of other correspondents, whose feelings towards the Scriptures were very different from those of the worthy men, in that country, who advocated the cause of Bible purity. This brings us to the source of many of the misdeeds which have been proved against the Earl Street Committee,—their intimacy with, and confidence in men who were the enemies of God. From them they might hear of the impossibility of circulating the pure Scriptures ; but had they listened to those who trembled at the Word of God, they would have received a very different account. We know the value of local information on subjects on which men have taken a side, and that it ought to be estimated according to the character of those by whom it is furnished. When the question of the Slave Trade was agitated in Parliament, witnesses were found ready to depose as to the comforts enjoyed by the wretched slaves amidst the horrors of the middle passage ; and it is not long since the mild virtues of the Hindoos, which, had they been real, went far to falsify the doctrine of original depravity, or at least to prove the excellence of their religious system, and how much they would suffer by the introduction of Christianity, were loudly proclaimed, and any doubts on the subject ascribed to want of *local knowledge*. With these facts before their eyes, and knowing, as they should have done, the irreligious character of their correspondents, and their loose and heretical opinions respecting the sacred canon, the representations which they received ought to have made little impression on the Committee. They should have gone forward in their avowed object of circulating the Word of God,—they should not have become partakers of other men's sins,

or have broken the most solemn commandment which God has given to man, not to presume to add to his Word. Besides, there was no scruple in regard to receiving the New Testament. Had the complete Bible, in its unadulterated state, been excluded from the Continent, it was the duty of the Committee to circulate that part of the Word of God, for which he had opened a door, and humbly to wait, till in his adorable providence, he had made way for all that remained of it being received.

That the complete Bible, however, was excluded from the Continent in general, is not to be admitted. Had a proper trial been made in most of the countries, and had assistance to foreigners been given only on condition of providing unadulterated Bibles, and proper agents been chosen for reprinting them from the best of the old editions, no opposition, it is believed, would have been made to what the Society was doing at its own expense. It was not required, that before proceeding to print the Bible, the civil authorities, and the heads of churches, should be consulted. When this was done, it was certain that the operations of the British and Foreign Bible Society must be brought under their influence, and subjected to their controul. That Society might have gone on quietly without their sanction, which, when it was demanded, necessarily led either to the refusal of it, or to the prescribing of conditions on which it should be given. Is it to be supposed that the printing of the Bible, if done at the Society's own expense, would have been prevented in most of the countries in Europe, at a time when books the most dangerous to government, and tending to foster infidel principles, such as the "Conversation Dictionary," and "The Hours of Devotion to promote true Christianity," were permitted to be printed and circulated by thousands?

In France, where, upon its re-establishment, the present government was as jealous as that of any other country,

and had as much reason to be so, of the books that were published, the experiment of printing the Bible was made by an individual in different ways, and no opposition was encountered, nor inquiry made respecting it. On the conviction that this was the safe and proper course to follow, he proceeded with his work year after year, without asking the consent of those in power, either in church or state; and when the agents of the Earl Street Committee went to Paris, he earnestly exhorted them to follow the same course. The Earl Street Committee commenced, at my suggestion, a large edition of the Scriptures in the south of France, and they met with no obstacle in their undertaking. It was not owing to the interference of the government, that when it was nearly completed, the Apocrypha was added. There was no hinderance to the printing and publishing of any portions of the Bible in France, either of the Old or New Testament, as I myself experienced, nor, as it was proved, was it the case in Switzerland. It might have been found, indeed, that even Christians in the different countries would at first, through the force of prejudice, custom, and remaining ignorance, have been averse to send forth the Scriptures without the Apocrypha; and this was the case when the printing of the Bible was proposed at Montauban. But had this prejudice been met in other places as it was there,—had they been reasoned with on the subject, and assured that no assistance whatever could be given by the British and Foreign Bible Society if the Apocrypha was added, it is as certain as any thing of the kind can be, that the result would have been precisely the same that it was at Montauban.

It is not to be supposed, when there was such a want of Bibles on the Continent, that good men, who found they could not obtain them otherwise, would have refused them because they could only be had without the Apocrypha. And as for the people in general, Mr Chabrand of Toulouse affirmed, what was the truth in

France, as well as in other parts of the Continent, that they had so far lost sight of the Scriptures, that they were totally indifferent, and even ignorant whether the Apocrypha was added to them or not. It is a fact then, that the Society commenced its operations in France on the principle of circulating the Bible without the Apocrypha; and that nothing prevented its continuing to do so, but the criminality of the Earl Street Committee, who forced it upon the Protestants of that country, although they had fully ascertained from experience that it was not necessary. The same would have been found to be generally the fact in the other countries, had proper means been used to commence and secure a pure circulation. If the majority of the Earl Street Committee was satisfied by the representations of their correspondents of the impossibility of this, instead of proving an excuse for them, it shews that not only were they lacking in that Christian knowledge and firmness which men, entrusted with such a charge, ought to have possessed; but that they were devoid of that discernment and sagacity which were indispensably requisite to qualify them to discharge the duties of their situation.

“It is peculiarly pleasing to observe, says the Statement, that the exertions of the British and Foreign Bible Society to induce the Continental Societies to circulate pure Bibles on their account, have by no means been unavailing. In Paris, Geneva, Berlin, Nuremberg, and in several other places, the Societies have agreed to the proposal of the British and Foreign Bible Society, to circulate on their account pure Bibles;—and in some cases where the Bible Societies declined to do so, they have been able to secure the services of respectable private individuals as gratuitous agents for this purpose. Thus the cause of pure circulation, through the exertions of the British and Foreign Bible Society, is gaining ground, and there is reason to hope it will continue to gain ground, till the Apocrypha be as completely dissevered from the Bible, on the Continent, as it is in this country.”

What a strong confirmation is here afforded of what has just been advanced! If the cause of pure circulation, even in the manner in which the Earl Street Committee is at present proceeding, be gaining ground,—now

that, in consequence of their mismanagement, such a formidable host as is shown in the Appendix of the Statement is arrayed against it, what would have been the case had the British and Foreign Bible Society acted as it was bound to do from the beginning? Never since the Reformation was such an opportunity afforded of freeing the Scriptures from the Apocrypha, that base appendage, as when that Society began its operations, and it may be long before such another opportunity occurs again. So great an injury since the days of the Reformers has not been done to the Protestant Churches, as has been inflicted on them by the unfaithfulness of the Directors of the British and Foreign Bible Society, nor has such extensive encouragement ever before been given to the Man of sin.

Persevering in their attempts to justify the unfaithfulness of the Earl Street Committee in adding the Apocrypha to the Bible, the Board proceed, in the 3d place, to state, that—

“ In the most of the editions containing the Apocrypha appended, printed at the sole expense, and under the immediate direction of the British and Foreign Bible Society, it was printed in a different type and separate paging,—that it was not interposed, as in our English Bibles, between the Old and New Testament, without any intimation as to its peculiar character, but added to the volume,—and that a notice was prefixed, stating that the Apocryphal writings were not of divine authority.”

This is the account given of “*most*” of the editions in which the Apocrypha is “*added to the volume.*” And does this justify the Bible Society? Even these concessions in the case of the Toulouse Bible, of which they had the complete direction, it being printed at their sole expense, were reluctantly yielded by them. “They were all,” says Mr Chabrand, “that I could obtain.” He proposed to prefix an advertisement, and which, he adds, “they adopted only in part.” Mr Gorham says, “Mr Chabrand was directed to omit David Martin’s admirable preface to the Apocrypha, one of the most

‘ luminous views of the history and errors of these writings, a brief and tame subscription being substituted *.”

But the Board is not satisfied with labouring in the different ways we have been considering, to cover the unfaithfulness of the Earl Street Committee, in *adding* the Apocrypha to the Bible,—they must proceed to the still more desperate attempt, to extenuate the guilt of *intermingling* the words of lying prophets with the true sayings of God. By means of the money furnished by Bible Societies of Britain, a book has been published under the name of the Bible, in which the truths of God and the lies of men are promiscuously jumbled together. No warning of this is given in the book itself. On the contrary, it is put into the hands of the people, under the designation of “*the Holy Bible, containing the Old and New Testaments.*” Then follow on the title page the names of the books; and under what is called “the table of the books of the Old Testament” are included the names of the Apocryphal books intermixed and undistinguished, so that in the Bibles published by the British and Foreign Bible Society, the books of the Apocrypha are distinctly called “the books of the Old Testament.” The Earl Street Committee outstripped the Roman Catholics in the daring criminality of intermingling falsehood with the Word of God. “The following incident,” says Mr Gorham, “will shew that our Committee went even beyond the Catholics themselves in their interminglings: —In September of the present year, (1825,) I was making some Biblical enquiries at Liege, at the shop of Mr Desoir. I there saw the beautiful French Bible printed at Paris by Desoir, in 1819, (from a Cologne edition of 1738,) and published by subscription, I presume of Catholics. *That Bible* contains all the monitory notes of St Jerome, in the body of the text of Esther and Daniel, shewing where the words of God

* See my First Review, p. 73. and 74, 2d edition.

‘ end, and the words of man begin. *Our French Bibles*
 ‘ were printed at Paris in the same year, but the inspir-
 ‘ ed and the Apocryphal are undistinguished.” In
 this manner, has a book adulterated in the very
worst form, by the invention of Satan, yet still call-
 ed the Bible, been provided for Greeks and Roman Ca-
 tholics, by the British and Foreign Bible Society.

Of all the acts of rebellion against God, the corrupt-
 ing and falsifying the Sacred Word may be considered
 as the most atrocious. It is accordingly denounced in
 the Scriptures, as one that will be visited with the high-
 est reprobation, and the severest vengeance. But not-
 withstanding this “the man of sin,”—the son of perdition,
 who opposeth and exalteth himself above all that is call-
 ed God, or that is worshipped, so that he as God sitteth
 in the temple of God, shewing himself that he is God,
 has braved these threatenings, and has in the most daring
 manner corrupted the word of God,—not merely by
adding to that word, but by *intermingling* with it those
 falsehoods by which he supports his usurpation. This
 is done in a manner the most artful and pernicious. The
 books, and even distinct portions of these books, are so
 interspersed with the words of his false prophets, that to
 separate and disentangle them, is to the great body of
 mankind absolutely impossible. Yet in all this, have
 the Directors of the British and Foreign Bible Society
 become supporters of his throne, and partakers of his sin,
 involving in a participation of it the whole of the Aux-
 iliary Bible Societies of Britain. And is there not reason
 to fear that God will require it of them, as he did the
 sin of Achan of the whole people of Israel? Are not
 these Auxiliary Societies loudly called on, then, to hum-
 ble themselves on account of this, and of their criminal
 apathy, and their undue confidence,—sinful in the extent
 to which it was carried, in men who were acting
 as their representatives, in things the most momentous,
 involving the interests of the kingdom of God, and the
 salvation of their fellow creatures? Let no one suppose

that there was not sin in all this, and that God may not justly require it. Had their own temporal interests been as deeply involved in the management of any society, constituted for a worldly object, there is the most undoubted certainty, that the fraud which was thus practised, would long before have been detected. But this matter, like every thing besides, verifies the declaration of our blessed Lord, that the children of this world are wiser in their generation than the children of light.

“In its *intermingled form*, the Corresponding Board inform us, the Apocrypha appears in the Society’s editions of Martini’s Italian Bible, De Sacy’s French Bible, Pereira’s Portuguese Bible, and Scio’s Spanish Bible. It also appears, of course, in the editions of the Bible printed by the Russian Bible Society, for the use of the members of the Greek Church.”

Having given this statement with all imaginable coolness, they afterwards proceed, not to denounce, but to apologize for it, in the following paragraph.

“In reference to the intermingled Apocrypha, the Society’s correspondents in Catholic Countries, where the New Testament had for some time been circulated, repeatedly and urgently brought before the Committee, the claims of the people for the whole Bible. In particular, Henry Drummond, Esq. who is now so decidedly Anti-Apocryphal, in a communication to the Committee, dated Geneva, 5th September 1817, uses the following language: “I think you are unjust towards the Catholics, and employ yourselves uselessly to attempt to force translations unauthorised by their church. What would you say to such an attempt in England? Do you not give way to all the prejudices of the sectarianism in the Church of England on all occasions, and force into the service all the names of new bishops and grandees for this purpose? You have assisted the Bible Societies of Germany, which publish the Bible of Luther with the Apocrypha, —why then refuse that to the Catholics which you grant to Protestants?” So impressed was Mr Drummond with these sentiments, that it is said that in the year 1819 he published an edition of the Italian Bible at his own expense, containing an intermixed Apocrypha and fifty-two pages of general index, and circulated it during that and succeeding years. It was not however till 1819, that, in consequence of the strong recommendation of the MALTA Bible Society to print Martini’s Italian Bible “word for word as in the Florence edition,” the Committee resolved not only to comply with this request, but also to print other three foreign Catholic versions, all of them containing, of course, an intermixed Apocrypha. Such were the circumstances which led the Committee of the British and Foreign Bible Society into the practice of Apocryphal circulation. And however strongly convinced we may be that the resolution to which they

came was an erroneous one, it is impossible for us not to sympathise with them in the difficult dilemma in which they felt themselves placed, and to give them credit for having been actuated, not by a wish to circulate the Apocrypha, but by a fear of checking the progress of the word of God."

To apologize for the desecration of the Scriptures, Mr Drummond is here dragged into notice, and a letter from him, written more than ten years ago, is quoted in defence of Earl Street. And why is this letter introduced? Is it on account of the strength of its reasonings? Is it on this that the justification of the Committee is rested? It contains an unsupported assertion, followed up by an *argumentum ad hominem*, which contains no reason. Yet Mr Drummond's name could not be omitted by the Corresponding Board. Why? Let the answer be given in their own words. He "is now so decidedly anti-Apocryphal." Then you have the testimony of his more matured opinions, to do more than neutralize his former assertions.—But still his letter must be introduced as an apology for the conduct of a Committee, who shew so little respect for his opinions, that it will be difficult even for the Board to persuade itself that they ever swayed its decisions. The Board was aware of all this; but still they must aim this blow at Mr Drummond, and endeavour to divert the attention of their readers from the dreadful criminality of the Earl Street Committee, if not in some measure to apologize for it. To prove that Mr Drummond was sincere in the recommendation he gave in his letter, his strong "impression" on the subject is here recorded. And again, in proof of this *impression*, a current report is referred to: "*It is said*, that in the year 1819 he published an edition of the Italian Bible, at his own expense, containing an intermixed Apocrypha." A degree of darkness appears, then, to rest on this important matter; and all the Board affirm about it is, that "it is said." But really the whole of this—the production of the letter, and the reported strong impression, is such ar-rant trifling, when exhibited in defence of the conduct of Earl Street Committee, that it is astonishing they should ever have given it a place in the Statement. No excuse

can be offered for them, but that of necessity ; in defence of the cause they have expoused, they had nothing better to say. The “impression,” however, which is appealed to, whether real or imagined, was at best but very temporary, as will appear by Mr Drummond’s own account a little below ; where the whole of this mighty business is explained in a way that does much honour to Mr Drummond, while it shews how little credit is due to the Corresponding Board, for bringing it forward in the manner they have done. In their own defence, they have eagerly caught at the hastily formed opinion of one in the first days of his conversion, which has been openly disavowed, and strongly condemned by him in his more matured experience.

Mr Drummond has been taunted and attacked in the most violent manner, in the Earl Street Committee itself, on account of his change of opinion respecting the Apocrypha, although, as Polycarp has said, “it is good to change from vice to virtue.” By his unreserved acknowledgment of his fault, his accusers, even there, were reduced to silence. The Rev. Mr Jerram, in his speech at the Bible Society Meeting, at Guildford, August 29. 1826, also assailed him. He said, “he would ask the ‘Honourable High Sheriff, (Mr Drummond,) whether ‘he ought not to deal somewhat leniently with the Earl ‘Street Committee, seeing he had once himself recommended the printing of a Bible with the Apocrypha. ‘He meant no offence, but begged to read an extract ‘from a letter of that gentleman, written in the year ‘1817, and with a copy of which he had been furnished by the secretaries of the Bible Society. The Rev. ‘Gentleman then read a sentence from a letter of Mr ‘Drummond’s, in which he had recommended the printing of an Italian Bible with the Apocrypha...

‘Mr Drummond rose, and said he felt happy at being ‘thus publicly called on to explain and apologize for an ‘offence of which he had certainly been guilty nearly

‘ ten years ago ; and he could assure the Rev. Gentle-
 ‘ man, that whenever he should convict him of an error,
 ‘ he trusted he should be ready, at all times and in all
 ‘ places, whether publicly or privately, to express his
 ‘ contrition, and not only to ask pardon of Almighty
 ‘ God, but also of any individual whom he might have
 ‘ offended. It was true, that nearly *ten* years ago, and
 ‘ a very short time after he was, by the mercy of God,
 ‘ led to embrace the truths of the Gospel, he had writ-
 ‘ ten the letter which the Rev. Gentleman had this day
 ‘ so triumphantly produced. He was in Italy at the
 ‘ time, and an opportunity having offered of printing an
 ‘ edition of the Bible, he had written to the Bible So-
 ‘ ciety, recommending them to print an Italian Bible with
 ‘ the Apocrypha. He was then ignorant of the restric-
 ‘ tive laws of the Society, and had never thought of the
 ‘ heinousness of the sin of adding to the Sacred Canon.
 ‘ He had erred however, and was happy to have a public
 ‘ opportunity of acknowledging his error ; and he would
 ‘ therefore only add, that if the Bible Society would
 ‘ only express the half of the concern and regret which
 ‘ he felt, he would willingly forgive, not merely their
 ‘ adulteration of the Canon of Scripture, but their breach
 ‘ of faith with the public.”

The public will now form its own judgment of the
 Corresponding Board’s imitation of Mr Jerram, in again
 bringing before the public this letter of Mr Drummond ;
 while it has not even the weight of a feather to diminish
 the load of guilt which the Earl Street Committee con-
 tracted, in intermingling the Apocrypha with the Word
 of God, and sending forth the whole to the nations under
 the title of *THE BIBLE*. But to what shifts must the
 Secretaries, Mr Jerram, and the Board be driven, when,
 in defending the British and Foreign Bible Society, they
 are reduced to the necessity of producing this said letter
 of ten years old !

Next to Mr Drummond’s letter, containing the senti-

ments with which, "it is said," he was "so impressed," comes the Malta Bible Society, presented before us with all imaginable solemnity. "It was not, however, 'till 1819, that, in consequence of the strong recommendation of the Malta Bible Society to print Martini's Italian Bible, "word for word as in the Florence edition," the Committee resolved not only to comply with this request, but also to print other three foreign Catholic versions, all of them containing, of course, an intermixed Apocrypha." In the ushering in of this sentence, the Corresponding Board must have had it in view to impress our minds with a profound idea of the caution of the Earl Street Committee. "It was not, *however*,"—notwithstanding Mr Drummond's letter,—together with his strong "impression," and what "it is said" that he did,—it was not "however," till the arrival of the "strong recommendation" of the Malta Bible Society, that they entered upon their work of intermingling the Apocrypha with the Bible!!! But this fresh attempt upon their credulity, they were unable to withstand. It produced the most astonishing effect, although no doubt Mr Drummond's letter had prepared the way for this crisis. From that moment they seem, according to the Board, to have lost all self-command; and if in the beginning of the sentence we were led to wonder at their caution, in the progress of it we are compelled to stand aghast when we witness their unparalleled precipitation. They not only *resolved to comply* with the strong recommendation to print Martini's Italian Bible word for word as in the Florence edition, but also to print *other three* foreign versions, *all of them* containing, *of course*, an *intermixed* Apocrypha!!! Here was a "reckless zeal," and a "headlong flight." But what shall we say if, after all, we find that this account of the Malta "strong recommendation," in itself so overpowering, is wholly devoid of truth. Of this the "Statement" gives us no note of warning, for it is not even introduced as the former sentence, with

“ it is said ;” yet after so fine a story in vindication of the Earl Street Committee, we must descend at once to plain matter of fact.

The “ shameful sophistry,” here practised by the Board, has been recently exposed by Mr A. Haldane, in his Answer to their Statement, page 51. ;—and as to what is asserted by them to be the fact, he says, “ The Malta Bible Society abhorred the Apocrypha, as much as the Committee in Earl Street patronised and encouraged it. It never entered into the conception of the British Christians at Malta, that when they asked for the *Bible*, the Apocrypha would “ *of course be intermingled.*” They believed that the Bible meant the Bible, and nothing more,—nor had they been enlightened by “ a sumptuous breakfast” at the Waterloo. They therefore asked for *the Bible* “ word for word as in the Florence edition,”—and instead of the Bible they received the intermingled Apocrypha.—Now what was their conduct on this occasion ?—THEY REFUSED TO PUT IT INTO CIRCULATION ; THEY SENT A STRONG REMONSTRANCE TO ENGLAND AGAINST THE USE OF THE APOCRYPHA ; AND THEY INCURRED THE HIGH DISPLEASURE OF DR PINKERTON AND OF EARL STREET. And in spite of all this, an argument in favour of Earl Street is drawn from their words, and they are charged with all the guilt of intermingling the Apocrypha !! !”

“ Such were the circumstances,” namely, the representations of their infidel kindred institutions on the Continent, Mr Drummond’s letter and impression, and the strong recommendation of the Malta Society existing only in the imaginations of the Corresponding Board, which that Board assures us, “ led the Committee of the British and Foreign Bible Society into the practice of Apocryphal circulation.” And now we are fully prepared for what immediately follows in the notable paragraph of the Board, above quoted ; “ however strongly convinced *we* may be that the resolution to

which they came was an *erroneous one*, it is *impossible* for
 ‘ us not to *sympathize* with them in the *difficult dilemma*
 ‘ in which they felt themselves placed, and to give them
 ‘ credit for having been actuated, not by a wish to circu-
 ‘ late the Apocrypha, but by a fear of checking the pro-
 ‘ gress of the Word of God.”

First, we here learn that the resolution to add to the Word of God, and even to *intermingle* with it the words of lying prophets, was an “*erroneous*” one. It was not presumptuously sinful,—no—it was only erroneous,—a mere error in judgment,—a well meant error too, as the Board in the conclusion of the sentence shews us. It was an “unavoidable mistake of good men,” as Anglicanus would say, not a “moral fault,” but “involuntary aberration.” And this prepares us for entering into the feelings of the Board in this matter. They find it impossible not to “*sympathize*” with them in the difficult dilemma in which these good men were placed.

A dilemma, says Dr Johnson, is a “difficult or doubtful choice.” We must inquire, then, as to the difficulty and doubtfulness of the choice placed before the Earl Street Directors. Two ways were indeed opened to them, which led in very different directions. On the one side the law of God, contained in that book which it was the very end of their Society to circulate, was full and explicit on the point before them, both in its precepts, and in its warnings. Subordinate to the authority of Divine revelation, was the no less explicit decision of their own human legislation, expressed in the following words: “The designation of this Society shall be, ‘the British and Foreign Bible Society, of which the sole object shall be to encourage a wider circulation of ‘the Holy Scriptures without note or comment.’” Being distinctly directed, then, by the law of God, and by their own law, one might suppose that the choice of the way they should walk in, was neither difficult nor doubtful. But another way also presented itself. Finding them-

selves in the “circumstances” which the Board has detailed, owing to the advice of infidel Societies, and to Mr Drummond’s letter, (the Malta story has disappeared,) they judged it expedient to add to, and to *intermingle* the Bible with the Apocrypha.

The road which it was necessary to traverse for this end, was not so plain as the former, it was full of “mole hills,” which were all to be slid over; in a word, it presented various obstacles which we must examine before we can determine on its practicability and safety. In the first place, then, instead of acting as a Bible Society, whose sole object was to encourage a wider circulation of the Bible, this road pointed out the necessity of acting as a Society that circulates the Bible intermingled with the Apocrypha. 2. Instead of encouraging a wider circulation of the *Holy* Scriptures, it was necessary to encourage a wider circulation of the *Adulterated* Scriptures. 3. With a view to this end, it behoved the Society first to break the law of God; secondly, to break the law of their Society. 4. As neither of these steps might be approved of by their constituents, it was necessary to conceal what they were doing. 5. To cover this concealment, it was necessary to deceive the public, and positively to affirm in their annual reports, that theirs was an “institution which conforms itself with rigorous exactness to the dissemination of the Holy Scriptures.” 6. It was necessary to call the book they distributed the Bible, though they knew that it was different from the Bible,—the Bible being wholly of God,—wholly true,—wholly sacred;—the book they distributed being partly of man,—partly false,—partly impious. 7. It was necessary to practise injustice in applying a large portion of the money with which they were entrusted, in a way different from the intention of the donors, and so to break faith with them. 8. It was necessary to give the exclusive name of *Bible Societies* to societies which circulated what was not the Bible.

Now then, “the difficult dilemma” in which the Earl

Street Committee felt themselves placed, opens fully to our view. In one word, it was no other than that in which Saul felt himself placed some thousand years before; and the Committee embraced precisely the choice that Saul did. Saul "spared the best of the sheep and of the oxen, to sacrifice unto the Lord." Thus Saul acted on the ground of expediency, and he pleaded the goodness of his motive; for he did not say that he spared the best of the sheep, in order to feast on them, but that he might offer them in sacrifice unto the Lord. And the Corresponding Board says, that the Earl Street Committee was "actuated, not by a wish to circulate the Apocrypha, but by a fear of checking the progress of the word of God." Samuel told Saul that he had not obeyed the voice of the Lord, and that "to obey is better than sacrifice; and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." And one of the secretaries of the Corresponding Board told the Earl Street Committee, that "the British and Foreign Bible Society is not only prohibited by the laws of its existence, from giving any sanction to the circulation of the Apocrypha, but it cannot do this without incurring the guilt of putting *a most fearful fraud* upon the world, and laying *a deadly snare* for the souls of men." In short, Saul, by his own account, did evil that good might come, and on this ground he pleaded his excuse. The Earl Street Committee did evil, that they might not prevent good being done; and on this ground the Corresponding Board labours to extenuate their guilt. And after having done so to the utmost of their power, resorting for this purpose to every topic their ingenuity could suggest, even to Mr Drummond's letter of ten years old, they solemnly declare, "It is *impossible* for us not to *sympathize* with them in the *difficult dilemma* in which they felt themselves placed."

Is this conduct of the Corresponding Board according

to the tenor of that book, for the circulation of which they profess so much zeal? Does the Bible authorize us to speak wickedly for God, and talk deceitfully for him? Does it teach us to call the choice, in any circumstances, whether or not we are to obey God, a difficult dilemma—a doubtful choice? Did the sacred historian declare the impossibility of his sympathizing with Adam, in the difficult dilemma in which Adam pleaded that he felt himself placed, when he said, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat?” Did Samuel begin his address to Saul by saying, “It is impossible for me not to sympathize with you in the difficult dilemma in which you felt yourself placed?” Did the apostle Paul preface in like manner his rebuke, when he withstood Peter to the face, because he was to be blamed? In the above, have we a specimen of the theology of the Corresponding Board? But shall they be permitted, without being withstood to the face, to deceive by their fair speeches, the hearts of the simple? We have here an example of one of the most unprincipled attempts that ever has been made to extenuate the guilt of deliberate disobedience to God—of the setting aside of his authority, from the fear of checking the circulation of his Word—of doing evil that good may come,—made too by men who profess themselves to be Christians, and even masters in Israel.

We are next presented, in the Statement, with the circular addressed to Foreign Bible Societies, informing them of the line of conduct which the British and Foreign Bible Society is in future to adopt, in consequence of the resolutions to which the public voice had compelled it to come. In this circular, we have an evident proof, that while the conduct of the Committee has undergone a change, their principles remain the same as ever. To this, which is evident in all their proceedings, they may ascribe the want of confidence of which they complain, and which they conveniently attribute to a bad

spirit. Had they indeed repented of their misdeeds,—had they confessed that nothing could entitle them to adulterate the Word of God, or vindicate their direct violation of the fundamental law of the Society, they might have regained that confidence. But instead of this, the circular begins with an expression of regret that their proceedings have been misunderstood, and shews, that although they are henceforth to act as the Committee of a Bible Society themselves, they can still afford efficient aid to Societies which adulterate the Bible. It concludes with an expression of an “earnest and undiminished wish to preserve the unity of the Spirit in the bond of peace among all Biblical institutions,—that all the tribes of mankind may be put in possession of the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus—:” while they ought to have known that the greater number of the members of these institutions, which had been formed by their means, and supported by their funds, do not believe in the personality of the Spirit, and many of them treat with contempt the idea of the faith of Jesus being essential to salvation. And they ought to have considered, that not one of these Societies which circulate adulterated Bibles, is entitled to be called a Biblical institution.

The Statement next proceeds to reason on the course pursued by the Committee. It had been admitted that their conduct respecting the Apocrypha was a deviation from the fundamental law of the Society, (p. 12.); but now we are told that there is “a very considerable variety of opinion” entertained as to the degree of blame which attaches to the Committee for their conduct in this matter, (p. 17.) The great object of the Committee, when they found they could not continue to act as they had been doing, was to palliate their conduct: they are a powerful body, and have many friends, and considering this, in connexion with the indifference about religion

which prevails, and the ignorance of many as to the merits of the question of Bible adulteration, we can easily account for the variety of opinion. But ought two opinions to be entertained by any Christian who holds the exclusive inspiration of the Scriptures, and who knows that God has most solemnly and repeatedly prohibited any addition to his Holy Word, as to whether it be not completely unjustifiable and sinful, to circulate the Scriptures with the addition, and even intermixture, of the reveries of lying prophets claiming divine authority, or to bid those who do so God speed? And can it be a question, Whether a Committee may, without the greatest unfaithfulness, violate the “fundamental law of their Society,” and when they meet their constituents, year after year, solemnly protest that they are pursuing their single God-like object, while they are acting in a manner the very reverse of this, and doing that which was never contemplated by those who placed them in the situation they hold?—But let us mark the manner in which the Corresponding Board introduces what they say here of the distribution of the Apocrypha. “Whatever degree of ‘blame attaches to the Committee for their conduct in ‘this matter (and this is a question on which a very considerable variety of opinion is entertained,)’ Here the Board’s uncertainty as to the *degree* of blame is first intimated; and next we see, from the manner in which it is announced, that they are not merely informing us of the fact that a variety of opinion is entertained, but that the case itself may be viewed as a doubtful one, which may naturally enough lead to a *very considerable* variety of opinion. Thus, we have here the “difficult dilemma” brought before us anew; and again we have it repeated, page 21. where it is said, that “the Committee of the ‘British and Foreign Bible Society *erred* in commencing ‘and prosecuting a line of conduct, the propriety of ‘which, on general grounds, was, to say the least, *questionable*.” Let us here admire “the godly simplicity

and uncompromising faithfulness" of the Board, which one of the secretaries of that same Board once recommended in vain to the Earl Street Committee, to whom it may now be seasonable to say, "Physician, heal thyself."

The Statement goes on to tell us, p. 17. that "so far
 ' as this matter (of Apocryphal circulation) is concerned,
 ' the claims of the British and Foreign Bible Society
 ' are *just what they were previously to the commencement*
 ' *of the practice of Apocryphal circulation—or rather are*
 ' *stronger in the degree in which the security against*
 ' *Apocryphal distribution is greater now than it was THEN.*"
 We reply, they are not the same; for at first there was every reason to believe that the Committee would have acted agreeably to the laws of the institution; but they assumed a dispensing power, and persisted for years in a totally unauthorized line of conduct. The men who acted thus, have filled up the annual vacancies of the Committee; they have never expressed their conviction that they did wrong; and therefore the Society, while its concerns are directed by this Committee, has *not* the same claims on public confidence. As to their claims being rather stronger, it is absurd, unless the authors of the Statement mean to affirm, that a man detected in fraud, and justifying his conduct by an appeal to the circumstances in which he was placed, is more worthy of confidence than he whose honour is unimpeached.

It is said, p. 18. that "the first of the laws and regulations of the British and Foreign Bible Society, though
 ' in its most obvious sense excluding all Apocryphal circulation, is not altogether so free from ambiguity as has
 ' been represented, the best proof of which is to be found
 ' in men equally conscientious understanding it differently." In the first place, we do not believe that there was any misunderstanding on the part of those who violated the fundamental law of the Society. Had they done so in ignorance, they would not have concealed

from their constituents the line of conduct they were pursuing. That they did conceal it, is perfectly notorious ; and Mr Platt, the apologist of the Committee, has asserted, that matters were so managed that they were in a great measure kept in the dark respecting the operations on the Continent ; a statement, to be sure, not very creditable to their judgment and talents for conducting the business of the Society. But in this assertion, that the first law of the British and Foreign Bible Society is not altogether free from ambiguity, we have an example of the disingenuity of the Corresponding Board. They knew well that the unequivocal meaning of the law had again and again been proved, not only by appeals to the well known and declared intention of the founders of the Society, but also to the words of the law itself ; and that all the Jesuitical and perverse reasoning which had been resorted to, in order to bring it into doubt, had been exposed in so triumphant a manner, as made it impossible for them to set aside the one, or to answer the other. The Board was aware of all this ; they have also admitted, that if “ *understood in its most obvious sense,*” p. 21. the conduct of the Earl Street Committee was inconsistent with it. Yet, while they assert that it is not altogether free from ambiguity, instead of meeting the arguments which conclusively establish the contrary, they appeal for their proof of this ambiguity, to the variety of opinions entertained by conscientious men. And on what subject has it not been alleged, that conscientious men have differed ? The Jews conscientiously thought that they did God service, by killing the apostles ; and Paul verily thought that he ought to do many things against Jesus of Nazareth. This is precisely the argument by which many justify their indifference to any particular religious system. The Socinian pleads that the best proof “ of the safety, at least, of his system,” is to be found in men equally conscientious understanding the Scriptures differently ;

and the Deist appeals to the examples of conscientious and benevolent men, who altogether reject revelation. This, however, is the first argument of the Board to prove that the conduct of the Committee of the British and Foreign Bible Society has not been so inconsistent with integrity, as to shake our confidence in them, and to render it unwise to trust them, whatever regulations they may adopt. In support of this position, that the first law of the Society is not altogether so free from ambiguity as has been represented, the Board introduce the following note:—"The foreigners who took part in the formation of the Society, associating in their minds, as has since more fully appeared, both the inspired Scriptures and the Apocrypha under the appellation of "Holy Scriptures," took it for granted that the Society would disperse the Scriptures on the Continent as they had always been dispersed; and the English concerned in the formation of the Society, not aware of the practice of foreigners with respect to the Apocrypha, took it for granted that 'Holy Scriptures' meant every where the inspired Scriptures exclusively." Here are three assertions: 1. That certain foreigners took part in the formation of the Society. 2. That they associated, in their minds, both the inspired Scriptures and the Apocrypha. 3. That they took it for granted, that the Society would disperse the Scriptures on the Continent, as they had always been dispersed.

In his answer to the Statement of the Board, Mr A. Haldane affirms that *not one of these assertions* is strictly correct, and that the last is diametrically contrary to truth. *First*, no foreigner took a part in the Society, until it had been actually formed. In the *second* place, as no Papist ever took any part in the early operations of the Society, no one has a right, without direct proof, to assert that any foreigner associated in his mind, "both the inspired Scriptures and the Apocrypha." The *third* he characterizes as a most "shameless assertion;" and states it as an undeniable fact, that the

rules of the Society were formed with the express view of excluding the Apocrypha. From all this, it appears how little support the cause which the Corresponding Board have undertaken to advocate, derives from their quotation from the Missionary Register. But this is not all ; the quotation is made with a degree of art which will surprise the reader. Had it been made fairly, the paragraph from which it is taken, would itself have contradicted the very thing which the Board attempt to establish by means of it. In proof of this, I insert the two first sentences of the paragraph from which the above quotation is taken ; they are as follow :—

“ That Society was formed—we speak advisedly and of our own knowledge—on the principle of the utter exclusion of the Apocrypha. The subject was not, in fact, called in question.” Omitting the above two sentences, the Board begin their quotation with the third sentence, omitting again the word “ indeed ” after “ The foreigners,” which marks its connection with what went before. And thus, by a garbled extract, intended to shew that the first of the laws and regulations of the British and Foreign Bible Society is not free from ambiguity, have the Corresponding Board endeavoured to conceal from their readers, that even according to the authority which they quoted in support of their cause, and in the very paragraph from which their quotation is taken, it is expressly shewn that, in their Apocryphal malversations, the Earl Street Committee not only deviated from the fundamental rule, but acted in direct opposition to the principle of the Society—the utter exclusion of the Apocrypha.

It is unfortunate for the candour of the Corresponding Board, that not only have they omitted the two sentences by which their quotation is introduced, but that they have also kept the concluding sentence of the paragraph out of view ; it is as follows—“ We have no reason to believe that a single native of the British Islands who assisted in forming the Society had any

‘ other intention, than to disperse the inspired Word of ‘ God, and that only, throughout the world.” It is really too much to expect that confidence should be reposed in the Earl Street Committee, while they refuse to acknowledge their past unfaithfulness, and while their apologists are thus constantly driven to the most unfair methods of supporting their character.

For what reason Mr Pratt has spoken of “ the foreigners who took part in the formation of the Society,” since it is the fact that no foreigners took part in it, we leave to him to explain; but to the express intention of those who did form the Society, to exclude the Apocrypha, Mr Pratt has borne unequivocal testimony, not only in the beginning of the above-quoted passage, but also on other occasions. Mr Drummond, in his pamphlet, entitled ‘ Preface to Observations on the Circulation of the Apocrypha,” printed in 1825, states what follows: “ In the course of ‘ the discussions concerning the Apocrypha, the Rev. ‘ Josiah Pratt, Mr Z. Macauley, and the Rev. J. Hughes, ‘ (one of the secretaries of the Bible Society,) stated, that ‘ they were the principal persons, by whom, in conjunction with the late Rev. John Owen, the rules of the Society, as they now stand, were drawn up; and that ‘ they had framed them in terms deliberately designed ‘ to exclude the Apocrypha, it being the distinct understanding of the founders of the Society, that canonical ‘ books alone should be circulated.” And again, in the same pamphlet, it is said: “ To multiply proofs upon ‘ what is the meaning of the fundamental rule is, ‘ to ‘ ‘ break a butterfly upon a wheel,’ but in order at once ‘ to sweep away all refuges of lies,” let us refer to Mr Owen’s History of the Bible Society. In the prospectus that was issued previous to the formation of the Society, the following passage occurs: “ The projected Society— ‘ presenting *nothing* but the INSPIRED volume, would be ‘ sure to circulate truth, and *truth alone*; hereby avoiding ‘ the occasions of controversy, and opening a channel into ‘ which Christians of every name might, *without scruple*,

‘ pour their charitable contributions.” So much as to the assertion of the Board, that the first of the laws of the Society is not altogether so free from ambiguity as has been represented.

The second argument of the Corresponding Board, to prove that the conduct of the Committee of the British and Foreign Bible Society has not been so inconsistent with integrity as to shake our confidence in them, is not only Jesuitical to the utmost degree, but sets at defiance every principle of sincerity. The “ Holy Scriptures,” says the Statement, is a phrase necessarily used with a different latitude of meaning by a member of any of the British Protestant Churches, by a Lutheran, by a Roman Catholic, and by a member of the Greek Church;” (p. 18.) And what, we would ask, has this to do with the British and Foreign Bible Society? Were not its funds contributed by the British public? and were not these funds advanced on the faith of their being applied to the circulation of the Holy Scriptures, as the term is understood in this country, and, as the authors of the Statement knew well, is its only proper and true meaning? And were not the contributors assured, from year to year, that to this purpose they were exclusively applied? Can any thing, then, be worse than to refer to the different senses in which the term is used in different countries, as an apology for misapplying their funds? It would have been only another step in the same course, to have employed the funds of the Society to circulate the Koran and the Shasters, because they are termed Holy Scriptures or Writings among Mahometans and Hindoos. To this extraordinary argument, the following most extraordinary note is subjoined. It is indeed a quotation, but it is inserted in corroboration of the reasoning of the Statement, and is consequently adopted and appropriated by the Corresponding Board:—“ If a “ (British)” Protestant ‘ speak of the ‘ Sacred Scriptures,’ every one knows that ‘ he does not include the Apocrypha—if a Roman Catholic, every one knows that he does; but if the two

' unite and issue a document with these words in it;
 ' they become ambiguous. Roman Catholics have then
 ' as much right to suppose that the Apocrypha is includ-
 ' ed, as Protestants that it is not. This is the situa-
 ' tion of the Society. They invited all denominations
 ' to unite in the formation of it—their rules are all
 ' adapted to such a general Society. Clergymen of all
 ' denominations are equally entitled, on their becoming
 ' members, to attend and vote in the Committee, and all
 ' are at liberty to become members, and therefore they
 ' ought to have defined their object. Those of the Com-
 ' mittee who conceived that the Apocrypha, under cer-
 ' tain circumstances, was included, are to be understood
 ' as acting, not upon what they themselves believe to be
 ' the Sacred Scriptures, but upon what they conceive is
 ' the meaning of the phrase used by a Society consti-
 ' tuted as the Bible Society is, and bound as they are to
 ' do justice between man and man." Pp. 17, 18.

Men may talk of a bad spirit; but are we to be sur-
 prised if reasoning like this, which is subversive of all
 sincerity, and calculated to destroy all confidence among
 men, should excite the indignation of those who are com-
 manded to abhor that which is evil? From this note we
 learn, that, so far from having violated the fundamental law
 of the British and Foreign Bible Society in circulating the
 Apocrypha, the honest Earl Street Committee acted strict-
 ly in unison with that law. The Society, from the be-
 ginning, was not a Protestant, but a Protestant and Ro-
 man Catholic Society. This being settled, we are pre-
 pared, nay, we are compelled, to agree with the asser-
 tion of the Corresponding Board, that the first of the
 Laws of the British and Foreign Bible Society, "is not
 ' altogether so free from ambiguity as has been represent-
 ' ed." The law is as follows: "The designation of this
 ' Society shall be the British and Foreign Bible Society,
 ' of which the sole object shall be to encourage a wider
 ' circulation of the Holy Scriptures." At first sight, as
 being British Protestants, we might suppose that the

“ Holy Scriptures” do not include the Apocrypha ; and accordingly in this way Lord Teignmouth reasoned, when, presiding in the Committee in 1822, he observed that they might debate to all eternity, but that the whole question (about the Apocrypha) lay in a nut-shell, which his Lordship threw into the following syllogism : “ The ‘ Bible Society cannot circulate any thing but the Holy ‘ Scriptures. The Apocrypha is not the Holy Scrip- ‘ tures: Therefore the Bible Society cannot circulate the ‘ Apocrypha.” But his Lordship was mistaken. He stumbled in the very threshold. Had the Corresponding Board been at his elbow, they would have instantly corrected him. With Mr Carlile’s assistance they would have told him, “ You neither know what you say nor what you affirm, nor over what sort of a society you preside. If it had been a Protestant Society, you would have been right, for in that case, the term Holy Scriptures, every one would have known, did not include the Apocrypha. But such is not the British and Foreign Bible Society. It is a Protestant and Roman Catholic Society. We have invited all denominations to unite in the formation of it, and our rules are adapted to such a general Society. If then these two denominations unite and issue a document containing these words, “ Holy Scriptures,” they become ambiguous, and Roman Catholics have as much right to suppose that the Apocrypha is included in them, as Protestants that it is not. This is the situation of the Society. Your Lordship then is grossly mistaken, and your boasted syllogism falls to the ground.”

From the Board we here learn, that the members of the *Bible* Society, in distributing the Sacred Scriptures, are to act, not upon what they themselves believe to be the Sacred Scriptures, which it is declared by their rules it is their sole object to circulate, but upon another meaning of the phrase, which they are convinced is not its true meaning!!! This is fine *morality* promulgated by the Board! “ Roman

‘ Catholics have as much *right*, says the Board, to suppose that the Apocrypha is included in the term Sacred Scripture, as Protestants that it is not.” The difference, then, betwixt right and wrong, truth and error, is not to be determined by the authority of God, but by the opinion of men; and one man has a *right* to suppose that the Bible includes only the true sayings of God, and another has a *right* to suppose that it also includes the falsehoods of men. On the most important subject,—what is, and what is not the revelation of God, and his method of salvation—we all have a “right” to believe what we choose. When God speaks to us, we have a “right” to believe that he does speak to us, and we have a “right” to believe that he does not speak to us. In short, we have a right to put bitter for sweet, and sweet for bitter—to put darkness for light, and light for darkness. This is fine *theology* promulgated by the Board!

Surely, after all, the Board was not aware of all the treasures they had acquired in getting possession of this note; if it had been so, it would have saved them a vast deal of trouble, and many attempts which they have made to gloss over proceedings that cannot bear the light. For, from this note it appears that, so far from having violated the fundamental law of the Society in circulating the Apocrypha, either added to, or intermingled with the Bible, the Earl Street Committee acted strictly in unison with that law; because the Society is not more Protestant than Catholic, and therefore was equally bound to circulate the Popish as the Protestant Bible. But while the Board has thus exonerated its friends in Earl Street from all blame as to their past conduct, it has unheedingly brought both them and itself into a “difficult dilemma” as regards the present time and the future. For the note does not say that the British and Foreign Bible Society *was* at its commencement a Protestant and Roman Catholic Society,

and therefore equally bound, in doing "*justice between man and man*," to circulate the Apocrypha; but it tells us what the Society is now. "*This is the situation of the Society.*" If, then, the Committee now acts on their proper principles, they are bound to vote that the Society having, in its Anti-apocryphal resolutions, entirely departed from its original character of "a general Society," these be forthwith rescinded, and that in future the term, "Holy Scriptures," be understood in all that "latitude of meaning" in which it is necessarily used "by a member of any of the British Protestant Churches, by a Lutheran, by a Roman Catholic, and by a member of the Greek Church." In all this the way of the Committee is clearer than the day; and thus they must proceed in order to do "*justice between man and man.*" But how does the whole bear on the Statement of the Corresponding Board? What are they to do? Whether are they to go backward or forward? Are they to disavow all their apologies for the conduct of Earl Street, which have thus become "wholly irrelevant and inapplicable?" Are they to retract what they have said about the admitted "deviation from the original object of the Society, in the circulation of the Apocrypha with the inspired Scripture?" Are they to disannul their assertion, that "the claims of the British and Foreign Bible Society are just what they were, previously to the commencement of the practice of Apocryphal circulation, or rather stronger in the degree in which the security against Apocryphal distribution is greater now than it was THEN." And also what they have said about "the criminality of adding to, or taking from the revelation of the divine will." Alas for the Board! Their situation is truly distressing. It is impossible for us not to sympathize with them in the difficult dilemma in which they must feel themselves placed!

We might here be excused from going on with our examination of the Statement, till we shall learn what

course the Board means to take in those circumstances in which, unintentionally and unwittingly as it would seem, they have placed themselves. We are disposed, however, to proceed with our inquiries, and to accompany the Board to the end of their Statement, assuming in the mean time that their position is just what it would have been, had the note we have been considering never been adopted by them.

The third argument in favour of the trustworthiness of the Earl Street Committee, produced by the Board, is, "that the Committee were persuaded by the evidence 'before them, that the scriptures of the Old Testament 'could not be extensively, if at all, circulated in many 'countries, where their circulation was extremely desirable, except in the form authorised by the government, 'and to which the people had been accustomed, and that 'in that form they might be circulated to a great extent." In answer, we observe, as we did formerly, that the Committee ought not to have been persuaded by the evidence they had before them, of the impossibility of circulating the Old Testament unadulterated,—that they did not take the measures or the pains they ought to have taken to ascertain so important a fact, and that, when they had sufficient evidence of the opposite being the truth, as in the case of France, they positively refused to act upon it. We reply further, that supposing they had good reason to be fully convinced, that the Old Testament could not be circulated except in the "form" referred to, that is, adulterated and desecrated, it was their bounden duty not to adulterate it, and not to attempt to circulate it in an adulterated form. They were in that case as much precluded from doing so, as Paul was precluded from entering Bithynia, when he assayed to go into that country, but the Spirit suffered him not. Their proceeding otherwise, was acting in opposition to the authority of God. If, because Nadab and Abihu, the sons of Aaron, took either of them his

censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not,—God visited them with such a signal punishment ; are those safe who act as they did ? They who have circulated the Apocrypha as a part of the Bible, have been guilty of similar disobedience. They have offered strange fire before the Lord. And no alleged motive, or professed object, whatever that object or motive may be, can justify them in making the works of lying prophets a passport to the people, for the works of the true prophets of God. In stating their third argument, the Board have, by a circumlocution, artfully veiled the sin of the Committee in circulating the Apocrypha as a part of the Bible,—“ the form, say they, authorised by government, and to which the people had been accustomed.” They dared not come forward, and, stating the naked truth, justify the Earl Street Committee in deliberately adulterating the word of God, in order to obtain circulation for it.

As to the fourth argument, “ that there is not the slightest evidence that the Committee had any wish *to circulate the Apocrypha for its own sake*,”—to say the least, it is arrant trifling. They adulterated the word of God ; they violated the fundamental law of the Society ; they misapplied the funds confided to their care ; and we have nothing to do with the motives by which they were guided in all this. A man may overreach his neighbour, and may then argue that he did not take his money for its own sake, but that he had a laudable and benevolent end in what he did ; but this will not vindicate his integrity, nor obviate the propriety of penitential acknowledgments of deep moral delinquency. Instead of there not being the slightest evidence, however, that the Committee did not circulate the Apocrypha for its own sake, their conduct as to France affords strong proof of this. They had it in their power to circulate the pure Bible among the French Protestants ; they found it

was practicable, yet they insisted on adding the Apocrypha. And is it surprising that this was the case, when we consider the predilection of so many of the Committee for those works of "pestilent error," by which the Holy Scriptures have been so generally desecrated. Some of the principal clergymen belonging to it, are most strongly prepossessed in their favour. Mr Brandram believes that they are half inspired; and he and others in the Committee solemnly protest, that to give up the circulation of the Apocrypha, is contrary to the moral bearing and spirit of God's word, and that he, for one, never will give up the Apocrypha. Leading members among them announce their conviction that some books of the Apocrypha may be inspired, and some books of the Bible uninspired. Others affirm that the expression Holy Scriptures may include the Apocrypha. If, however, they did not force the Apocrypha upon France for its own sake, they must have done it that they might appear consistent with themselves, in forwarding that work of Satan there as well as in other quarters. On what other grounds can their conduct, in regard to that country, be explained? They did not rest till they had forced the Apocrypha into both the great editions of the Bible that were preparing for the French Protestants.

The fifth argument for the trust-worthiness of the Committee, is, "that the great body of the supporters of the British and Foreign Bible Society had, for a course of years, silently acquiesced in this line of conduct, (respecting the Apocrypha,) of which many of them were, and all of them might have been aware." The assertion that the great body of its supporters silently acquiesced in the conduct of the Society respecting the Apocrypha, of which many of them were aware, is absolutely false. I never met with a single individual, to the best of my recollection, who, previously to its public disclosure, was aware of it. Till after that period, Mr Robert Stevens, an attender of the Committee, was not

aware, I am informed, of the intermingling of the Apocrypha; and I state it as a fact, that so far from many of the great body of the supporters of the Earl Street Committee being aware of it, *Lord Teignmouth himself, the President of the Society, was not aware that the Apocrypha was circulated by the Committee in any form whatever* till I brought it before the Directors in the year 1821. In his preface, which Mr Drummond printed for the use of the members of Committee, and handed about among them, where he is speaking of the Committee in 1822, in which Lord Teignmouth presided, when he made use of the syllogism that has been already quoted, we read as follows: “The object of the Society, ‘as declared in its fundamental rule, is, “to promote the ‘circulation of the Holy Scriptures, without note or ‘comment.” By this rule, the Society is pledged to circulate nothing but the language of inspiration. ‘Without note or comment’ is rung in our ears in every report, in every prospectus, in every pamphlet. Every ‘subscriber to the Society seems to have a starling taught ‘to cry nothing, but “without note or comment.” The ‘intention of these words, was to convey to the country, ‘that God’s WORD was circulated without any mixture ‘of man’s word. So conscious was the Committee of ‘this, that *almost every one who spoke, expressed his ‘fears, lest the DELUSION which they had been practising ‘should be published.*”——“It is so notorious, that no ‘report has ever directly or indirectly informed the subscribers that their money was expended in the propagation of the Apocryphal fables, that *the Committee dread ‘the fact being declared,* which they could not dread if ‘it had been clearly expressed in the reports.” What flat contradictions are these to the above reckless assertion of the Corresponding Board?

After all these arguments, by which the Board labours to extenuate, if not to justify the perversity of the Earl Street Committee, we are reminded by them of the “high

‘ character which the members of the Committee as individuals have long sustained, and the utter impossibility of conjecturing an adequate reason for their acting dishonestly in this business,” (of the Apocrypha.) Respecting their “ high character,” it has been usual, in urging this point, to introduce the names of Mr Wilberforce and other eminent public characters, as being of the number of its members, although they have never been in use of attending in the Committee, or of directing its deliberations. The fact is, that many of those who do so are men whose names are not known to the public at all, and who never attained to any eminence of character. The confidence of the public, then, as far as it rests on what is here exhibited by the Corresponding Board, has no sufficient foundation. But, at any rate, it is by their actions they are to be judged ; and by these, their evident unfitness for the management of so important a concern as they have been entrusted with, has become every year more manifest. As to “ the utter impossibility of conjecturing an adequate reason for their acting dishonestly,” I entirely agree with the Board ; and I conceive the remark to be so just in itself, that I am ready to extend it to all men, without exception, in relation to every transaction in which they may be engaged. Certainly *no adequate* reason can be given for the Earl Street Committee having acted dishonestly. There is moreover an utter impossibility of conjecturing an adequate reason for the manner in which the Corresponding Board have attempted to defend that Committee. But what bearing this sage remark of theirs has upon the justification of their friends in Earl Street, it must be left for the Board themselves afterwards to explain. If, however, the Earl Street Committee could have no “ adequate reason” for acting dishonestly, why did the Corresponding Board find it “ impossible not to sympathize with them,” when they commenced that course of dis-

honest acting, in which they persevered till they were fully detected in it?

“ Although then,” say the Board, “ the high character which the members of the Committee as individuals have long sustained, and the utter impossibility of conjecturing an adequate reason for their acting dishonestly in this business, were thrown out of view ; he who carefully considers the above well-established facts, must surely conclude, that though the Committee of the British and Foreign Bible Society erred in commencing and prosecuting a line of conduct, the propriety of which, on general grounds, was, to say the least, questionable, and which was inconsistent with the first of their laws and regulations *understood in its most obvious sense*, they have done nothing incompatible with integrity.”

Here, as the Board is kind enough to throw out of view the “ high character” of the members of the Earl Street Committee, and also the “ utter impossibility of conjecturing an adequate reason for their acting dishonestly,” the conclusion, that these gentlemen have done nothing incompatible with integrity, is left to rest wholly upon the five “ well established facts” which we have been considering. But as these well established facts have been shewn to be unfounded assertions, the conclusion, which is above drawn, must fall to the ground. And it would not have been necessary to bring the foregoing sentence into view, had it not been to direct the attention of the reader to the artful language in which it is couched, and the laxity of principle which it evinces. Though the Committee have “ erred,” says the Board, and have acted on grounds that are at least “ questionable,” and inconsistent with their laws, “ *understood in their obvious sense*,” they have done nothing incompatible with integrity ! They have *erred*,—they have acted on grounds that are *questionable* ! These are very soft expressions, Gentlemen. This is very like “ prophesying smooth things, and prophesying deceits.” They whom you defend have been convicted of adulterating the Word of God,—of violating the laws of their Society,—of studiously concealing their doing so, and of strenuously affirming the contrary ; yet, according to you, they

have only erred, and acted in a manner that is questionable, and have done nothing incompatible with integrity,—nothing that requires or admits of penitential acknowledgments of deep moral delinquency,—and nothing to prevent our placing the fullest confidence in them !!! This opinion may appear to be very compatible with the train of reasoning that has been pursued in the foregoing part of the Statement; but it is not so easy to explain its consistency with the solemnity of the warning given at its conclusion, to those who shall “presume” to speak of the Board as “entertaining loose views of the inspiration of the Scriptures,” or of their being “lightly impressed with the *criminality* of adding to, or taking from the revelation of the divine will !”

The Statement next attempts to prove, that the Committee have not acted inconsistently with the new regulations under which they have agreed to proceed. But this part of the pamphlet has been so completely answered, and its mistatements have been so fully exposed by Mr A. Haldane, especially with regard to the shameful conduct of the Committee in the mutilations of their documents, that I have no occasion to enter upon it. The proof of their integrity on this point, the Board appear to have supposed they had established beyond all possibility of doubt. But in the above Answer, their artful concealments, and unfair dealing, have been placed in so strong a point of view, that it is not probable the subject will be again brought forward. The Statement speaks of the improbability of the Foreign Societies appending the Apocrypha to the bound Bibles furnished them by the British and Foreign Bible Society; but does not attempt to make any reply to what has been said, especially in the second Statement of the Edinburgh Bible Society, as to the various ways in which the Apocrypha may be appended. It has been fully shewn, that nothing can be simpler or easier than for the Foreign Societies to add the Apocrypha to the volumes of the Old and New Testaments furnished by the British

and Foreign Bible Society ; and without which, it appears from the Appendix of the Statement, they consider the Bible incomplete. The manner, too, in which the British and Foreign Bible Society now supply those Foreign Societies with Bibles, leaves the whole funds of the latter free to be applied in printing Apocryphas. The Board positively affirms, page 26. that “ the people on the Continent always have their Bibles in one volume. No such thing as a Bible in two or three volumes is known among the common people.” But the information of the Board on the subject concerning which they have undertaken to enlighten “ the Christian public,” is neither very extensive nor very accurate. I have by me at this moment copies of two different editions of the Bible in the French language, *one* of them bound *in two*, and the other in *three volumes*.

When the Board says that they hold it satisfactorily made out that Apocryphal circulation on the part of the British and Foreign Bible Society is completely and finally put down by the late resolution, they affirm what is calculated to mislead the public. It is perfectly evident, that as long as the British and Foreign Bible Society maintains connection with the Foreign Societies which circulate the Apocrypha, and which are so strongly attached to it, Apocryphal circulation is supported by that Society, although not in the same *direct* manner it was before. On this subject, I may repeat the declaration contained in the first Statement of the Edinburgh Bible Society, which came from the pen of one of the Secretaries of the Corresponding Board, and which, if still not true in all its extent, will admit of very little modification. “ The real operation of these resolutions is merely to administer a salvo to the consciences of objectors at home, whilst abroad the evil remains precisely the same as ever, and these sacred funds which had been subscribed upon the express condition, and in the full confidence that they should be expended in encouraging the circulation of the *Holy Scriptures only*, are still

‘ lending an indirect influence to the circulation of vital error.’”

The detached quotations which the Board has made of remarks that have dropped from Mr Irvine and Mr Gorham, have been sufficiently noticed and explained by Mr A. Haldane. They prove, however, the eagerness of the Board to catch at every straw to support themselves and their sinking cause.

Instead of fairly meeting the charge made against the British and Foreign Bible Society, of having assisted in the publication of Bibles on the Continent with notes and comments, the Board in their usual manner evades and glosses it over. “None of the Bible Societies perhaps ‘have acted up,’” they say, “to the strict letter of the ‘rule on this subject.’” To prove this, they refer to the insertion of translators’ dedications, contents to the chapters, marginal references, &c. as if the admission of any of these was at all similar to the allowing the insertion of notes and comments,—*heretical* notes too, in different editions of the Bible, printed chiefly, or in part, at the expense of the British and Foreign Bible Society.

The Strasburg preface is introduced by the Board, and this most disgraceful business they attempt in their usual manner to palliate and gloss over, though without the smallest success. On this point, as on others, Mr A. Haldane’s pamphlet exposes the unfounded assertions of the Statement, and holds up once more that “atrocious ‘affair,’” as he properly calls it, in its true colours. The quotation he has made from Mr Drummond’s letter to Mr Strutt deserves an attentive perusal, in which it is remarked, that while the Neologist Haffner,—not only after the publication of his detestable preface, but after breaking his faith, which had been solemnly pledged, and persisting for two years in a system of fraud and mendacity to which we rarely meet a parallel,—is held up to the public by the British and Foreign Bible Society as entitled to applause, Mr Bost, the zealous servant of

Jesus Christ, who exposed and refuted him, appears on its books branded as a "*slanderer*."

In my late pamphlet, entitled *Exposure, &c.* I gave some account of the Strasburg business *, to which I may add what follows, shewing the manner in which the exposure of Haffner's pamphlet by Bost was viewed by "the Christians" of that place, and the good effect it produced in calling forth an aged and pious pastor, and enabling him to cast off his fear of Haffner, and to write an answer to his infidel preface. "Mr Bien, says a correspondent, went one day to pay a visit to a Christian family in his parish, which had read Bost's pamphlet. The lady of the house, as soon as he entered, addressed him in these words: "Well, Mr Pastor, a stranger has done what the Christian pastors of Strasburg ought to have done; what do you think?" Mr Bien became thoughtful on this question being put to him, and said little. On his return home, he immediately took his pen, and wrote an answer to Haffner." Let us now observe the different effect that was produced on the Earl Street Committee, as narrated by one who was present, when the business concerning Haffner and Bost was discussed. What a dreadful picture does it present of that Committee, whose "claims on the support of the Christian Public" the Board have undertaken to set forth!

"I never shall forget what I heard and witnessed, when I happened to be present in the Earl Street Committee one day in the autumn of 1826. The publication of the Strasburg Minutes was the subject of discussion. It was understood to be a field day at Earl Street, and there was a grand muster of the Committee's best men. But what a lamentable picture was presented of the state of religious principle in that quar-

* I have since then learned that the Earl Street Committee did thank the Committee of the Continental Society for their communication respecting the preface, which I had stated in the *Exposure* was not the case.

ter ! Truly if even Paley, or any other great champions of the doctrine of expediency in morals, could have risen from his grave, and overlooked the deliberations of that Committee, he would have been horrified at the success of his system, and the extent to which his principles had gone. Much was said in praise of Haffner. His sufferings during the Revolution were strongly coloured, and pathetically described. The Committee seemed to have forgot that even martyrdom proves nothing more than firmness and sincerity. The instances given of the heretical nature of the preface were criticised and explained away. "If such a thing," said one of the Secretaries, "had been found in good Mathew Henry, it would have passed unnoticed." "We must all condemn the bad spirit of Mr Bost," said Mr Robert Stokes, and this impartial verdict was re-echoed by others. In one word the infidel blaspheming Haffner was spoken of as an erring brother, and the faithful servant of Jesus Christ, Mr Bost, was with one voice condemned, if not as a "slanderer," at least as a man who had acted a most sinful part in exposing the preface. Mr Cunningham, in particular, arose and declared he saw nothing very objectionable in what he had read of the extracts from Mr Bost's letter, and that, in his opinion, Mr Bost shewed a most captious, and I think he, or perhaps it was some other member, added, "most malignant spirit" in his criticisms. There seemed to be the most perfect harmony and unanimity in the complacent Committee up to this period, when Mr A. Haldane rose after Mr Cunningham, and expressed his amazement that clergymen—men who professed themselves the ministers of Jesus Christ, could speak thus of a brother minister, whose error, if error there were, consisted in his having exposed the attempt of a Neologian Professor to desecrate that holy name. He instanced particularly the manner in which Haffner dishonoured the Son of God, by denying his divinity, and how the Psalms of David were sacrilegiously styled immoral.

“On this Mr Cunningham started up, and with great earnestness implored Mr H. and the Committee to believe that he had not read all Mr Bost’s letter, and had not been aware of what had just been stated. He said, “he declared to God this was the fact.” Mr Cunningham’s earnest desire to vindicate his orthodoxy is so far creditable to him, and puts him in an advantageous point of view when compared with Dr Pinkerton and others, who cheered Mr Cunningham, while they were all the while conscious of what Mr C. had overlooked. But while this may clear the orthodoxy of Mr Cunningham, what shall we say of his candour to Mr Bost, of his zeal for the truth, or of his regard for a *good spirit*? Did he here manifest that true charity which “doth not behave itself unseemly,” which “believeth ‘all things, and hopeth all things?’” On the contrary, he takes up an evil report against his neighbour hastily, wrongfully, and with scarce a moment’s investigation. He is carried away by the contagious spirit of his neighbours, and in a moment he is shocked to think of his own hasty injustice. So far, however, Mr Cunningham appeared to me in an amiable and Christian point of view; but when I heard the applause with which his unjust accusations were received; when I heard the eagerness with which Mr Bost’s condemnation was pronounced, and the exultation with which Haffner’s conduct was palliated, I seemed to myself not in the midst of a Bible Society, or an assembly of men fearing God, but rather in some conclave of wickedness, where the object was to extol the servants of Satan, and to desecrate the ministers of God. I retired from the meeting disgusted beyond expression, and with feelings neither time nor circumstances ever can efface.”

The demerit of the conduct of the Corresponding Board, in attempting to defend the Earl Street Committee in respect to the Strasburg Preface, may be fully appreciated by any one who will take the trouble to read the very able Review, in the Christian Instructor of Ja-

nuary 1827, of the Minutes of the Committee, published on that subject. Without attempting to meet or refute a single particular contained in that Review, they have affirmed, that “in the whole of this matter, the Committee of the British and Foreign Bible Society acted with ‘perfect good faith.’” After such an unsupported assertion, made in the face of all the evidence and all the details that have been given to the public on that head, we need not be surprised at any thing we may meet with in the extraordinary “Statement” of the Corresponding Board.

Under the second general charge brought against the British and Foreign Bible Society, the Corresponding Board refer to the following charges against the Committee, together with that of profuse expenditure of the funds intrusted to them. “1. That they have published incorrect and vitiated versions of the Holy Scriptures. 2. That they have connected themselves with Foreign Societies, which are under the direction of infidels and heretics, and engaged in the circulation of the Apocryphal Scriptures*.”

Under the charge of publishing incorrect and vitiated versions, the Turkish New Testament is first referred to, and it is admitted that “it certainly did contain erroneous renderings, and objectionable phraseology; and the Committee did certainly place too much reliance on the ‘recommendation of that as an excellent translation.’” It is wonderful that the “Board,” which in other respects so stoutly defends the Earl Street Committee, should here abandon them, and honestly declare, in respect to this version,—“we are not prepared to undertake its defence.” This is the more extraordinary, because, in Mr Brandram’s pamphlet “from a Layman,” which affords so clear an example of “sliding over mole hills in its path,” (a me-

* “Apocryphal Scriptures.” When was this term invented? The word Scriptures is, in this country, appropriated to the Bible, and we are somewhat jealous of its being applied to the writings of false prophets.

thod which the authors of the Statement have closely followed,) the defence of the said Turkish New Testament is not abandoned; on the contrary, the conduct of the Earl Street Committee in respect to that translation is vindicated by him in the following words, with the same force and success as all the other parts of their procedure. "With regard to the Turkish New Testament, it is sufficient to remind you of the testimonies of individuals acquainted with the Turkish language, which are given in the Appendix to the Report of the British and Foreign Bible Society for 1824." Why, then, since the vindication of the Turkish version was so easy, and might have been so triumphant, have the Corresponding Board abandoned it to its fate, and departed from their usual and successful imitation of Mr Brandram's pamphlet?

The Board, notwithstanding, find it convenient to refer in the above way to a translation which demonstrates the recklessness of the Committee in regard to the translations of the Scriptures which they circulated. This version was discovered by Dr Pinkerton, and by him recommended to the Committee, and they, good easy men, lost no time in putting it to the press. Whether Dr Pinkerton's recommendation proceeded from ignorance or carelessness, or both, it is evident that the Committee were inexcusable in not ascertaining from other quarters the faithfulness of the version, as well as in not ascertaining the Doctor's qualifications for giving advice on the subject, both in respect of his knowledge of the Turkish language, and the time and pains he had bestowed on the version which he recommended. But this was beneath their consideration, and the New Testament was printed, and sent abroad for circulation. Happily it fell into the hands of Dr Henderson, who, on examination, found it full of absurdity and bombast in point of style, and containing the most pernicious errors. "Its 'impious denial of worship to Jesus Christ in the Apocalyptic,' says Mr A. Haldane, "might be remedied by

‘ the cancelled sheet, and we should only have to blame
 ‘ the carelessness or heterodoxy of Professor Keiffer for the
 ‘ expence incurred. But Dr Henderson alleges, and has
 ‘ successfully proved, that it is *radically bad*,—that it is
 ‘ the translation of a Pole, brought up in the principles of
 ‘ Islamism, in a Turkish seraglio,—that there is ‘ NOT A
 ‘ PAGE, NOR SCARCELY A VERSE IN THE VOLUME, THAT
 ‘ DOES NOT CONTAIN SOMETHING OR OTHER OF AN OBJEC-
 ‘ TIONABLE NATURE.” Let Dr Paterson and the Cor-
 ‘ responding Board explain this away if they can, and
 ‘ then tell us also, why it was necessary to abandon the
 ‘ mission overland to India, if the translation was gene-
 ‘ rally correct and unobjectionable.”

Of such a version we are told, in the soft and measur-
 ed language of the Corresponding Broad, that “ it cer-
 ‘ tainly did contain erroneous renderings, and objection-
 ‘ able phraseology.” This manner of speaking of a ver-
 sion so bad, that even *they* are not “ prepared to under-
 take its defence,” is quite in accordance with that “ cun-
 ning and artifice,” by which, it has been justly remark-
 ed, their Statement is characterized. But how did the
 Earl Street Committee act when the abominations of their
 version were pointed out? Did they immediately call it
 in, and cancel it? No such thing—they cancelled the
 leaf forbidding the worship of the Lamb, and proposed
 sending out the version with a list of errata; and had it
 not been for the firmness of Dr Henderson, who refused
 to submit to the ignorant and dogmatical assertions of
 Professor Lee of Cambridge, it is probable that this
 version would, with all its errors, as edited by Mr
 Keiffer, and attested by French infidel philosophers,
 have been in circulation at this hour. And did the Com-
 mittee shew any gratitude to the man who had discover-
 ed the true merits of the version? Far from it—they
 were highly displeased; they saw in their own conduct,
 nothing which required or admitted of “ penitential ac-
 knowledgments.” They employed a learned professor

to vindicate their conduct, and to get them out of the scrape with as little blame as might be ; for in this, as in other matters, they acted on the principle, that it would be unsuitable for "*gentlemen*" to take shame to themselves, by confessing their faults. And what did they say to Dr Pinkerton, who had so grossly misled them ? His opinion, in future, could surely have little weight with them. Such would have been the conduct of even a mercantile house, if an agent had so culpably misled them. But not so the Committee of the British and Foreign Bible Society. Since that time, Dr Pinkerton has been in the highest favour ; and, it is generally believed, would have been nominated Foreign Secretary, had it not been for the dread of public opinion.

Notwithstanding the precipitancy and obstinacy of the Earl Street Committee in regard to the Turkish New Testament, which even the Board confess they are not prepared to defend, they announce what follows :—" It ' appears most clearly, that the Committee have been ' careful in the selection of translators and editors ; and " that every precaution which the circumstances of the ' case admits of, is employed to obtain faithful versions ' and accurate editions of the Holy Scriptures." And this announcement they follow up by referring to the cases of the Danish Testament, and the Lausanne Bible—two examples which most directly falsify their averment. Of the translation of the Danish Testament, I have given an account in my Second Review, where it will be seen that the persons to whom the correction of this edition was committed, were, with few exceptions, infidels,—that the most learned among them was a most outrageous infidel, who, being also a professor of divinity, jumped upon a table before his students, to turn into ridicule the ascension of the Redeemer ! How illustrative is this of the assertion, that the Earl Street Committee has been " careful in the selection of translators and editors !"

As the Board enlarges a little more on the Lausanne Bible, in confirmation of the above general remark I shall consider it more particularly. How they could have published so unqualified an attestation in favour of their friends in Earl Street, in the same breath in which they have quoted three such examples as the Turkish New Testament, the Danish New Testament, and the Lausanne Bible, is not easy to be accounted for. But the Board is not very nice in the manner in which they go to work in this business. A publication more calculated than theirs, to mislead the unwary reader, has seldom made its appearance, in which reckless assertion and unqualified statements, supply the place of sound argument and well-substantiated facts.

The unfaithfulness of the Lausanne version, as well as the ignorance of the gospel and opposition to it of the Lausanne and Neufchatel Pastors and Professors, to whom the revision of that version was committed, and the culpable conduct of the Earl Street Committee and their agents in regard to it, when the revision was going on, had all, it was thought, been sufficiently established ; but now we are required to consider the business anew. The Lausanne Bible “ was edited,” we are told, ‘ by several of the Pastors and Professors of Lausanne ‘ and Neufchatel jointly ; against whom no errors of ‘ opinion on the most essential points of Christian doctrine had ever been alleged.” It is truly lamentable to see men who profess the knowledge of the truth as it is in Jesus, writing in this manner. No errors of opinion, on the most essential points of Christian doctrine, had ever been alleged against these Pastors !!! This is absolutely false. And how the members of the Corresponding Board could make such an assertion, it is difficult to conjecture. So far from this being true, the fact is, that the Pastors and Professors at Lausanne, who edited the Lausanne Bible, are known to have been men of no religion, and opposed to the doctrines of grace. The

account of those of Lausanne to whom the revision, or rather re-translation of that Bible, was committed, given by one of themselves, might, it should be supposed, have settled the point as to them. Mr Rochat, as I have stated in my First Review, was one of these five revisers. He has since been converted to God, and is now a faithful minister of Christ. He openly declares, that he himself, at the time of the revision, and all the rest of the translators, were unbelievers. "It (this edition, he says,) is exceedingly unfaithful (*elle est tres infidele* :) those who made it, did not know the grace of God. I was then myself an unbeliever. (*J'etois moi-meme alors un incredule*.)" Assuredly he had the fullest opportunity of judging in this matter both of himself, and others with whom he laboured eighteen thousand hours in that work. These others have, since that period, fully manifested whose servants they are, by the cruel persecution they have instigated against the servants of God. The pastors of Neufchatel connected with the revision of the Lausanne Bible, were *notorious* for their "errors of opinion on the most essential points of Christian doctrine," and for their opposition to the gospel, which they unequivocally manifested, both in their doctrine and in their practice. They obtained an order from the Government to prevent any one from carrying a Bible to visit the sick, and they instigated the most violent persecution against a faithful servant of God, who was conducted into the market-place with a rope about his neck, and was forced to hear on his knees, amidst every kind of insult, his sentence of banishment for four years, with certification, that if he returned within the limits of the canton during that period, he should, the first time, be branded on the forehead with a hot iron, and the next time be hanged. In my last Review, I have stated, what cannot be contradicted, that, "when the British and Foreign Bible Society commenced its connection with the pastors and professors of Geneva, their

hostility to the religion of Jesus had fully manifested itself in their avowed sentiments and persecutions, which were only restrained from going greater lengths by the civil authorities. Those of Neufchatel were not a whit behind the others in their decided opposition to the gospel. Such is the *trio* (including the Lausanne translators) celebrated in this report as the coadjutors of the Bible Society,—coadjutors only exceeded by its Neologian confederates." Has any one been able to contradict this? So much, then, for their assertion respecting the pastors and professors of Lausanne and Neufchatel. We next read in the Statement as follows, as to the version they edited.

"One or two passages have now been found, in which they have made alterations much for the worse. Yet no sufficient proof has been brought fairly to impeach the general character of that version. A collation of this edition with that of 1774, which was taken as the basis of it, was lately made through the first half of the book of Psalms, and the Epistle to the Romans. The collation was submitted to the examination of Dr M'Bride, Vice-Principal of Magdalen Hall, Oxford, whose accurate scholarship and zealous care for the purity of Scripture is well known. His report is as follows: "I have carefully compared these collations with the original Greek; and I find that a great majority of the variations from the edition of 1774 have no other object than to improve the style. As the result is to bring nearer to the French idiom, it retains fewer of the peculiarities of the original—peculiarities which, from the force of habit, we prefer in our version; and which I conceive that the foreigners who are accustomed to read the Scriptures would be sorry to exchange for more modern words and phrases. A few are rather too paraphrastic, and soften down the sense more than the original will bear: the translator thus becomes a commentator: for instance, "*luisse dans son endurcissement*" instead of "*endurcit*"—and yet, in this new edition, "*destinés à périr*" is harsher than "*disposés à la perdition*." Upon the whole, I prefer the version of 1744, because more literal; but the editors of the new one have evidently no sinister intentions in their emendations, and they appear to be perfectly orthodox as to the Trinity; since in the celebrated texts in the Acts and the First of Timothy, they follow the readings most favourable to that scheme. The same wish of improving the style appears to have occasioned the variations in the Psalms."

To support their assertion, that *one or two* passages have *now* been found altered for the worse, but that no sufficient proof has been given fairly to impeach the general character of that version, they produce this attestation

of Dr M'Bride, which, it will be observed, is both very feeble and equivocal. But whatever may be supposed to be its value, we have the most decisive evidence of the *unfaithfulness* of that version, and of its utter unfitness to be put in circulation, even independently of its heretical notes, and Apocryphal appendage. We may even appeal on this point to Dr Steinkopff himself, to whose testimony, in such a case, the Board cannot object. And what says Dr Steinkopff? Speaking in his "Letter" of the changes for the worse in that version, he declares that he at once fully and fairly admits, that to observe such deviations from the simplicity and purity of Scripture ideas, and Scripture language, grieved him. Mr Francis Cunningham, in his letters, of which the Corresponding Board have made so much use in the Appendix to their Statement, gives his testimony on the subject in the following terms: "As to the newly revised edition of Osterwald's Bible, published at Lausanne, it is impossible not to condemn in it both the deviations from the original, and the employment, in what are called the improvements, of a great deal of paraphrastical language*."

But we have better evidence on the subject, and more to be depended on, than either that of Dr M'Bride, Dr Steinkopff, or Mr Francis Cunningham. The voice of "*the Christians*," both of Geneva and Lausanne, is decidedly against it. Mr Malan, and other pious pastors, have warned their congregations from their pulpits not to make use of it. One who, when a student, and *before his conversion*, was employed by the translators in correcting a great part of the New Testament, says of the translators, "not being spiritual men, (*n'étant pas des*

* Mr F. Cunningham adds to the above, "In speaking of that edition of the Bible, I think it right, however, to bear my humble testimony to the general character of the authors of this revision." The value of Mr F. Cunningham's testimony shall be considered afterwards.

‘ *hommes spirituels*) and wishing to render the Bible in-
 ‘ telligible to the natural man, it is not astonishing that
 ‘ they have taken from several passages the true sense,
 ‘ and that they have made it very generally (*assez gene-
 ‘ ralement*) a paraphrase, nearly in the manner of the
 ‘ Roman Catholic versions. They have diminished con-
 ‘ siderably the spiritual sense in a multitude of pas-
 ‘ sages.” He adds, that what he says here, refers to the
 New Testament. In another letter, he observes, “ It was
 ‘ during the commencement of the religious awakening
 ‘ in the Canton de Vaud, that there appeared the quarto
 ‘ edition of Osterwald’s revised Bible, by the Bible Socie-
 ‘ ties of Lausanne and Neufchatel. This Bible, which it
 ‘ was believed, would be superior to all the other French
 ‘ versions, was waited for with impatience by the souls
 ‘ who had been awakened from the sleep of sin, and who
 ‘ felt all the value of the Word of life. But how great-
 ‘ ly were the expectations of the disciples of the Saviour
 ‘ disappointed, when they saw this Bible, the object of
 ‘ their desire ! Very far from its being superior to the
 ‘ version of Osterwald, it was found to be much inferior ;
 ‘ whether on account of a good number of passages, evi-
 ‘ dently badly translated, and presenting a sense contra-
 ‘ ry to the doctrine of grace, or whether on account of
 ‘ the paraphrastic style they have introduced into it,—
 ‘ a style which not only effaces from the Book of God
 ‘ its character of antiquity and of Divine authority, in
 ‘ assimilating it to the works of men, but which like-
 ‘ wise takes away half of their force, and of their riches,
 ‘ from the expressions which have been chosen by the
 ‘ Holy Spirit.”

Another well-informed Christian minister, now in Pa-
 ris, writes, that he had begun to use that version in his
 family worship, but found it so unfaithful that he was
 obliged to give it up. The following is an extract of a
 letter from the Pays de Vaud, dated December 24. 1827.
 After speaking of the Apocryphal books, and mention-

ing that a publication had appeared against them, which had produced some effect, it is added, "There is no great contest about these books in this country. They (the people) are more obstinate in preserving the bad edition (*la triste edition*) of the Bible, of revision of Lausanne. But as the Christians loudly (*hautement*) disavow it, that makes those who read it, reflect a little." In a letter lately received from Mr Soulier, one of the most distinguished of the evangelical pastors in the south of France, dated Auduze, February 14. 1828, he says: "As to the new Bible of Geneva, I will never distribute a single copy. You know that it savours too much of Socinianism. It is the same (meaning that he will not distribute it) with the version of Osterwald, revised at Lausanne, Neufchatel, &c. But, besides, we have none of the one or the other, and we will never ask for them; at least I, and several other friends of faithful versions of our Divine books."

In page 65. of the Statement, we read that M. le Pasteur Gaussen "is a most enlightened and devout member of the Church" (of Geneva). This is true. What then does *he* say of the Lausanne Bible? In a letter from him, dated October 8. 1827, speaking of himself and the other evangelical ministers of his Canton and that of Lausanne, he says, "We have all with one common agreement recognised it as urgent not to lose a moment to cause to re-appear the best of our ancient versions, and thus to prevent the vexatious (*facheuse*) circulation of the new Bibles of Geneva 1805, and of Lausanne of 1822. For you know, without doubt, that they are at present preparing in both towns new editions of these afflicting paraphrases, (*affligeantes paraphrases*)." Such is the testimony of "the Christians." Let us now hear the testimony of one of the "others." Mr Curtat, the leading pastor and professor at Lausanne, to whom all the rest look up, and who took the lead in the persecution, as he does in Lausanne in every thing relating to

the Church. When this revised edition appeared, in which he had taken no part, he said that he did not "*recognise the Bible in it*, that he would not make use of it, and would never distribute a single copy of it."

The above testimonies are sufficient to settle the character of the Lausanne Bible, of which the authors of the Statement deliberately tell the public that "one or two passages have now been found, in which they have made alterations much for the worse." Here again we have a specimen of the style in which the Statement is drawn up, and of the ignorance of the Board on the subjects on which they pretend to enlighten "the Christian public." I presume it is unnecessary for me to add, that the agents of the Earl Street Committee were aware of what was going on respecting the notes attached to the Lausanne Bible, and had full opportunity of examining its contents, while the translation was in progress, and long before it made its appearance. But they committed this important work to men utterly unfit for such a service, and took no superintendence of them, but lavished their praises on them, and on the work itself, for years before it made its appearance. These are facts that are clearly ascertained, and have been brought before the public so often, that it would be quite superfluous to refer any further to them. It is irksome to be compelled to go over matters of this kind so often. But the way in which the defenders of Earl Street repeat the same things year after year, although it is not in their power to substantiate their statements, or to overthrow a single one of the many charges that have been established against them, renders it necessary.

Some account of the translation of the New Testament by Van Ess, is given by Mr A. Haldane in his Answer to the Corresponding Board, by which we learn that Van Ess destroys that splendid testimony to the essential Godhead of our Lord, by omitting the word "God" manifest in the flesh, and putting in "*that*" was manifest in

the flesh, 1 Tim. iii. 16.;—a reading which, Dr Steinkopff thinks, manifests a bias towards infidel principles, and to which the translators of the Danish New Testament have kindly helped their readers in a *note* on the place, in which they observe, “some have, He was manifest.” In Mr A. H.’s Answer, the reader will find a very full history of Van Ess. That the Earl Street Committee should entrust such a man, and employ him as a translator and editor of the scriptures, is a further illustration of the assertion of the Board, respecting the care that has been taken in the selection of translators and editors; but as the Earl Street Committee obtained the attestation of Professor Lee of Cambridge, to the goodness of the Turkish Version, and as the Board calls in the assistance of Dr Macbride of Oxford, to attest the goodness of the Lausanne version, so, in looking at the mass of introductory recommendations prefixed to Van Ess’ Testament, at the expense of a Society formed for circulating nothing but the Bible, we see prominent among the rest the recommendation of Dr J. L. Hey of Freeburg,—“Now this Dr J. L. Hey of Freeburg, is a Catholic Socinian, or more properly Neologian Professor.”

But some even of the most zealous supporters of the Earl Street Committee, were not so reckless and unqualified in their assertions, respecting the careful selection of translators and editors, as the Corresponding Board. The following is a proof of this: A letter was read to the Committee of the Edinburgh Bible Society, at an early stage of the Apocrypha dispute. It was read by the Rev. Mr Grey, and was from Mr R. Stevens, wherein Mr Stevens expressed his surprise, that so much noise was made regarding the circulation of the Apocrypha along with the Sacred Scriptures, as some of the “*translations contained damnable heresies.*”

“The alliance of the British and Foreign Bible Society with Foreign Institutions which circulate the Apocryphal books, and with persons said to profess and hold unsound opinions, has been made the subject of very se-

rious censure. It has been very justly remarked, that "this charge has originated in confounding the constitution of a Bible Society with that of a Missionary or Tract Society. In these latter Societies, the principles and character of the persons who conduct them are every thing to them. When such a Society as the Continental Society presents itself to the public for patronage, the universal questions are; who conducts it? with whom did it originate? who are its Committee? and a single individual of suspected principles found in connection with it, would injure it in the estimation of the public. But a Bible Society being established for the effecting of one specific defined object, which interferes with no principle, and which requires in its agents nothing more than common honesty, stands on a different footing. In such a Society, the Committee may safely consist of any persons of respectable moral character, who are disposed to concur in circulating the Scriptures."—P. 39.

The authors of the Statement here apologize for the British and Foreign Bible Society's connecting itself with Societies on the Continent, composed of infidels and blasphemers of the Bible. This, as they justly observe, has been made the subject of very serious censure. And if it was not so, what, we ask, could be made the subject of censure? This charge they affirm, however, has arisen from confounding the constitution of a Bible Society with that of a Missionary or Tract Society. Accordingly the Board proceeds very kindly to clear up this confusion of ideas into which we have fallen; and by opening our eyes to see our mistake, to prove to the conviction of the least enlightened, that if we could only be brought to understand the difference betwixt a Bible and a Missionary Society, we should at once perceive that this charge is entirely groundless,—that there is no harm whatever in the Bible Societies in Britain uniting themselves with the most atrocious Neologists,—the greatest enemies of the Bible,—constituting them our "continental co-adjutors," and "kindred Bible institutions." This proposition of the Board appears, however, to be so revolting to the feelings of every Christian, and so contrary to all that is inculcated by the Bible itself, that before we can fully admit it, we must consider for a moment the grounds on which it rests, and the arguments by which the

Board have attempted to support it. A Bible Society, they observe, is “established for the effecting of ‘one specific defined object, *which interferes with no principle.*” One would suppose, that the members of the Board had been asleep ever since the Bible Society was instituted. Does the providing of new translations of the Bible, or altering of old translations, interfere with no principle? Does the determining of what is Scripture, and what is not, about which the Board itself shews in its Statement that there is now such a difference of opinion, not only over all the Continent of Europe, but also in the Committee of the British and Foreign Bible Society itself,—does this involve no principle? It comes well indeed from the Board to talk in this manner, who have told us, that Protestants and Roman Catholics do not agree as to what constitutes the Bible, and that if the two unite, and issue a document called the “Sacred Scriptures,” the term becomes ambiguous, and that the Roman Catholic has as much *right* to suppose that the Apocrypha is included in the Canon as the Protestant that it is not; and who further tell us, that this *is* the situation of the British and Foreign Bible Society. If, then, there were any need for a practical demonstration of the unsoundness and folly of their own assertion, the Board itself has furnished it. So far from its being true, that a Bible Society interferes with no principle, there has been such an interference with principle by the British and Foreign Bible Society in different ways, as to set its supporters at complete variance with each other,—to set all Europe at variance,—and to separate the Board themselves from the Edinburgh Bible Society. The assertion, then, that a Bible Society interferes with no principle, is completely absurd in itself, and directly contrary to experience.

This remark, that a Bible Society “interferes with no principle,” brings to our recollection a letter from

Mr Brandram to the Edinburgh Bible Society in 1825. Mr Brandram appears to have viewed the matter in a different light, and his celebrated Protest fully confirms this. Referring in that letter to the Apocrypha question, he says, "I will now only venture to suggest to the friends in Scotland, that it (the Apocrypha question) is a subject on which a difference of opinion does exist between persons competent to give an opinion upon it. So complicated is it, that it perhaps will be best to agree to differ." Here is something very contrary to the opinion of the Corresponding Board, to which we have just referred. It entirely coincides, however, with another opinion which these gentlemen had, some pages before, advanced. Referring to the same subject which Mr Brandram characterizes as "so complicated," the Board had told us that the Earl Street Directors were placed in such a "difficult dilemma," that it was impossible not to sympathize with them. There they agreed entirely with Mr Brandram; but now, when, wishing to clear up a confusion of ideas, into which it seems we have fallen, respecting the nature of a Bible Society, they assure us that it "interferes with no principle," they differ from him *toto cælo*. Whether, upon discovering that their own sentiments in their Statement have, in the progress of its pages, come into such adverse collision with each other, and being shocked that they should now have uttered any thing so decidedly hostile to the opinion of the first secretary of that Committee whose cause they so devotedly plead, they will, in the future editions of their work, adhere to their first opinion, in which they entirely coincide with that secretary, or whether they will abide by their last averment, and boldly declare, that they are determined in future to contradict both Mr Brandram and themselves, the lapse of time only can discover. I would, however, call their attention to one striking circumstance. Mr Brandram has fortified the opinion he has advanced

upon the "complicated" principle involved in the question before the Committee of the British and Foreign Bible Society, precisely in the same manner as they have established the "difficult dilemma," in which the Committee felt themselves placed. They informed us that the British and Foreign Bible Society was equally a Protestant and Roman Catholic Society, and that its "rules are all adapted to such a *general Society*." Mr Brandram gave us to understand the same thing, for he said in the above quoted letter, "Allow 'me also to add, that the Bible Society is not a Protestant Society, at least not exclusively so." According then to Mr Brandram, and to the first opinion advanced by the Board, so far from "a Bible Society being 'established for the effecting of one specific object, which 'interferes with no principle," it is established to effect different objects precisely opposite to each other; and instead of interfering with no principle, it must interfere with principles of the most important description, and the most opposed to each other. It must maintain that the Word of God is composed solely of what Protestants call the canonical books, and that if any man add to them, he incurs the vengeance of God. And in opposition to this, it must maintain, that if any man does not hold as sacred and canonical the Apocryphal books, he is accursed. As far as it is Protestant, it must seek to circulate the Bible among the people as extensively as is in its power; as far as it is Popish, it must endeavour to withhold the Bible from the body of the people. Into all this maze of self-contradiction and of opposition of principles, the Board were led by their zeal to justify the alliance of the British and Foreign Bible Society, with institutions which circulate the Apocryphal books, and with persons "said to profess and hold unsound opinions."

In a Missionary and Tract Society, say the Board, "the principles and character of the persons who con-

‘duct them are every thing to them ;” and if they did not know before that the principles and character of the persons who conduct a Bible Society are every thing to it, they ought by this time to have learned it from all that has happened. What is the object of a Bible Society ? Is it not, according to the circular of the British and Foreign Bible Society, quoted in the Statement,—“ that all the tribes of mankind be put in possession of ‘ the Holy Scriptures, which are able to make them wise ‘ unto salvation, through faith which is in Christ Jesus ?” This, as they say, is “ their great and glorious ob- ‘ ject.” And does not the purpose of Missionary and Tract Societies terminate in the same great and glorious object,—to make men wise unto salvation, through faith which is in Christ Jesus, by declaring and disseminating the contents of the Bible ? It is evident, that a Bible Society may issue Bibles both in unfaithful translations, and with spurious appendages or intermixtures ; and it is equally evident, that the British and Foreign Bible Society have done both the one and the other to an immense extent, and for a long period of years. But if a Bible Society has a right to do this, and if there be no danger to the souls of men arising from it, a Missionary Society has a right to send out Missionaries to preach a corrupted Gospel, and a Tract Society to issue tracts which contain false doctrine,—and no danger is to be apprehended. If a Bible Society may be properly constituted of Protestants and Roman Catholics, who, according to the Board, have an equal right to issue different kinds of books, called Bibles, containing in them principles diametrically opposed to each other, as the Bible and the Apocrypha do—holding forth different Mediators—exhibiting different ways of reconciliation with God—then a Missionary Society may be constituted in the same manner, and may lawfully send forth Missionaries to preach in a Protestant coun-

try justification by faith, and in a Popish country, justification by works—in the former, the one Mediator between God and man—and in the latter, the mediation of the Virgin Mary, and of angels.

When the Board tells us, that the alliance of the British and Foreign Bible Society with persons said to profess and hold unsound opinions has been made the subject of very serious censure, we cannot fail to recognize the candour and good spirit observable in these expressions; for the Board, when extenuating the “criminality” of the Earl Street Committee, always writes in what is called a good spirit, and prophesies smooth things. To have said that the alliance of the British and Foreign Bible Society with Arians, Socinians, and Neologians,—with persons who are blasphemers, persecutors, and injurious, has been made the subject of very serious censure, would have been the truth. This way of speaking would have been according to the manner of Scripture; but this way of speaking would not have suited the purpose of the Board. Another and a different mode of expression it behoved them to adopt—the edge of the accusation must be blunted, and the reader thrown off his guard, and something vastly less revolting than the naked truth presented to his vision. Hence are substituted the smooth and somewhat equivocal expressions, “persons said to profess and hold unsound opinions.”

Every one knows, that there are very various degrees of *unsound* opinions. There is no Christian, unless it could be shewn that he had already attained, and was perfect in knowledge, who may not be said to hold unsound opinions; all the differences that arise among Christians, are proofs of their unsound opinions. If a man believes that he may eat only herbs, it is an unsound opinion; yet if in other respects his faith appear to be Scriptural, we ought not to object to hold fellowship with him. Besides it is stated, that these persons, on account of whose alliance the British and Foreign Bible Society

is very seriously censured, are only “*said* to profess and hold unsound opinions;” and we are all aware that many things are “*said*” which have no foundation in truth. Our serious censure, then, of the alliance of the British and Foreign Bible Society with persons who belong to Foreign Institutions, who are “*said*” to profess and hold unsound opinions, may, so far as we can learn from this expression of the Board, recoil upon ourselves. To resort to this kind of phraseology, was, however, it must be allowed, a very wise measure in the Board, in the commencement of a defence of the British and Foreign Bible Society, against the charge of uniting and acting with Societies of infidels, all over the Continent, and employing them as their agents, not only for distributing, but for translating the Scriptures. All this may be called writing in a good spirit, but in truth it is writing in a Jesuitical spirit, which ought to be abhorred by every Christian.

The Foreign Bible and Apocrypha Societies, falsely called *Bible Societies*, generally composed of the enemies of the gospel, are most of them creatures of the British and Foreign Bible Society, of which it delights to call itself “the Parent Institution.” Nearly all of them have been embodied, and have in a great measure been supported by it. But nothing can justify Christians in thus fraternizing with the enemies of our Lord Jesus Christ. The bond that unites them with Arians, Socinians, and Neologians, in any thing respecting the progress of Christianity, is not of Christ’s making. It would equally serve to unite the British and Foreign Bible Society with Deists and Atheists. “*If there come any unto you, says the Bible, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.*” In organizing Societies for the purpose of recommending and circulating the Bible, composed of

the enemies of God,—in co-operating with them, and calling them their “brethren,” and their “Continental coadjutors,” has not the British and Foreign Bible Society violated this solemn precept of the Bible, thereby acting in disobedience to the authority of God? Have they not violated it in its very letter, as well as in its spirit, when they have received at their annual meetings, men who are the declared enemies of the doctrine of the cross of Christ; and thanked the Foreign Societies for sending such deputies as their “worthy representatives,” who in their turn publish their letters of high approbation of their conduct in this matter, to be circulated all over Europe.

Co-operation with the Neological infidels of the Continent is not only sinful in itself, but its tendency is exceedingly pernicious. In the first place, let us view the effects of it in those faithful men of God, who are employed in preaching the gospel, and endeavouring to rouse the attention of others on the Continent to the all-important doctrine of the cross. How greatly is it calculated to hurt their feelings, and to mar their usefulness, to find their greatest opposers, their bitterest enemies, their most violent persecutors, openly and avowedly in the confidence of the Bible Societies of Britain, and recognized by them as the fellow helpers of the truth. Is this calculated to strengthen their hands, to give them courage and perseverance in their labours, or patience in their trials? Is it not, on the contrary, doing all that can be done to make them relax their efforts, and turn aside from their object? Can any thing be more stumbling to Christians under persecution, than to find their persecutors courted and recognized by the great body of Christians in that nation where the greatest zeal for Christianity is believed to exist? How grossly inconsistent is it to co-operate in the propagation of the religion of Christ, with men who at this moment are using their influence or authority in persecuting his faithful servants? If the body of Bri-

tish Christians in the different Bible Societies at home, permit encouragement to this to be given in their name, it is because they do not witness, and perhaps do not know, what their brethren on the Continent are suffering from persecuting Neologians.

The co-operation of the British Bible Societies with Neologians has a direct and powerful tendency to enable the latter to extend their mischievous influence, and disseminate their false doctrine with acceptance. The people at large will be induced to receive without suspicion what is taught by men recognized by those who are most reputed in the world for their zeal for Christianity. It will never be suspected, that any deadly poison can be administered by teachers in the confidence of British Bible Societies. Even if their views be seen to be erroneous, it will be deemed that the error cannot be essential, and that all the difference is nothing but what may exist among Christians without interrupting their co-operation or brotherly intercourse. This effect, it is well known, such a relation always has. It is this that in England has enabled Arians to do their greatest mischief. Wherever they have been suffered to remain in external union with Christians, they have made progress; where they exist as a separate sect, they are never to be dreaded, if the truth is fairly brought to bear against them. Such co-operation makes those who practise it guilty of other men's sins. The erecting of such Societies as the British and Foreign Bible Society has established on the Continent, has not only done much to stumble the weak among the Protestants, but also to retard the progress of the Reformation. What must be the effect of it on Roman Catholics? What it must be we need not inquire, when we know what it actually has been. Those among them who are truly converted have been astonished and offended; they have been led to view the Reformation, not as a work of principle, but a party matter, in which the great fundamental principles of the

gospel are made no account of, or rather are frowned upon by this great Society.

But it is not merely on the Continent that the effect of this co-operation will be to countenance and disseminate error. It has a most powerful tendency to diminish in the minds of Christians in this country their own estimation of the value of truth, and finally to corrupt it. There is naturally a strong desire to think favourably of the sentiments of those with whom men associate in religious co-operation. There is the greatest reluctance to look on their sentiments as utterly ruinous to the souls of men. However they may view them as erroneous, they will try every effort to palliate their enormity, or to shew that they are not so dangerous as they are generally thought. Even if they are allowed to be great errors, a false complaisance will forbid the treating them as destructive heresies; and the worst system will be exhibited as yielding some important moral advantages. Gradually Christians come to look on these with less and less abhorrence, till at last they will be induced to exhibit a form of Christianity that excludes the distinguishing doctrines of the gospel as essential, and to speak of a Christianity common to all that assume the Christian name. This is no speculation; already it has had this mischievous effect; and men who profess strict orthodoxy as their creed, have been the apologists of Neologians and Socinians. If this spirit be not counteracted, it will soon be a general custom, instead of dwelling upon the peculiar doctrines of the gospel, to overlook them, and to dwell on those doctrines that are said to be "common to all churches, and interesting to every soul of man."

That all this has been exemplified in the conduct of the British and Foreign Bible Society, is a melancholy fact. In England they have courted and solicited infidels and men of the most notoriously bad characters, because high in rank, to preside in their auxiliary Societies. The opinion that the world forms of this, as it

must do, may be seen in the way in which, as I have shewn in my Second Review, they speak of the "saints" who act in this manner.

The British and Foreign Bible Society have always repelled pious men, and have courted men of worldly rank and learning in opposition to them. Evangelical clergymen have been prevented from attending Bible Society Meetings, lest their speeches should be of too religious a character. All this is of a piece with the Society's proceedings on the Continent, in repelling the servants of Jesus, and in countenancing their kindred institutions in refusing to admit them among their directors. They did so both at Geneva and at Paris. They not only did not look out for Christian agents to circulate Bibles on the Continent, but actually refused the services of such. In addition to all this, they have been the steady opponents of the efforts of Christians in this country to promote the preaching of the gospel on the Continent. "From the first moment," says Mr Drummond in his letter to Mr Strutt, "that the Continental Society began its operations, it met with complete success in every place where its agents preached. It received no opposition either from Popish priests, or from the constituted authorities. Its treatment, however, from those with broad phylacteries in our modern Sanhedrims in England, was different. For nine long years, the Continental Society has had to struggle through the dark backbiting of men who never had the sincerity to state their objections, or doubts, or accusations, either to the Committee, or to the Secretaries, or at public meetings. Still, wherever deputations from it went about the country, to give information respecting the state of the Continent, or to form auxiliaries, they were met by hints, by insinuations, by doubts, and, in short, by every thing but by plain dealing and honesty : when the origin of these impediments was traced, they were invariably found to be derived from certain

‘ members of the Committee of the Bible Society, some of
 ‘ whom had the extraordinary folly to avow the opinion,
 ‘ that the “ preaching of the gospel abroad would be
 ‘ prejudicial to the interests of the Bible Society * !”

This opposition to the attempts to promote the preaching of the gospel on the Continent, has been from first to last steadily persevered in by the managers and agents of that Society. From the time that Dr Pinkerton came to Montauban, full of wrath against the London Continental Society and its directors, till the attack that Mr Francis Cunningham, about ten years afterwards, has made upon the Edinburgh Continental Society, the same opposition to the command of the Saviour to preach the gospel, has manifested itself in Earl Street; and were there no other sins that could be laid to the charge of the British and Foreign Bible Society, than those that have now been enumerated, and above all, the last of them, these would form a sufficient answer to the Statement of the Corresponding Board, published with a view to persuade the Christians of Scotland to connect themselves again with that Society, and so to become partakers in their sins.

In reference to the alliance with Foreign Institutions, it is said in the Statement, “ The very excellence of the
 ‘ Bible Society is, that it can turn to good account the
 ‘ services of persons of all opinions; and its fundamen-
 ‘ tal principle of excluding all explanation of the Scrip-
 ‘ ture, precludes it from instituting any inquiry into the
 ‘ religious principles of any man who offers his co-ope-
 ‘ ration,” p. 40. We have seen to what good account they turned the services of Ali Bey, Dr Pinkerton, Mr Keiffer, and Professor Lee, in the business of the Turkish New Testament, and also the services of the Lusanne translators. But what mere trifling is it to say,

* See Letter to the Honourable John James Strutt. Published by W. Whyte & Co. Edinburgh 1827.

that because the fundamental principle excludes all explanation of Scripture, the Society is precluded from inquiry into the religious principles of any man who offers his co-operation? Every man who regards his character is careful as to the agents he employs in any secular concern, and every Society for circulating the Bible ought to be particularly careful as to those whom they employ to co-operate with them. But are they indeed precluded from inquiring into the religious principles of those who offer them co-operation, for instance, in translating the Scriptures, and whom they employ in this work? If they can turn to good account the services of persons of *all opinions*, then they may employ Carlile and Taylor as agents in circulating the Scriptures. Did the members of the Corresponding Board consider what they were doing, when they were writing in a manner so regardless of right principle, and so unbecoming their character?

A remarkable instance of a Bible Society's turning "to good account the services of persons of all opinions," occurred in the edition of the Persian New Testament at St Petersburg. The superintendence of the printing of it was, I am informed, committed to Dr Pinkerton, who entrusted it to a Persian Mirza, at that time resident in St Petersburg. Five thousand copies were printed. At the end of the volume, which I have by me, there are four pages of errata. Copies of it were sent to Astrachan for circulation; but upon examination, it was found so incorrect, that the circulation was stopped. This determination was communicated to the Committee at St Petersburg, and orders were instantly given that no more copies should be circulated. They desired the missionaries in Astrachan to examine it more carefully, to ascertain whether it would be practicable to correct the errors by cancelling leaves, &c. The result of this second examination was, that not a single page was fit for circulation. The edition was then condemned. Besides those

errors marked in the pages of the errata, whole verses, phrases, and single words are omitted, and there are numerous improper renderings. Of the last, the following are examples:—John v. 28, 29. “Marvel not at this; ‘for the hour is coming, in which all that have done ‘good for the sake of those that are in their graves, ‘shall hear the voice, and shall come forth the resurrection unto life, and they that have done evil, unto the ‘resurrection of damnation.” Revelation v. 13. “And ‘I heard all servants upon horses, and in the time and ‘in the memory of the woman, and in the fragile yoke, ‘and in that place they—they spin (weave) and say ‘blessings, and honour and glory, and honour to him ‘that sitteth upon the throne, and to the number for ‘ever and ever.” Dr Pinkerton received a letter of thanks, it is said, from Prince Galitzin, for his great care, trouble, and attention, in superintending the work. Here is a proof for the Board, that “the very ‘excellence of the Bible Society is, that it can *turn to* ‘*good account the services of persons of all opinions*; and ‘that it is established for the effecting of one specific defined object, which *interferes with no principle, and ‘which requires in its agents nothing more than common ‘honesty.*” In conformity with these wise maxims, it is reported, that “the British and Foreign Bible Society ‘have since employed the same Mirza to translate the ‘five books of Moses, part of which, if not all, have ‘been published under the direction of Professor Lee.” What may not be expected from this said Mirza and Professor Lee, the latter of whom has evinced such qualifications to act as a superintendent of translations of Scripture, in what he has published on the subject, and who has given so fine a specimen of his knowledge of the fundamental doctrines of the gospel. I refer the reader to the Appendix to my Second Review, respecting the Turkish New Testament, Professor Lee, Professor Keiffer, and Dr Pinkerton.

We learn from the above maxims, respecting "the very excellence of a Bible Society" of turning to good account the services of persons of all opinions, and of its interfering with no principle, that the Corresponding Board are converts to the doctrine now fashionable in Earl Street, that the British and Foreign Bible Society is not a Religious Society. A stronger proof of its Committee having acted in a manner which cannot be vindicated on Scripture principles, could not be given; and this is actually the ground which they now avowedly occupy. If there were no other reason for not confiding in them, this alone would be conclusive. It was not so in the earlier days of the Society; they would have spurned at the allegation, but they are entirely driven by their mismanagement from their high ground, and now they apologize for their infidel connections, by asserting that they are not a religious Society. They can turn to good account the services of persons of all opinions, of course not excepting atheists and blasphemers, and they endeavour to act not only on the principle of excluding explanation of the Scripture, but also on that of excluding the discussion of the question, What is the Scripture?

The assertion that the British and Foreign Bible Society is not a religious Society, may be understood in two senses,—either that the object of the Society is not religious, or that there is nothing in this object which requires it to be administered on religious principles. As to the former proposition, it is too absurd to merit a serious refutation. The word of God gives the exhibition of his character, of the way of salvation by his only-begotten Son, of the ordinances of his worship, and in short, of the whole of religion. This is the object of the Bible. It contains an account of the rise and fall of kingdoms; but such information is entirely subservient to the purpose of revealing the will of God for our salvation. The British and Foreign

Bible Society had for its only object the circulation of this book, which is exclusively intended to make known to us true religion ; and to say that this is not a religious object, is worse than trifling. As to the assertion, that there is nothing in this object which requires it to be administered on religious principles, it is little less outrageous against every sound principle. God says to the wicked, “ *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth ?*” What have irreligious men to do with the circulation of a book exclusively devoted to religion ? The Society owed its formation to religious men, who knew that where there is no vision the people perish, and who were desirous of communicating the knowledge of salvation both to their own countrymen, and to foreign nations. They expected the co-operation of all Christians, without respect to sect or party ; but we can hardly suppose them guilty of such folly as to anticipate, that the management of the affairs of a Society whose object was the circulation of the Word of God, and the diffusion of religion, should be placed in the hands of irreligious men. But let us appeal to matter of fact, and we shall find that the British and Foreign Bible Society was represented to be a religious Society as long as the conduct of its Committee at all corresponded with the precepts of religion. It was not till by their duplicity and underhand dealing, their bold assertion of what they knew to be false, their repelling the disciples of Christ, and associating themselves with his blasphemers, that they disclaimed for the Society the character of religious.

In the early reports of the Society, it was exhibited as a religious Society, having this superiority over all other religious institutions, that while they partook of human frailty, the Bible Society was by its constitution secured against error. It was in these days frequently represented as symbolized by the angel flying through the midst of heaven, having the everlasting gospel to preach to all

nations. The piety of those who were zealous in its cause was extolled to the skies, and they were represented as the great benefactors of a perishing world. But "these are 'ancient things.'" The Committee leagued themselves with men who were decidedly opposed to all true religion, they adulterated the Scriptures by the addition of irreligious and profane fables; and being condemned by their own consciences, and feeling that their conduct could no longer bear to be measured by a religious standard, they took refuge in the assertion, that the British and Foreign Bible Society is not a religious Society.

The conduct of the Committee, and the result of that conduct, is fraught with instruction. God is a jealous God; he looks on every one that is proud, and abases him. We read of a king of Judah, "whose name spread 'far abroad; for he was marvellously helped till he 'was strong; and when he was strong, his heart was 'lifted up to his destruction." Thus it has been with the Committee of the British and Foreign Bible Society. The cause of the Society prospered beyond all expectation. But great prosperity is very slippery ground to fallen man; his hand is too unsteady to carry a full cup. The Society became intoxicated with adulation and success. In an evil hour, they consented to the adulteration of the Scriptures, and we see what has followed. "The wise men are ashamed, they are dismayed and 'taken: Lo, they have rejected the Word of the 'Lord; and what wisdom is in them?" The addition of the Apocrypha has been from the first like a worm at the root. Its influence has become daily more apparent; the counsels of the Committee have been carried headlong, and their defenders have uniformly involved them deeper in the mire.

But however much they may now be anxious to screen themselves from the high responsibility that attaches to them, by giving out that they abandon the character of a religious society, still, while their business is to disse-

minate the Holy Scriptures, the Bible Society is a religious society; the object of the association is religious, although its managers may act irreligiously. On the ground of its being a religious society, they called on others to unite with them; for, after all, it is from Christians chiefly that their funds are replenished. If the British and Foreign Bible Society does not consider itself a religious society, what means the language they use in the circular dated March 19. 1827, when they say that “it is their earnest and undiminished wish to
 ‘ preserve the unity of the Spirit in the bond of peace,
 ‘ among all the Biblical institutions on the earth, until
 ‘ their great and glorious *object* shall be fully realized,
 ‘ and all the tribes of mankind be put in possession of
 ‘ the Holy Scriptures, which are able to make them wise
 ‘ unto salvation, through faith which is in Christ Jesus.”

The next attempt in the Statement is to allege, that the Foreign Societies are not agents under the complete controul of the British and Foreign Bible Society, and therefore the Society is not to be blamed for their faults.
 ‘ The nature,” say they, “of the connection between the Society in London and Foreign Bible Societies, does not indeed appear to be very well understood. These Societies cannot be regarded as agents completely under the controul of the Committee of the British and Foreign Bible Society in their transactions.”

Can these Societies, which have been created, and are supported by the British and Foreign Bible Society, be said, if they be not completely, not to be at all under their controul? And why has not this controul been exercised to prevent them from doing wrong; or if that could not be attained, why was connexion with them continued? To this it has been most absurdly objected, that any interference with these Societies, on the part of the British and Foreign Bible Society, was dictating to them. But would it have incurred the charge of dictating to them, if it had said, “if you adulterate the Scriptures, we

‘ cannot continue to support you ; for we are not at liberty, according to the constitution of our Society, to apply our money to assist for such a purpose ? ’ The British and Foreign Bible Society has held this language to them, in the most decided manner, all along, respecting notes and comments ; but who ever charged them with dictating in this respect ? They ought to have acted in the same manner respecting the adulteration of the Scriptures, and the vitiation of translations, and have declared they could give them no assistance for these purposes, more than for the addition of notes and comments. If the Foreign Societies insisted on acting otherwise, then they should have *completely* withheld from them all further supplies, or countenance of any kind ; and then probably, in the infancy at least of these Societies, they would have found that they were *completely* under their controul.

“ If,” say the Board, “ any of the Directors of such Institutions have committed the faults charged on them, it is deeply to be regretted ; but the Committee of the British and Foreign Bible Society are not to be blamed for such proceedings, unless they can be proved to have countenanced them.”

Is there a doubt, then, that the Directors of these Societies have committed faults, and those of the worst description ? and has not the British and Foreign Bible Society countenanced them in all they have been doing ? Have they not been extolling them and their proceedings, when they were adulterating the Scriptures, or publishing vitiated translations ? Have they not been annually remitting to them large sums of money, to enable them to act as they were doing ? Was not all this countenancing them ? and as these Directors have been acting in a most culpable manner, is not the British and Foreign Bible Society partaker of their sins ?

The Board, after having attempted to shew that the charge, that the Bible Society unites itself with “ persons

said to profess and hold unsound opinions," was, on account of its constitution, no subject of censure, and next that it is not answerable for the proceedings of Foreign Societies, although they have been generally embodied, and supported by it,—now aims at rendering its triumph complete, by proving that many of those who direct them are men of sound principle and decided piety.—“The ‘statements,’ say the Board, “made with regard to the ‘characters and the principles of the Directors of the ‘Continental Bible Societies, as if they were all, or ‘almost all, heretics and infidels, are very improbable ‘in themselves, and have certainly not been supported ‘by any thing like satisfactory evidence.”

Are such statements indeed very improbable in themselves? Has the Board, in affirming this, forgot the fallen state of human nature? Will they explain to us on what grounds these statements are improbable? This is precisely the manner in which infidels set aside the statements which the Apostle Paul has given in the first chapter of his Epistle to the Romans, concerning the condition of the civilized heathen world. “They are,” say they, “very improbable in themselves.” Now, if the Board will tell us what reply they would make to this objection, it will, if it be a just one, furnish a precise answer to what they have here advanced. But this remark of theirs prepares us for what follows: They “have not been supported by any thing like satisfactory evidence.” We would ask once more, Has the Board been asleep during the last two years? or have they wilfully shut their eyes to all the accumulated and uncontradicted evidence, that has been brought forward on this subject? I refer them to my Second Review, where I have given an account of the irreligious state of the Continent, not in the vague general manner in which their pamphlet is written, but in precise terms, with minute particulars, collected from authentic sources. Had it been possible to prove that account to be false, this, we may rest assured, would have been done long ago, as so many

are interested in the question: And the Board themselves would have been among the foremost to contradict and expose it. Accordingly they proceed to make the attempt; which, feeble as it is, proves their willingness, if they had it in their power.—“It appears,” they add, “from the testimony of those who have had the best ‘means of information, and whose evidence is above all ‘suspicion, that many of them are men of sound principle and decided piety.”

And who are those who have had the best means of information? The Board have been rather off their guard here, and are happily a little more particular than their usual caution admits of. For instead of resting satisfied with their general assertion, they refer in a note to their authority, Mr Francis Cunningham. Mr Francis Cunningham, it seems, had the best means of information,—better than Mr Rose, who has collected for years so much information on the subject; better than Mr Way, who has resided so long on the Continent; better than Professor Tholuck, who has been all his life in Germany; and better than others, who are either natives of the Continent, or have resided long upon it, to whose testimony on the subject I have referred in my Review.

But let us examine a little the credit that is due to this *witness* whom they have cited in support of their assertion about the state of religion on the Continent, and to whom the Board have appealed, in contradiction to a whole host of those who have been produced on the opposite side. For some account of Mr Francis Cunningham, I refer again to Mr Drummond’s able and unanswered pamphlet, addressed to Mr Strutt, in which we read as follows:—“He, Mr Francis Cunningham, ‘seems to be entirely ignorant of the laws and manners ‘of France, never having, in all probability, resided ‘there *but in Hotels*.” Such is the account of the man, who, having posted over a considerable part of the Continent in a few months, “had the best means of infor-

mation." But his evidence, they next tell us, is above all suspicion. Is it indeed? "I lately met an Evangelical 'Clergyman,'" says Mr Drummond in the same pamphlet, (meaning Mr Francis Cunningham,) "immediately after his return from the Continent; he had something to say against every poor and persecuted Christian whom I named to him, and something in favour of every persecuting Freethinker." We read there again, "A certain Evangelical Clergyman has asserted, that an agent of the Edinburgh Continental Society, *has done harm* by preaching the Gospel at Lyons." In answer to this assertion, the authors of the Statement may see Mr Francis Olivier's letter to Mr Cunningham, quoted in the same pamphlet, in which he indignantly repels the base calumny, and shews that the pretended reformation at Lyons, which, by Mr Francis Cunningham's account, the preaching of the Gospel was calculated to arrest in its progress, consisted merely in this, that some hundreds of Roman Catholics turned *Protestants in name*, without becoming Christians, and remain to this present time altogether strangers, or even opposed to the Gospel. "It is indeed high time," adds Mr Drummond, "that the Evangelical travellers, who pick up all the scandal vented by the infidel and worldly Clergy against the Christians, and, without having the honesty to ask for explanations of what they have heard, from the objects of the calumny, return to England, and retail the malignity, should be made manifest in their true colours." But, lastly, let us hear Mr Francis Cunningham's own testimony as to the religious state of the French Protestants, in his "Proposal to form a Committee for the further advancement of Religion in France." Speaking of the Protestant Clergy, he says, "With small funds, and little personal assistance, with no means of promoting the establishment of schools, or providing themselves with coadjutors, purchasing books, and procuring agents to disperse them—

‘ doubtful from *the small number of pious men at present*
 ‘ *in the Church*—and scattered *few* in number over an
 ‘ immense population, they can rather discover than em-
 ‘ brace the extensive field of usefulness that lies open to
 ‘ them.” Such is the gentleman to whom the Board re-
 fer as their authority for what they have advanced,—
 who, they tell us, has “ had the *best* means of informa-
 ‘ tion, and whose evidence is above all suspicion ;” and
 such is his testimony to the Protestant Clergy in France,
 where they are in a far better state than in Germany, in
 general,—where, instead of speaking of *many of sound*
principle, he speaks of the *small number of pious men—*
the scattered few.

As the Board have introduced the testimony of one
 late traveller on the Continent, I shall introduce the tes-
 timony of another. From the spirit he has evinced in
 chusing as his associates on the Continent, the servants of
 Jesus Christ, and in speaking of them in terms of brother-
 ly affection on his return, instead of slandering them, he
 is entitled to, and will obtain, I have no doubt, at least from
 “ the Christians,” a degree of credit very different from
 that of the gentleman whose testimony has been adduced
 by the Board. The following is the account of the Rev.
 Mr P. M‘Farlane, of Glasgow, who visited the Continent
 for a short time last autumn, extracted from his speech at
 the Glasgow Bible Society Meeting in November last. “ The
 ‘ agents at present employed by the British and Foreign
 ‘ Bible Society,” he observed, “ are in many instances the
 ‘ very reverse in point of principles and character of
 ‘ what men ought to be who are engaged in such an
 ‘ undertaking. Of some he could affirm that they were
 ‘ reported to him as men who denied the Divinity of our
 ‘ Saviour,—the atonement, and other essential doctrines
 ‘ of Christianity ; and, in general, that the facts, stated
 ‘ by Mr Haldane, in his First and Second Reviews, were
 ‘ literally and in all particulars correct. A Protestant

‘ pastor, a truly excellent man, stated to him that he had
 ‘ studied under a professor of theology for two years
 ‘ and a half, without knowing from that professor that
 ‘ there was such a thing as the Trinity or the atonement.
 ‘ Another professor, one of the much lauded instruments
 ‘ of the British and Foreign Bible Society, was engaged
 ‘ with his brethren in persecuting the faithful ministers
 ‘ of one of the Protestant cantons in Switzerland ; and
 ‘ was so inactive in the business of the Bible Society,
 ‘ that the sluggish movements of the Foreign Society, of
 ‘ which he was the chief promoter, was the occasion of
 ‘ the erection of another Society in the same place to sup-
 ‘ ply its defects. To these he might add other similar
 ‘ facts and statements which came under his own obser-
 ‘ vation, or were reported to him on authority on which
 ‘ he can confidently rely. These facts must be known
 ‘ to the Committee of the British and Foreign Bible So-
 ‘ ciety, unless their secretaries, who have travelled on the
 ‘ Continent on their behalf, have wilfully concealed them,
 ‘ or have shut their own eyes to what no unbiassed
 ‘ stranger, however rapid his progress, can scarcely fail
 ‘ to observe, if he converse at all with the people on the
 ‘ Continent. To continue to employ such men and such
 ‘ Societies as their auxiliaries, even for pure distribution,
 ‘ is in these circumstances altogether inexcuseable ; for,
 ‘ how can such men, or Societies conducted by them,
 ‘ be zealous and faithful in such a cause ? And the
 ‘ conduct of the London Society is still more repre-
 ‘ hensible when it is considered, that agents for pure
 ‘ distribution may, without difficulty, be obtained. Their
 ‘ own correspondence, in the Appendix to their latest
 ‘ Report, affords undeniable evidence of this. There we
 ‘ find that, though many of the associations refused to ac-
 ‘ cede to the late resolutions, individuals from these asso-
 ‘ ciations willingly engaged in the work of pure distribu-
 ‘ tion ; and that nothing more is needed but the influence
 ‘ of the British and Foreign Bible Society, to call forth a

‘ sufficient number in every place to enter in the same
‘ useful service.’”

Such is the account given by Mr M‘Farlane, which is very different from the statements of Mr Francis Cunningham, Dr Steinkopff, Dr Pinkerton, and other travellers of their description. On the one hand, Mr M‘Farlane attests the utter unfitness of those Societies and individuals, who are employed on the Continent in the distribution of the Scriptures by the British and Foreign Bible Society; while, on the other hand, he asserts the facility with which proper agents for this purpose may be obtained. By what he has said, it will be observed, that many of those remarks that follow, which are made by the Board, originating in their ignorance of the subject on which they write, are anticipated and swept away.

“ It must, however, be obvious,” proceeds the Statement, “ to every reflecting mind, that, in proportion to the prevalence of heretical and infidel sentiments on the Continent, is at once the importance of having the Scriptures circulated, and the difficulty of obtaining either single agents or Bible Societies of Scriptural views and corresponding conduct to circulate them. To carry on the work of Bible circulation on the Continent to the extent to which it is desirable, without the intervention of the gratuitous exertions of Bible Societies, would require the employment of properly qualified agents entirely devoted to this object, which, even if they could be obtained, would involve an expenditure which, large as is the revenue of the British and Foreign Bible Society, could not long be upheld.”

We have here a specimen of that sophistry by which the Statement is distinguished. The attention of the reader is diverted from the point at issue, to a question totally different, and which never entered into the contemplation of those who disapprove of the conduct of the Earl Street Committee. No objections have ever been made against employing the gratuitous exertions of Bible Societies on the Continent. The objection lies against associations of Arians, Neologians, and Infidels, *which are prevented by their fundamental rules from cir-*

culating the Scriptures in an unadulterated state. Have the Earl Street Committee made the attempt to obtain either single agents or Bible Societies of Scriptural views and corresponding conduct? Have they not refused to employ well qualified agents when offered to them? They know this to be a fact. Have they not turned their back on the disciples of Christ, and thus endeavoured to secure the friendship of the world, and to shun the reproach of the cross? Why have the Corresponding Board shrunk from grappling with the charges brought against the Committee on this score? There is no complaint against the Society for the smallness of their expenditure on the Continent. 'The sums which they have lavished in establishing and upholding Neologian associations, in printing Apocryphas, and in answering the demands of salaried agents, of whose trustworthiness, to say the least, they had no adequate proof, might have secured the circulation of the pure Word of God, not indeed "to the extent which is desirable," for it is a part of the vanity to which the creation is subjected, that our efforts are never completely successful; but to a much greater extent than has been attained by the plan which the Committee has adopted.

It is the fundamental law of the British and Foreign Bible Society, to circulate the unadulterated Scriptures. Their Committee profess to have come back to this rule, from which they had so long departed, and affirm that this is now their exclusive object; but they still maintain their connection with Societies which fairly tell them they are determined to act otherwise, and which are bound to do so by their constitution. No preference is shewn to associations for distributing the pure Scriptures, of which we have a remarkable instance in what lately occurred at Wirtemberg, where a pure Bible Society was put down, by the treatment which they experienced from the Committee's agent, to which we shall afterwards advert.

In connection with this, it is notorious that the majority of the Committee are on principle favourable to the adulteration of the Word of God by the addition of the Apocrypha; but the Corresponding Board find it convenient to keep out of view these important facts, and to quibble about the lawfulness of giving Societies on the Continent, composed of Christians, pure Scriptures, although they circulate the Apocrypha.

“ The only plausible objections,” they add, “ which have been brought against this part of the procedure of the British and Foreign Bible Society, are the two following : The first is, that, by giving the Societies on the Continent pure Scriptures, you enable them to print and circulate more Apocryphal Scriptures than otherwise they would be able to do.”

This keeps out of view the important fact, that the Apocrypha Societies are the creatures of the British and Foreign Bible Society. To it they owe their origin, and by it they are preserved in existence. The sentiments of the members of these Societies, preclude the supposition of their feeling sufficient zeal for the circulation of the Word of God, to put themselves either to expence or inconvenience to promote its circulation. There are just two circumstances which render it doubtful, whether, if the supplies which they receive from this country were stopped, they would not immediately be dissolved. *1st*, Their zeal for the Apocrypha, which by its admixture with the Scriptures lowers and desecrates them, and consequently tends to remove a powerful bar to the diffusion of Neologian and infidel principles; and, *2dly*, That the conduct of the Earl Street Committee, has done much to enlist the national prejudices of the Continent in favour of the Apocrypha, and to engage their pride to resist the appearance of being directed in their proceedings by this country. Under the united influence of these motives, the Apocrypha Societies would perhaps continue for a time without receiving aid from this country, but their duration would be short, and their dissolution would remove a powerful obstacle to the dif-

fusion of the Word of God in its purity, on the Continent of Europe. But this would not meet the views of the majority of the Earl Street Committee; for, considering the recorded sentiments of the most influential members of that body, it is surely not uncharitable to suppose, that they are desirous of the continuance of the Continental Societies, with the view of upholding their favourite Apocrypha. It is vain for the authors of the Statement to exclaim, "And are we to refrain from what 'is plainly right,—the circulation of the pure Bible?" No, we are bound to use every means in our power to circulate the pure Bible, and even in the present state of Europe, this may be done without unhallowed association with infidels and Neologists, or being partakers of other men's sins. Were the funds of the Society still larger than they are, they might be employed in the circulation of the pure Scriptures on the Continent, and agents might be found, and even associations formed of suitable persons, for conducting the work. The Corresponding Board may also make themselves perfectly easy upon the score of the impropriety of circulating pure Bibles on the Continent, "so long as Societies which circulate Apocryphal Bibles exist," for no one ever supposed that the British and Foreign Bible Society is responsible for the conduct of any Continental Societies, except those with which they stand connected, and which they enable by their assistance, directly or indirectly, to adulterate the Word of God.

The Earl Street Committee have indeed already incurred a fearful responsibility, by arraying so many associations on the Continent, in open and avowed hostility to the circulation of the pure Scriptures. It is lamentable to think how the funds entrusted to them have been thus misapplied. But the past cannot be recalled. Sooner or later, however, the Committee will be compelled, by the voice of those who tremble at the Word of God, to relinquish the unhallowed connexion which they have

formed with their present Continental coadjutors, and to employ the funds of the Society in the circulation of the Scriptures, while they have no fellowship with the unfruitful works of darkness, but rather reprove them.

“ The second objection,” they observe, “ to this practice is, that by giving pure Bibles to these Societies, a certain general sanction is given to Associations engaged in circulating as the word of God what is not the word of God.”

In reply to this, the authors of the Statement inform us, *1st*, that this objection implies that we ought not to unite with those with whom we are not agreed in all things; and consequently that “ there can be no such ‘ thing as combined association among Christians ;” and, *2d*, that the objection is not founded on truth, because, by giving only the pure Scriptures to Apocrypha Societies, we keep before these Societies more strongly the views we entertain of the Apocrypha. To this we reply, that although perfect unity of sentiment is not necessary to co-operation among Christians; yet if religion be any thing more than a name, there are differences which must and ought to prevent co-operation. For instance, a Bible Society ought not to co-operate with a Society which holds another Bible. Besides, our objection to the Continental Apocryphal Societies is, that they are not composed of Christians, but of infidels; and as to keeping before their eyes “ the views we have of the ‘ Apocryphal books as uninspired,” the Committee in Earl Street have no right to employ the funds of their constituents for any such end. This argument is founded on the supposition, that the funds of the British and Foreign Bible Society may lawfully be employed for the purpose of bringing the members of the Continental Societies to their right mind; but this is not the case. The funds are subscribed to be employed for diffusing the Scriptures among the population in general, and not to be lavished on the hopeless plan of being useful to the ringleaders of

heterodoxy and infidelity. Our Lord said of some of the wise men in his day, "Let them alone." If by conversation, or by any other such method, the members of these Societies can, by the blessing of God, be turned from the error of their ways, believers will give glory to God; but let not the funds intended for circulating the Scriptures among the people, be committed to their management in any shape, under the delusive hope that we may lead them to repentance. The Statement observes: "It ' is also plain, from repeated trials, that the circulation ' of the Scripture on the Continent is by no means so ' easy as it had been supposed; and that it would not be ' wise to abandon channels of distribution through which ' so many copies of pure Scriptures have been conveyed ' to those who so much needed them, merely because ' they are thought by some, not altogether unobjection- ' able; at any rate, till there is reason to think that ' other channels less objectionable may be opened."

That the difficulty attending the circulation of the Scriptures on the Continent, has been greatly increased by the formation of so many Societies which represent the Bible as incomplete without the Apocrypha, is undoubted; while the inefficiency of the present channels of distribution, as well as their impurity, is unquestionable. It is not long since Mr Dwight mentioned, at the Annual Meeting of the British and Foreign Bible Society, the great number of towns on the Continent, in which he had in vain inquired for a copy of the Scriptures. The pomp and circumstance of Committees and Annual Meetings, where the members appear as the coadjutors of the great English Bible Society, and the organs of its munificence, may doubtless accord very well with the principles of Neologists and Infidels; but to expect it to be believed that they will "put their necks to the work" of distributing a book, all whose peculiar doctrines are a stumbling-block and foolishness to them, is calculating too much on public credulity. It is a well known fact,

that many copies of the Scriptures are shut up in the depositories of the Continental Societies, while little or no circulation takes place in the neighbourhood; and there have also been instances of applications for Bibles being refused, because they came from "*momiers*," or fools, who believed the incarnation and atonement of Christ, and were living by the faith of the Son of God. There are many difficulties in the way of the general circulation of the Scriptures on the Continent; but if the "channels of distribution," to which the Statement refers, were abandoned to-morrow, by the Apocrypha Societies being left to their own resources, and receiving no further donations, either of money or books, there can be no doubt that it would accelerate, rather than retard, the circulation of the Word of God. Were inquiry made, there would be found, in many places, persons who are taught of God to value the Scriptures, and who would heartily co-operate in its circulation, and thus channels would be opened, not only less objectionable, but to which there are no objections at all,—to say nothing of what might be done through booksellers, who might be induced by self-interest to promote the circulation of the Scriptures.

The mere issue of Bibles, it should also be recollected, is not the only thing to be looked to by Bible Societies. That the Bibles issued may be read and understood, is a matter of much greater importance. Now, were it certain that, by co-operation with Neologians, even more Bibles might be issued than by a pure distribution, this ought by no means to be considered as the criterion of good. To put Bibles into the hands of the people, by means of men who know and value the truth, would be a much surer way to secure the reading of them. The servants of God, who were the agents in this work, would not suffer Bibles to sleep in depositories, as is the case under the management of the Neologian Societies; and when issued, they would exert themselves that they

should be read and understood. Neologians can have no true zeal in disseminating the Scriptures, or in encouraging the reading of them.

The Statement next passes on to the consideration of the charges brought against the Society's salaried agents on the Continent, as men of doubtful principles, which they affirm "have not been satisfactorily supported." They instance the case of Mr Keiffer, and repeat what Mr Francis Cunningham says about his "religious orthodoxy;" but after what I have proved respecting Mr Keiffer, and his religious orthodoxy, it is quite unnecessary to revert to this subject. They also refer to Van Ess, for an ample account of whom the reader may turn to the Answer of Mr A. Haldane. After endeavouring to shew, that the expenditure of the Society in its management has not been extravagant, they attempt to account for the concealment of the fact, that salaries were paid to Keiffer and Van Ess, and to prove that the salary of the latter is not extravagant. All they have said on these subjects, and of "the honourable and lucrative situation" which Van Ess relinquished, has been completely exposed by Mr A. Haldane.

We do not know the secret history of the Statement now before us, but it affords strong internal evidence either of a great degree of vacillation in the mind of the author, or of its being the joint production of persons whose views were considerably different. *1st*, It was admitted, that the conduct of the Committee was a deviation from the fundamental law of the Society, p. 12. *2d*, There is a very considerable variety of opinion entertained on the degree of blame which attaches to the conduct of the Committee in this violation, p. 17. *3d*, The fundamental law is so ambiguous, that men equally conscientious understand it differently, for, as Roman Catholics had as much right to suppose that the Apocrypha is included in the term "Sacred Scriptures," as Protestants that it is not, the object of the Society was

not defined. But in summing up the whole, it is stated as follows. "The admitted deviation from the original object of the Society, in the circulation of the Apocrypha with the inspired Scriptures, has been put an end to, and what appears to us satisfactory security against the recurrence of this practice has been given." In this explicit admission, the reader is at last conducted to an end of all the confusion through which he had been compelled to wade in the foregoing parts of the Statement; and had the Board arrived at it sooner, much of the sophistry and quibbling by which they attempted to extricate themselves from the difficult dilemmas into which they had previously brought themselves, might have been spared. Respecting security against the recurrence to Apocryphal circulation, it may be remarked, that the British and Foreign Bible Society is still contributing to it abroad, in the countenance and assistance they continue to afford to the Apocryphal Societies of the Continent, and especially to their own agent Van Ess. And even at home, their storehouses do not yet seem to be emptied of the Apocryphal books, as appears from the following circumstances.

In the month of December last, it was stated by a member in a meeting of the Committee in Earl Street, that a report had reached him, that very lately two packages of Gaelic Bibles had been issued, from the Depository of the Society, for the north of Scotland; and that on their arrival at their destination, the Bibles were found to contain a *Spanish Apocrypha*; he begged to know from Mr Brandram if there was truth in the report. Mr Brandram rose to offer some observations, and acknowledged that the matter was as had been stated; but gave no explanation. When the persons to whom the Bibles were sent discovered the fact, they immediately wrote to London, and got without delay an answer, requesting that the whole cargo might be returned at any expense. Here it may be asked, Who gave the Apocryphas to the binder?

There must have been an intention to *give them out of the place where they were kept for some purpose or other*. Is it not natural to conclude, that the person who had the charge of the store, gave them out in the belief that they were to be bound up with *some Bibles*? How else could such a quantity come into the hands of the binders? It is said to be a fact, that nearly about the time when the discovery was made of Gaelic Bibles being sent to Scotland with the Apocrypha, a minister averred in the Committee, and before Mr Brandram, that he had recently been in the ware-room, and had seen bales of Spanish Bibles preparing to be sent abroad; and that, on looking into one of the Bibles, he found the Apocrypha; and that, upon Mr Brandram questioning the correctness of his statement, he stated pointedly that he saw in it the book of Esdras.

The Board follows up the admission, that the original object of the British and Foreign Bible Society had been deviated from, by affirming that “the other charges ‘have been found utterly false, or grossly exaggerated, ‘or altogether incapable, though substantiated, of cancelling the claims of the Society on the continued and ‘zealous support of the Christian public.” What opinion must the Christian public form of such assertions as these? Charges of the heaviest description—of the violation of the law of God, and of the law of the Society itself, have, in numerous particulars, besides the circulation of the Apocrypha, been again and again preferred and *proved* against the Committee of the British and Foreign Bible Society. The Corresponding Board have published a Statement of the claims of that Society on the support of the public. It might, then, have been expected, that they would have tried fairly to meet and refute these charges by satisfactory evidence and arguments. But no; they dare not even attempt this. They either pass them by altogether unnoticed, or evade and slur them over. And at last, terrified by their number

and enormity, and by the mass of evidence by which they are supported, they are here reduced to the mortifying alternative of meeting them all with a simple denial. “*They are utterly false, or grossly exaggerated.*” These charges, then, remain in all their force, not only unshaken, but unassailed by the Board. Let the public judge of the badness of the cause which admits of no other mode of defence,—of the weakness of the Statement, and of the despair of its authors, who, with all the zeal they evince in the service of the Earl Street Committee, are thus compelled to abandon their defence which they had undertaken. As to the assertion, that these charges are altogether incapable, though substantiated, of annulling the claims of the Society on the combined and zealous support of the public, when their number and aggravations are considered, it recoils on the heads of those who have ventured to make it.

On reviewing the case which they had made out, the Corresponding Board, apparently blinded to the many glaring defects and deplorable evils of their Statement, assume a louder tone. They feel, they say, their obligation to take part in the great work of circulating the Scriptures among all nations—they dare not oppose it—they dare not even be neutral. This is all very praiseworthy; but who wished to check their zeal, or limit their exertions? Who objects to the general constitution of the British and Foreign Bible Society? Not those Societies from whom the Corresponding Board have separated themselves. They are still pursuing the original object of the Society—the circulation of the Word of God without note or comment. They are extending their connections in various parts of the world, to promote this grand object. Their separation from the British and Foreign Bible Society does not proceed from hostility to the plan of the Society, but from decided hostility to the manner in which its affairs have been, and still continue to be managed. In short, they dis-

tinguish between the Society and the Earl Street Committee ; a distinction which the Corresponding Board endeavour to keep out of view. In its general plan, the Society is excellent, and deserving support. In its administration, it is corrupt and unworthy of confidence. The Committee has broken faith with the public,—has violated the fundamental rule of the Society, and is only prevented by public opinion, from returning to these practices, in their full extent, which it has been compelled to abandon. Witness the protest of Mr Brandram and other leading members,—witness the complexion of the majority of the members, and their tumultuous violence when any question about the Apocrypha occurs,—witness the *recent election* of Committee members, almost the whole of them staunch *Apocryphists*. Add to this the fondness with which they cling to their Neologist associates on the Continent, and the manner in which the change of the conduct of the Society in regard to the Apocrypha has been notified. Their affiliated Societies seem clearly to understand that their new line of conduct is a sacrifice to the ignorance of popular clamour, contrary to the wishes of the Committee, and therefore employ language which, considering their capabilities, or rather their actual contributions for the circulation of an adulterated Bible, they are by no means entitled to. And how should it be otherwise? We know, from their protest, that Mr Brandram and other leading members of the Committee are only temporizing, the decision of the Committee in not circulating the Apocrypha being, according to their deliberate judgment, *in direct opposition to the moral bearing and genuine spirit of God's Word*. With such a secretary as Mr Brandram, and such a foreign agent as Dr Pinkerton by whom the Continental business of the Society is conducted—a visit from whom, such as that to Wirttemberg, is sufficient to confirm the adulterators of the Bible in the cause they are pursuing, and to put

down any among them who might be desirous of acting differently—with these gentlemen at the head of the affairs of the Earl Street Committee, what can we expect, but that the language of their auxiliaries on the Continent, which they formed, and whose existence they uphold, should be that which is judged most favourable to the Apocryphal cause at home? We have very little idea of the independence of the foreign auxiliaries; we view them as creatures of Earl Street, supported by her bounty, and ready to receive her commands, especially as it regards the continued adulteration of the Word of God. And we consider it to be the duty of all who tremble at God's Word, while they do what in them lies to circulate it in its purity in every nation under heaven, to separate themselves from the British and Foreign Bible Society, so long as their affairs are managed by the present Committee.

The last paragraph of the Statement conducts us to a most lame and impotent conclusion. By co-operating with the Earl Street Committee, the Corresponding Board assert, *first*, that they most directly and efficiently promote the circulation of the Word of God among all nations; and yet, according to the appendix, the auxiliaries on the Continent inform the Committee that they will not circulate the Word of God except it be adulterated,—that their own funds shall be employed in adulterating the Scriptures, but that they will not object to receive pure Bibles gratuitously. They are aware of the munificence of the Earl Street Committee, and they have many proofs that no very particular account will be required of the proceeds of the Bibles that may be given them. *Secondly*, The authors of the Statement affirm, that by continuing in connection with the Earl Street Committee, they most effectually condemn and put down the circulation of the Apocrypha either *as* the Word or *with* the Word of God. And yet the most influential members of the Committee declare that they will never give

up the Apocrypha, while they are doing all that they can to support it, by preserving in existence Societies whose avowed determination it is, that they will vindicate and uphold that abominable work of lying prophets.

The last sentence of the Statement betrays a consciousness that their attempt to defend the conduct of the Earl Street Committee will expose them to the charge of “entertaining loose or low views of the inspiration of the Scriptures,—or of being lightly impressed with the criminality of adding to or taking from the revelation of the divine will,—or of being friendly to the Apocrypha, and not hostile to the adulteration of the Word of God.” The cause they have undertaken to support is indeed likely to bring them under suspicion on these subjects, but they give us fair warning of the weapons which they are determined to employ in defending themselves! By anticipation, they charge their opponents with the guilt of wilful slander, of bearing false witness against their neighbour, and with presumptuous ignorance or malignant prejudice. But when we consider the true character of that cause they have been pleading, the conduct of that Committee which they so eagerly support, the disingenuity they have discovered throughout their Statement, the sophistry it contains, and the manner in which they gloss over every article of discussion, substituting affirmation where proof was required, and asserting certain things as admitted truths, although they knew that they had been again and again completely disproved,—when we consider that they have thus published a Statement calculated to entrap the ignorant, and to mislead the unwary,—when we consider the light that is thrown upon all this by the conduct of Mr Grey, whose name stands first among the secretaries of the Board, in editing the letters of Anglicanus, in which the cause of the Apocrypha is so shamelessly pleaded, even to the disparagement of the Canonical Scriptures, by bringing their integrity into suspicion, and endeavouring to identify it with the

“ Sacred volume,”—when, above all, we consider their own declaration, that in certain circumstances, the term Sacred Scriptures becomes “ ambiguous.” When we recollect all these things, we must not be deterred by their threatened revilings, from viewing them in that light in which they present themselves in their Statement. We affirm, that their attempted vindication of Earl Street is altogether unworthy of its authors, of their character, and of the country to which they belong, which has been noted for its attachment to the unadulterated Word of God, and has lifted up many a testimony against evils which, in comparison of the conduct which it is the object of their Statement to vindicate, were trifling and insignificant.

The Appendix is not the least interesting part of the Statement. It shews us in a very striking light, the erroneous views entertained on the Continent in regard to the Word of God, and the pernicious effects of the conduct of the British and Foreign Bible Society in forming such combinations of ungodly men, who are now marshalled against Scripture purity, and who, in addition to their former ignorance of the distinctive character of the Word of God, as being given by immediate inspiration, are now engaged by party spirit, and the pride of not being directed by foreigners, to exert themselves for its adulteration.

No. 1. Contains the resolution of the Corresponding Board, in which they quote the speech of the President at the annual meeting of the British and Foreign Bible Society, in which he represents the new regulations as a retraction and correction of their error in circulating the Apocrypha. This is the strongest expression they could lay hold of; but after all, it is only the opinion of an individual, not the voice of the Committee. Much has been said about the eagerness of the Anti-apocryphists to obtain a direct acknowledgment from the Committee; and this has been represented as proceeding

from a wish to degrade them, as if it did not always rebound to the honour of a Christian to acknowledge when he acted wrong. "Confess your faults," says an Apostle, "one to another;" and confession is connected with divine forgiveness, and with our forgiving one another. Let us compare the conduct of the Committee with the true sayings of God on this subject, and we shall see that they have deeply wronged their own souls in refusing to make any acknowledgment. But the majority of the Committee, to this hour, appear not to be sensible of the evil they have committed. They have been compelled by the public voice to change their measures; but we believe they still consider themselves to be right, and the public to be wrong. When we look to their conduct in obliging those who were really anti-apocryphists to absent themselves from the Committee, or to remain constantly subjected to insults, and the grossest unfairness, and when we see Mr Brandram, Dr Pinkerton, and others, whose partiality for the Apocrypha is so strong, holding the most influential situations in the Committee, how can we think otherwise?

No. 2. is entitled, "Difficulty of circulating the Bible without the Apocrypha on the Continent." This question ought never to have been moved. No Society ought to have been formed in connection with the British and Foreign Bible Society, which did not make it a fundamental rule to circulate only the Word of God. Any proposal to the contrary ought to have been met with a direct negative. But the evil has been, that the agents of the Earl Street Committee, by whom the Foreign Societies were formed, were in general either decided Apocryphists, or thought the question unimportant, and by these means a compacted phalanx has been formed throughout Europe, to defend the adulteration of the Word of God.

The Secretary of the Gnadau Bible Society declines receiving Bibles without the Apocrypha, because only *complete Bibles* are used in the schools.

The Basle Bible Society represent at greater length, the inevitable and dangerous consequences of the Society's maintaining the purity of the Word of God. The first evil is the loss of "the Society's principle of universality." Could there be a more severe satire on its former operations? Its conduct pleased all, not excepting Neologists. It was a Bible and Apocrypha Society. It was a liberal Society. It said to Roman Catholics, Let there be no strife betwixt you and us as to the question, What is the Bible?—although our countrymen ignorantly imagine, that our fundamental law restricts us to the Canonical books as held by the Jews, and acknowledged by Protestants, yet as our Society is not more Protestant than Catholic, its rules being all "adapted" to "a general Society," and intended "to do justice between man and man," the term, Sacred Scriptures, does not define our object, but leaves the question completely free. But, alas! alas! say the Bible Society at Basle, the ecumenical Bible Society is no more. No longer does a Parent Society exist. You have disclaimed the Apocrypha, and thus shewn your illiberality and bigotry, and your worthy offspring disclaims you.

"These books (the Apocryphal) says the Frankfort Society, are not regarded, in the Protestant Churches of Germany, as being inspired like the Canonical books, but are considered as having been written by pious and wise men, and on that account useful to be read. A Bible in which these books are wanting, is held to be incomplete." The Apocryphal books written by pious and wise men! And without one remark to counteract the effect that may arise from such an assertion, is this assertion introduced by the Board, calling the lying prophets who wrote the Apocrypha, and were guilty of that forgery upon God himself, "*pious and wise men*"!!! Does the Board consider itself to be free from guilt in conduct like this? Will *they* venture to affirm—that the

authors of the Apocryphal books, who falsely make use of the name of Jehovah, and say, *thus saith the Lord*, when the Lord hath not spoken ; who thus incur the woe threatened by God himself on false prophets ;—that these were “ *pious and wise men ?* ” They know the reverse of this to be truth. Yet without one counteracting remark, do they exhibit in their pages this profane declaration of the Frankfort Society, which expressly contradicts the divine testimony. Let the reader observe in this profanation, the utter recklessness of the Statement before us. Let it not be supposed, that this is a matter of little importance. It marks its character, and deserves to be exposed to the abhorrence of every reader.

Count Rosenblad tells us, that the exclusion of the Apocrypha would lead some to *question the truth of the whole Bible*. And he appeals to experience in the case of the Swedish Bibles, though, to do him justice, his language is not very strong. In my First and Second Review, I have remarked on another letter of Count Rosenblad, equally trifling and irrelevant with the one quoted in the Appendix ; and this case of the Swedish Bible has been noticed, and all the importance attached to it exploded in the Second Statement of the Edinburgh Bible Society, and in Dr Thomson’s letter to Lord Bexley. According to the Statement of the Board itself, in the foregoing page, it is admitted, that “ *several thousand copies* ” of the Swedish Bible were “ brought into circulation ” before the Apocrypha was added. This reminds us of the Montauban Bible, of which about half the impression was disposed of, before the British and Foreign Bible Society, with the aid of their agent Keiffer, forced the Apocrypha into the remaining copies. It is said in the Appendix, respecting the Swedish Bible, that, before the addition of the Apocrypha was made, “ complaints ‘ came in from all quarters, that the Bibles were incomplete.’ ” This again reminds us of the words of

Mr Keiffer, of which it is nearly a copy, and which were triumphantly quoted in the Cambridge Remarks. Respecting the omission of the Apocrypha books in the Montauban and Toulouse editions of the Bible, he says, "Soon there was a protest on all sides against the omission of these books." The credit due to this assertion, was afterwards ascertained by the testimony of Mr Marzials and Mr Chabrand,—very different men from Mr Keiffer. Mr Keiffer also declared to his London employers, that when Martin's Bible was printed without the Apocrypha, "nobody asked for it." When this was inquired into, it turned out to be diametrically opposed to the truth. Those who are on their guard, so as not to allow themselves to be imposed on, will lay very little stress on such vague and general statements. It is not long since we were told, that not one of the Highland Clergy would come forward to advocate the printing of the Gaelic Bible, which would consequently be useless; and yet its publication is now hailed with delight all over the Highlands.

The Committee of the Breslaw Society says, "*we must feel constrained to sell or distribute gratuitously no Bibles without the Apocrypha.*" In my Second Review, page 53, it will be seen by a letter from Breslaw, that there is only *one* individual among all the Professors at the University of Breslaw, and twenty Protestant ministers, whose system of instruction is Christian.

The Committee of the Central Prussian Bible Society, after saying that the Apocryphal books are *highly instructive*, and that the book of Ecclesiasticus in particular, is "greatly admired by the people, and by many of the more enlightened members of the Church," to which they might doubtless have added, as are Schiller's dramatic works,—they observe, "We have hitherto conscientiously and faithfully adhered to the simple principle of our Institution, which is nothing else than

‘ to disseminate among the people the *Sacred Scriptures*
 ‘ as they have been handed down to us, and as they are
 ‘ authorised by our church, and have endeavoured not
 ‘ to disturb the great simplicity of our object by the
 ‘ introduction of any thing of a heterogeneous nature.”
 They declare, “once for all,” that the Apocrypha “be-
 ‘ longs in our Church to a *complete Bible* ;” and con-
 clude with expressing their apprehensions, that their
 cause would suffer by venturing into the controversy
 whether the Apocrypha is a part of the Word of God
 or not.

The Zurich Society is afraid, that, were they to omit
 the Apocrypha in their Bibles, “such a proceeding
 ‘ would draw upon us,” say they, “—and not without
 ‘ reason—the reproach, “that we are not even perfectly
 ‘ agreed among ourselves as to what does or does not be-
 ‘ long to the Bible; inasmuch as we cut away portions from
 ‘ it, which were ever considered belonging to it by our
 ‘ Reformers.” It “would even furnish occasion for a new
 ‘ warfare, and new attempts among the learned to attack
 ‘ the authenticity of the canon.” This reminds us, that,
 when a proposal was made many years ago, that a philo-
 sopher should go to India, to examine the chronology of
 the Hindoos, some knowing person observed, with a
 shrug, that it was better not, for there was no knowing
 what might be the consequence!

The privileged Bible Society at Würtemberg, “can-
 ‘ not have any thing to do with the circulation of Bibles
 ‘ without the Apocrypha; as they are apprehensive that
 ‘ they may thereby awaken suspicion among the people
 ‘ who have been accustomed for centuries to receive Bi-
 ‘ bles with the Apocrypha, and, by such a proceeding,
 ‘ eventually injure the cause of the Bible. They are,
 ‘ however, neither disposed nor able to prevent indivi-
 ‘ duals from seeking, as Depositories of the British and
 ‘ Foreign Bible Society, to circulate Bibles without
 ‘ the Apocrypha in a judicious and discreet manner:

‘ but it is expressly decided, that such individuals can-
 ‘ not be Officers of the Württemberg Bible Society—in
 ‘ particular, neither the Secretary nor the Treasurer.”
 They intimate, that they will gratefully receive New
 Testaments from the British and Foreign Bible Society ;
 and add, that “ they much wish that the New Testaments
 ‘ may be paged in like manner with those printed by the
 ‘ Württemberg Bible Society, so that the order may not
 ‘ be disturbed in the schools, in which the last mentioned
 ‘ Testaments are chiefly used.” Let the reader observe
 all this. Here is provision made for *completing* the
 parts of the Bible which are furnished to them, by the
 addition of the Apocrypha.—This, of itself, is a refuta-
 tion of the reasoning of the Statement, page 25-26,
 against the probability of the Testaments furnished for
 the British and Foreign Bible Society being circulated
 with the Apocrypha. Let the opposition of this Society,
 to any attempt to provide for circulating the Bible with-
 out the Apocrypha, be likewise remarked. If any one
 shall act as a depositary of pure Bibles, it is *expressly de-*
ecided, that he cannot be an officer of the Württemberg So-
 ciety. But it should at the same time be observed,
 that they do not anticipate that it would be impossible
 to circulate Bibles without the Apocrypha among the
 people, only they will give such a proceeding all the
 opposition in their power.

But there is another document from Württemberg: a
 number of members dissented from this resolution ;
 and while their language is very cautious, they request
 the British and Foreign Bible Society to correspond
 with them, and send them letters. Here was an open-
 ing for a pure Bible Society. But the visit of Dr Pin-
 kerton soon blasted this bud. Their first letter is dated
 October 1st, and on the 14th they say they have been
 “ powerfully convinced, since the departure of Dr Pin-
 ‘ kerton, that our good intention, at least for a time, can-
 ‘ not be carried into effect without giving offence to many.”

They expected, no doubt, to be supported by the British and Foreign Bible Society; but when they found that they were to be put on the same footing with the Apocryphal Society, afraid that they might not be able to maintain their ground, they abandoned their design. It would be important to know, whether Dr Pinkerton acted over again, here, the same part that he did at Malta. If it were possible for any one that knows the character of the Earl Street Committee, and of the violent attachment of their agents to the Apocrypha, to doubt of the effect that attachment must have on the Foreign Societies, on the one hand, in confirming them in their resolution to adhere to the Apocrypha, and on the other, to impede and prevent the formation of *Bible Societies* on the Continent, this transaction at Würtemberg ought to remove that doubt. This business was referred to in the Meeting of the Committee in Earl Street, of the 21st of April last (1828.) The following is some account of what passed. "When allusion was made to it, Mr Sibthorp explained that it was not the old Society which had put down the new, (if Society it could be called,) but the general clamour. Dr Pinkerton confirmed this statement, and said the clamour was as great about the grant of 1000 pure Bibles to them, as if 1000 Apocryphas had been sent to Edinburgh! and this clamour, said he, (in his finest and most whining voice,) was not excited by those who entertained *lax views* in religion, but by the pious." (We are here reminded of the *devout women*, who persecuted the Apostles, Acts xiii. 30.) "It was then observed, that if a different policy had been pursued, a different result might have been expected. Had the Committee in Earl Street been as anti-Apocryphal, as it was notoriously Apocryphal, the case would have been anticipated, and probably prevented. For had the deputation, instead of acting with such cold neutrality under the orders of the Committee, shewn their warm approval of the one and their disapprobation of the other

‘ body, by withholding all grants from the latter, the
 ‘ infant Society, so encouraged and so supported by Chris-
 ‘ tians in England, might have been able to stand against
 ‘ the assault of Satan, made under the disguise of those
 ‘ who entertained ‘ *no lax views of religion* ;’ although
 ‘ they were adulterating the word of the living God. It
 ‘ was then asked, were such men to be described as
 ‘ entertaining no lax views of religion, when under-
 ‘ mining that very book on which all religion rested ?
 ‘ The Society has avowedly gone on the principle of court-
 ‘ ing the worldly, the rich, and the powerful, in preference
 ‘ to the persecuted Christians ; and the consequence is,
 ‘ that the former, who in other circumstances would have
 ‘ remained quiet, are now placed on vantage ground, from
 ‘ which it is difficult to dislodge them, and where they
 ‘ have the means of preventing the establishment of pure
 ‘ Bible Societies, and of every other effort for spreading
 ‘ the gospel. Mr Brandram was much hurt at the use of
 ‘ the words “adulteration of the Scriptures.” Peace, he
 ‘ said, really could not be maintained if they were to use
 ‘ such dreadful language as “adulteration of God’s Holy
 ‘ Word.”

This history of the erection of a pure Bible Society at Würtemberg, and of its dissolution in consequence of the visit to that place of the agents of the British and Foreign Bible Society, is most instructive. If there are any in this country, except the Corresponding Board, who still are not convinced that the Earl Street Committee, Apocryphal as it is, will not continue to support the Apocryphal Societies on the Continent, although in an indirect manner, let them now be fully satisfied on the point. And what could have been expected different from what happened, in consequence of sending Dr Pinkerton to Würtemberg, when the violence he has manifested on the subject of the Apocrypha, from the first day in which the subject was discussed in Earl Street, is considered ? The same result,—the strengthen-

ing of the hands of Apocryphists, and the weakening and crushing the friends of pure circulation, may be looked for wherever the agents of the Earl Street Committee, constituted as it is at present, shall go. Mr Brandram's feelings on the subject should be particularly observed, who considers it dreadful language to call the addition of the works of lying prophets to the Bible the adulteration of God's Holy Word. Besides this, the new directors recently named are, as has been observed, almost the whole of them Apocryphists. Taking all these together, is there any one so simple as to be misled by the Statement of the Corresponding Board, in which they labour to prove, that those who join themselves to the British and Foreign Bible Society with such a Committee, such a secretary, and such agents, are not "lightly impressed with the criminality of adding to or taking from the revelation of the divine will?"

In number III. of the Appendix, we have long extracts from the letter of Mr Francis Cunningham to Lord Bexley, illustrative, it is said, of the character of the Foreign Bible Societies. Without taking the smallest notice of the proofs that have been given in the review of that letter in the *Christian Instructor*, which exhibit its unfairness in the parts they have extracted, the Board presents them here to the public. This is a specimen of their manner of proceeding throughout their Statement.

From the account which the Board has given in its appendix, of the resolutions of the "kindred institutions" of the British and Foreign Bible Society on the Continent, we learn the strength of their prejudices in favour of the Apocrypha, without which they consider the Bible incomplete. Nothing can more fully prove than this appendix, the duty of the Bible Societies of Britain earnestly to contend for the purity of the Scriptures, and no longer to give the smallest countenance to the circulation of adulterated Bibles. Here we also learn the

utter hopelessness of obtaining assistance from these Societies in this good work, and their determination to continue the profane practice in which they have so long persevered, under the fostering care, and with the effectual aid, of the British and Foreign Bible Society. Although the Corresponding Board did not intend it, their appendix will have the effect of convincing the Christian public in Scotland, that the friends of the British and Foreign Society abroad, are utterly unfit to co-operate in promoting the circulation of the Word of God; they literally know not the Scriptures. Their *complete Bible* contains the words of lying prophets, which are only calculated to degrade the Scriptures, and to bring them into contempt. In spite, however, of the representations of these Neologian associations to the contrary, thus marshalled in formidable array against the pure Word of God, the practicability of circulating it is not to be doubted. The Christians of Britain have ample encouragement to look for success by the blessing of God, and strenuously to persevere in this good work. It is not among the people that any difficulty will be experienced, but solely from the Continental friends of the British and Foreign Bible Society, as the following account taken from the speech of Mr M'Farlane, part of which has already been quoted, fully attests, while the same is confirmed from other quarters. That Society, as will be observed, has, by reason of its vacillating and compromising conduct, fallen into contempt, even among its friends abroad.

“ Mr M'Farlane remarked, that when it appeared
 ‘ from the facts which transpired in 1826 and 1827,
 ‘ that the London Society had been systematically en-
 ‘ gaged in circulating the Apocrypha, it was impos-
 ‘ sible for the Societies here to continue to support that
 ‘ institution. They withheld their countenance, and
 ‘ their pecuniary aid, and waited patiently, yet anxious-
 ‘ ly, until that once revered Society should retrace its

‘ steps, and fulfil more faithfully the design which, in
 ‘ their fundamental rule, and in all the publications which
 ‘ they sent forth, they professed to have in view. At
 ‘ length came the Resolutions of May 1827, which were
 ‘ declared to be final, and to contain the principles on
 ‘ which they were resolved henceforward to act. Now,
 ‘ in order to shew that these resolutions are essentially
 ‘ wrong; that they are unnecessary and inexpedient,
 ‘ and are such as must hinder the distribution of the
 ‘ pure Scriptures on the Continent, he begged leave to
 ‘ remark, in *the first place*, that there is no foundation
 ‘ for the assertion, that Bibles cannot be circulated on
 ‘ the Continent, unless in connection with the Apocry-
 ‘ pha. We cannot have stronger proofs of the ground-
 ‘ lessness of this assertion, than what are to be found in
 ‘ the Appendix to the latest Report of the British and
 ‘ Foreign Bible Society. Almost all their correspon-
 ‘ dents on the Continent inform them, that pure Bibles
 ‘ have been circulated, and thankfully bought, or re-
 ‘ ceived gratuitously. From Neuwied, from Frankfort,
 ‘ from Cologne, and many other towns, this report is
 ‘ given unqualified and without hesitation,—at Cologne
 ‘ especially, out of 500 pure Bibles sold, only one or two
 ‘ were returned because they wanted the Apocrypha.
 ‘ He himself had lately made a tour on the Continent, and
 ‘ the answer which he received to his inquiries on this
 ‘ head was uniformly the same,—namely, that there was
 ‘ no difficulty in circulating pure Bibles. He was gene-
 ‘ rally answered with a smile, expressive of surprise at
 ‘ the question proposed, and one gentleman replied,
 ‘ “None whatever. On taking up a Bible, a purchaser, on
 ‘ discovering that it wants the Apocrypha, may perhaps
 ‘ say that he has not got so good a return for his money;
 ‘ but he will have no scruple about purchasing on any
 ‘ other ground.” He proceeded to state, that he held
 ‘ in his hand the rules of a new Bible Society, recently
 ‘ instituted at Lausanne, in which it is made one of its

' fundamental principles to circulate the Bible only, and
 ' not the Apocryphal books ; that they adopted this re-
 ' solution of their own accord, and not in consequence
 ' of any suggestions from this country,—and that they
 ' did not, for a moment, anticipate any obstruction to
 ' their proceedings, from the adoption of this rule. The
 ' objection to the circulation of the pure Bible, proceed-
 ' ed from the Priests only, and the Protestant pastors,
 ' falsely so called. The people would receive them
 ' cheerfully,—some because they were ignorant of the
 ' distinction between the Canonical and Apocryphal
 ' books,—and others, because they knew the distinction,
 ' and had not such a reverence for the Apocrypha as
 ' their leaders had. If they had, they were precisely in
 ' the circumstances in which the errors of the Apocry-
 ' pha ought to be withheld from them ; but so far as
 ' the mass of the people on the Continent were concern-
 ' ed, the door was open, there was no hindrance to
 ' the distribution of the unadulterated Word of God.

“ The speaker summed up his argument thus : It
 ' is unlawful in any circumstances to do evil that good
 ' may come. If we cannot *now* circulate the pure Bible
 ' on the Continent, we must wait till Providence shall
 ' give us the means of doing so. But we can diffuse it
 ' to an almost unlimited extent in the countries to which
 ' we have access, and we can do this without the aid of
 ' the individuals and Societies who are employed in the
 ' distribution of the Apocrypha. We ought, therefore,
 ' to refuse their aid, if they will not unite with us in the
 ' work of pure distribution exclusively ; for it is the duty
 ' of every Protestant Society to bear a decided testimony
 ' against the adulteration of the Scriptures, by refusing
 ' to hold fellowship with those who distribute them im-
 ' pure ; and, moreover, we can never expect that men
 ' who tolerate the connexion of the Apocrypha with the
 ' Scriptures, can be zealous in the cause of pure distribu-
 ' tion. In confirmation of these views, he stated, that it

‘ appeared to himself, whilst on the Continent, that the
 ‘ resolutions of the London Society had been productive
 ‘ of much evil. Where they have not been acceded to,
 ‘ they have produced a feeling of dissatisfaction with the
 ‘ Society, and of contempt for their conduct ; whilst the
 ‘ open and frank procedure of the Societies in Scotland
 ‘ is spoken of, even by the Apocryphalists on the Conti-
 ‘ nent, with the utmost respect. To this the speaker
 ‘ bore testimony from his own observation, and declared
 ‘ it to be his conviction, that, until a more decided course
 ‘ be pursued by the London Society, no good fruits can
 ‘ be looked for from their exertions.”

The above is a very important document, to which due attention will no doubt be paid. In a letter recently received from Paris, it is stated, that “ the Christians” in France loudly declare themselves against the Apocrypha. In the neighbourhood of Hamburgh, the people ask for the pure Bible, while the friends of the British and Foreign Bible Society there, as are *their* friends every where else, are opposed to the circulation of the unadulterated Word of God.

As the Statement of the Corresponding Board is written in a manner calculated to mislead superficial observers, and those who are ignorant of the merits of the question of which it treats, I have considered it my duty to expose its perversions. This was the more necessary, on account of the deserved estimation in which many of those are held whose names are affixed to it. But in such a case we are not to be deterred, by this circumstance, from withstanding its authors to the face, because they are to be blamed. They have separated themselves from a Bible Society which is following out the original object of all Bible Societies, and have attached themselves to another Society, and set themselves, with all their might, to plead its cause, which has degenerated from its first principles, and which has been guilty of many flagrant violations of the laws of the Bible,—for not one of which it has expressed

its repentance, and in the commission of some of which it continues to this day. Yet do the Board adhere to that Society loaded with all this unrepented-of criminality; and with that glaring disregard of principle for which their Statement is distinguished, they affirm that the British and Foreign Bible Society "have done nothing ' incompatible with integrity—nothing which requires, ' or even admits of, those penitential acknowledgments ' of deep moral delinquency which have been demanded ' of them."—P. 21. This declaration is openly at war with the violent threats of the Board, in the conclusion of their Statement, against any one who shall presume to speak of them as being "lightly impressed with the criminality of adding to, or taking from, the revelation of ' the divine will." They fully concede that the Earl Street Committee has added to that revelation, yet they solemnly declare, that it has done *nothing* which requires, or even admits of, penitential acknowledgment; but woe be to him who presumes to speak of the Board as lightly impressed with this criminality!!! They add, that the Committee have done "nothing to prevent our ' placing the fullest confidence in their faithful execution ' of a clearly defined agreement into which they have ' voluntarily and solemnly entered." This "fullest confidence" in the faithful execution of a new agreement by those who had been detected in so unfaithfully violating an old one—who yet refuse to make any penitential acknowledgment on that account, is, as has been remarked, not a little extraordinary. As to their voluntarily entering into this agreement, it is like the voluntary march of a man to the scaffold, who is going, and knows he must go, to be executed, yet all the while protesting his innocence; or, like Mr Brandram, making the strongest asseverations of his conviction of the goodness of the cause for which he suffers.

So much for the past delinquencies of the British and Foreign Bible Society. Let us now advert to its pre-

sent proceedings, which so irresistibly impel the Board to declare they “can no longer delay an unequivocal expression of their affectionate attachment to their brethren and fellow labourers of the London Committee,” p. 52. To this hour, then, let it be observed, that the Earl Street Committee continues its connection with, and countenances those Societies on the Continent, generally composed of persons such as have been described above, which are arrayed in hostile combination to defend and perpetuate the adulteration of the Bible, as the Board has largely shewn in the Appendix of their Statement. The Earl Street Committee furnishes these Societies with Bibles in such a way as admits of the addition of the Apocryphal books, to provide which the whole funds of these Societies may be applied; while, on their parts, they publish to the world their determination to adhere to these books. It is even requested by one of them, as we have seen, that New Testaments furnished to it may be paged as those printed by themselves, “so that the order may not be disturbed in the schools;” by which means the Bible and the Apocrypha will be identified as one and the same book. The aid of the British and Foreign Bible Society is thus made subservient to a settled plan of adding the Apocrypha to the Word of God. Of these Societies it is the support. It is therefore partaker of their sins. It is acting the part of the man who sells no unlawful goods himself, but who enables his neighbour to do so, and employs as his agents those who carry on a contraband trade. The Board knows all this? They partake with the British and Foreign Bible Society in all this, yet they thunder out their anathema against any one who shall presume to speak of them as being lightly impressed with the criminality of adding to the revelation of the divine will. Must not every reader, when he observes the complete incongruity betwixt the professions of the Board and its practice, feel the same perplexity respecting them, as Isaac did when he recognized in the

person who approached him at once the voice of Jacob and the hands of Esau ?

When the claims of the British and Foreign Bible Society on the support of the "Christian public" are urged by the Corresponding Board, let the Christian public keep in view the character and conduct of that Society, and let it contrast them with those of the Edinburgh Bible Society, from which the Board has separated itself. The London Society loudly declares in words, and unanswerably proves by deeds, that it is *not a Religious Society*. The Edinburgh Society assumes the name and maintains the character of a Religious Society. The London Society has in a long course of conduct been convicted of the "criminality," (to use the expression of the Board,) of *adding* to the revelation of the divine will, and refuses to profess its repentance on that account. Against the Edinburgh Society no such charge has been preferred. The majority of the London Committee are professed *Apocryphists*; some of its leading members believe that part of the Apocrypha may be inspired, and part of the Bible uninspired. The whole of the Edinburgh Committee are declared enemies of the Apocrypha, who believe that no part of it is inspired, and that the Bible is all inspired. The London Committee, although they are not allowed themselves to add the Apocrypha to the Bible, yet they countenance and remain in connection with avowedly *Apocryphal Societies*. The Edinburgh Bible Society join themselves with none who adulterate the Bible, and discountenance all who do so. The London Society connects itself with the avowed enemies of the Lord Jesus Christ, calling them their "*brethren*," and has *repelled* his faithful servants,—has *refused* the services of such as its agents, and has *opposed* the preaching of his gospel. The Edinburgh Society chooses for its associates the servants of the Lord Jesus Christ, looks forward to the exclusive employment of such as its agents, forms no connection with his enemies,

and opposes no ordinance of his appointment. The London Society has *employed* infidels and unconverted men in preparing and superintending new versions of the Scriptures, and has *patronized* and circulated vitiated translations after they were prepared. The Edinburgh Society has put the translation of the Scriptures into the hands of the faithful and enlightened servants of God, and do not admit a single individual to join with them in that work, who is not, as far as man can judge, of this description. Such is a view of the two Societies; from the latter of which the Board *have seceded to join the former*, whose "claims on the support of the Christian public" they advocate; and it is out of the power of the Board to shew that it is not just in *every single particular*. Let the Christian public, then, judge of the ungodly conduct of the Board, and of the irreligious nature of the "Statement" which they have laid before it.

In adverting to the present proceedings of the Earl Street Committee, we must not omit its connection with Van Ess, the chief adulterator of the Word of God. The Board have occupied a considerable portion of their Statement in attempting to vindicate the conduct of the Committee respecting this agent whom it employs. In attestation of his character, they have introduced the testimony of Mr Francis Cunningham, who "remained 'with him during *a day*," and of Mr Bickersteth, who "had the privilege of passing with him *an hour or two*," as if testimonies resting on grounds so ridiculous, could avail against the opinion generally entertained of him on the Continent. But after the full account that has been given of that agent in Mr A. Haldane's "Answer" to the Statement, nothing more need be said on this head, nor on that of the emoluments which he receives from Earl Street; being paid as a book-binder, a printer, and a distributor of the Scriptures, in addition to a most extravagant salary. This salary is paid for only part of his time; leaving the remainder of it entirely free, and thus

furnishing him with the most ample means for carrying on his diabolical work of adulterating the Scriptures, by intermingling the Apocrypha with them, and even of giving double versions of it in the same book. But the Board introduces Mr Bickersteth, stating that Van Ess "thanks ' God that there is no Apocrypha to the New Testament.'" It is an insult to their readers, to repeat such an absurdity as this. Is the man to have credit for the sincerity of such a declaration, who, with all his might, adulterates the Old Testament with the Apocrypha? And if he does not see any evil in this, why is he thankful that there is no Apocrypha in the New Testament? If the addition of the Apocrypha to the New Testament would contribute to the circulation and sale of his books, can it be doubted that he would use as little ceremony with it, as he does with the Old? What reason can be imagined why he should not do so? Is not the Old Testament * as much the Word of God, and therefore as sacred as the New? As to the boast of the Earl Street Committee, respecting the number of Bibles that Van Ess has circulated, it now appears by Mr A. Haldane's Answer, that he received a premium not only on such as he sold, but on every copy that he distributed *gratis*. What limits can be put to the number of Bibles that

* What a stumbling-block is placed before the Jews by the wicked admixture of the Apocrypha with the Old Testament Scriptures! Although misunderstanding and wresting them to their own destruction, they have held fast the writings of Moses and the prophets, attending to the many denunciations of God against false prophets, with whose works they have never suffered the books of his true prophets to be profaned. In what a light must they view the conduct of those who call themselves Christians, whom they see openly and deliberately violating the first and most important principle of that revelation which they received from God himself, to preserve pure and uncontaminated! It is a striking circumstance, that a subscription to the Edinburgh Bible Society was lately transmitted by a respectable Jew, who accompanied it with a note, in which he strongly expressed his gratitude to that Society for the care and zeal it had manifested in preserving the purity of the Jewish Scriptures.

might be distributed in this way by any man hired for the purpose, and rewarded in proportion to the celerity with which he gets rid of them ?

I have said, that the work which Van Ess, the agent of the British and Foreign Bible Society, is carrying on, is “ a diabolical work.” This may be thought strong language. I admit that it is so ; but I use it advisedly. It is the chief of the works of Satan in this world. The Board says, that, “ According to the commandment of ‘ the everlasting God,” “ it (the British and Foreign ‘ Bible Society) is making known the manifested mystery ‘ of Divine mercy, by the Scriptures of the prophets, *to ‘ all nations*, for the obedience of faith.” And I ask the Board, whether it is not “ the commandment of the ‘ everlasting God,” *not to add to these Scriptures ?* Let them deny, if they can, that Van Ess, who is the accredited agent of the British and Foreign Bible Society, is *adding* to the Word of God,—that he is intermingling the words of lying prophets with the Scriptures of the true prophets, expressly in defiance of the authority of God. Van Ess, who is employed in this work, is *supported by the British and Foreign Bible Society*. The Corresponding Board, by subscribing to the funds of the British and Foreign Bible Society, are *contributing to his support* ; and they are calling on the Christian public in Scotland to join with them in *contributing to his support*. “ When thou sawest a thief, then thou consentedst ‘ with him, and hast been partaker with adulterers.” Is not employing and supporting Van Ess, in a work of wickedness which they know he is carrying on, and which they enable him to carry on, *consenting with him*,—is it not being a *partaker with him* ?

How wonderfully does Satan blind men’s minds to their guilt, when employed in his service ! Were this outrage on the authority of God, which is perpetrated by Van Ess, and *abetted* by the Corresponding Board, now practised for the first time, Christians would shudder in

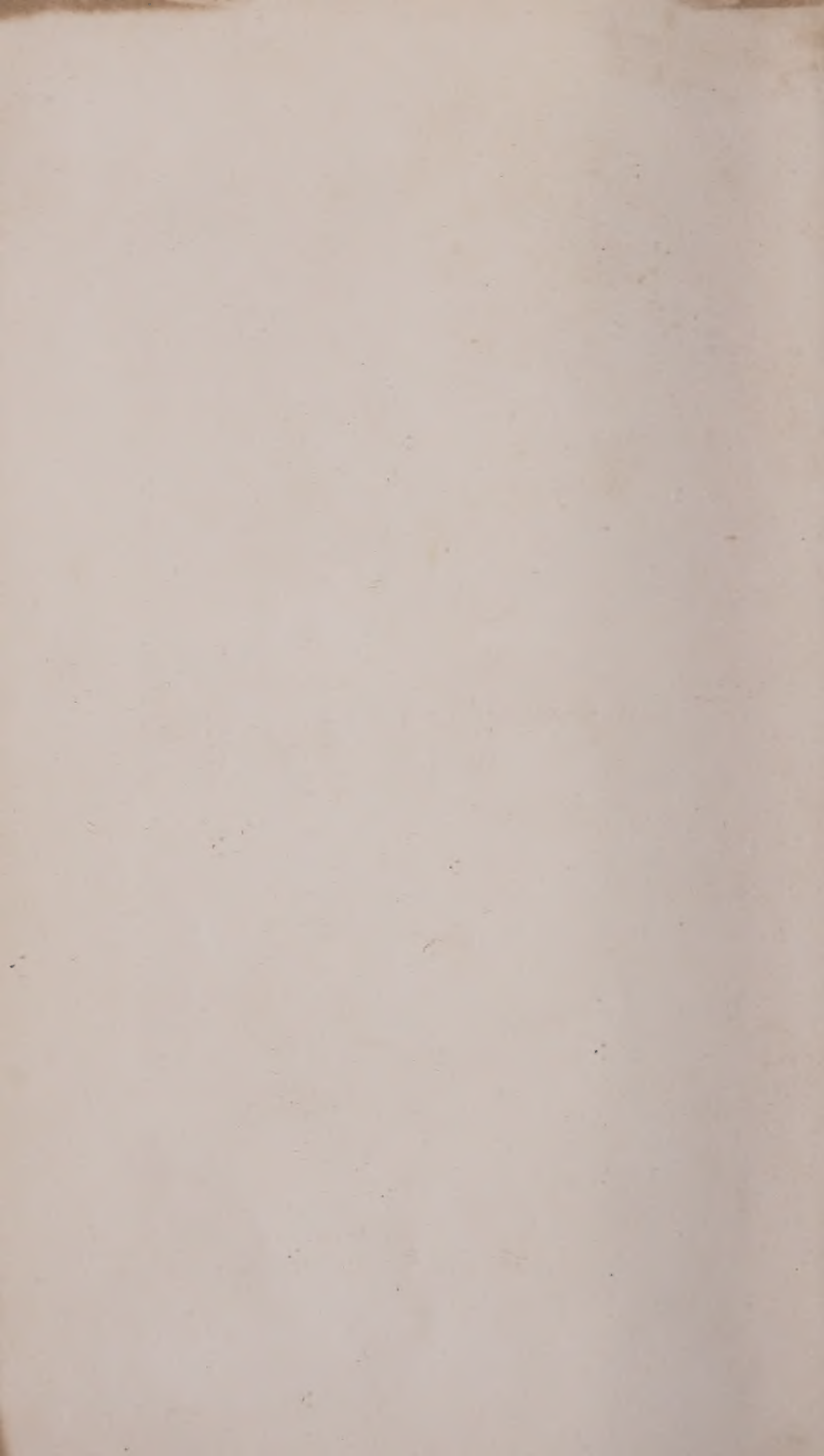
witnessing it, far more at the idea of participating in it ; but custom appears to have veiled from their eyes both its enormity and its danger. The Apocrypha is pre-eminently the book of Satan,—it is the work of lying prophets, “ who prophesy false dreams,—and cause my people to err by their lies and by their lightness.” They assume the character of true prophets, whom God hath sent ; they recite visions which they never saw ; they repeat messages which they never received ; they ascribe speeches to God which he never uttered ; and they say falsely, “ thus saith the Lord.” They have recorded “ another gospel,” which they affirm to have been preached by an angel from heaven, which stamps them and their works as “ *Accursed.*” The Apocrypha is a forgery upon God himself. It is this impious production of wicked men, which Van Ess is *adding* to and even *intermingling* with the Word of God. “ If any man defile the temple of God, him shall God destroy ;” and is the threatening less awful against those who defile, by profane additions or intermixtures, the Scriptures of truth ? Can the Corresponding Board deny that Van Ess is engaged in this work ?

The Corresponding Board have laboured to prove, that Van Ess is “ a man full of zeal and love.” Supposing it to be so, and that he is a brother indeed, have they never read the admonition of the Apostle, dictated by the Spirit of God, “ We command you, brethren, in ‘ the name of our Lord Jesus Christ, that ye withdraw ‘ yourselves from every brother that walketh disorderly, ‘ and not after the tradition which he received of us ?” The Board know that Van Ess is chargeable with the “ criminality of adding to the revelation of the divine will.” Is he not, then, to say the least, walking disorderly ? And are the Board acting in obedience to the revelation of the divine will, when, instead of withdrawing from him, they are contributing to his support, and call-

ing upon the Christian public to be partakers in his and their sin? Let the Board answer this.

The Corresponding Board are attempting, by their Statement, to involve the Christian public in the same rebellion against the authority of God, by supporting and abetting Van Ess who is defiling the Scriptures, with which they themselves are chargeable. This is no trifling subject. It is a point of more consequence than the existence of all the Bible Societies in the world. I call on the Board to repent of this great sin which they have sinned. I warn the Christian public against listening to this temptation of the Devil, with which they are assailed through the medium of the Corresponding Board. Let them pause at least, till they witness the issue of this discussion; and let the matter be decided by an appeal to the word of the living God. If the Board shall not be able to free themselves from the imputation of the guilt with which I charge them, I shall treat as it deserves their violent threat, with which they close their Statement, against any who "shall presume" to speak of them as "being lightly impressed with the criminality of 'adding to or taking from the revelation of the divine 'will, and as not being hostile to the adulteration of the Word of God." I shall not be afraid that I have incurred the guilt of "wilful slander, of presumptuous ignorance, or malignant prejudice." Their fearful anathemas will recoil upon their own heads. And I shall warn them against the rashness of "fearlessly" appealing again on such a subject, "to the tribunal of Him who 'judgeth righteously."

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Archives

